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المؤتمر الدولي

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أبوبكر محمود غومي
وإرثه الفكري
وتجديد الحركة العلمية
والخطاب الاجتماعي السياسي
في نيجيريا





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والحوار بين الأديان

2026

International Conference On Life And Legacy Of Shiekh Abubakar Mahmud Gummi

CONFERENCE PROCEEDINGS

INTERNATIONAL CONFERENCE
on
THE LIFE AND LEGACY OF

Sheikh
Abubakar Mahmud
Gummi





26th – 27th
January, 2026

Convocation Arena,
Bayero University, Kano
(New Campus)

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BAYERO UNIVERSITY
KANO, NIGERIA

CENTRE FOR ISLAMIC CIVILISATION
AND INTERFAITH DIALOGUE

The Enduring Legacy of Shaykh Abubakar Mahmud Gumi: Bridging Tradition and Contemporary Challenges

.

A Publication of
Centre for Islamic Civilisation and Interfaith Dialogue
Bayero University, Kano, Nigeria.

Almuharram 1448 AH = July, 2026

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NOTE

Readers may observe that few articles in this publication do not strictly conform to conventional academic standards. Some of these contributions are, rather, personal accounts and firsthand recollections of the writer's encounters and experiences with the celebrant.

The Editorial Committee nevertheless consider it appropriate and worthwhile to include these contributions in the publication, given the valuable insights they provide and their relevance to the central theme and objectives of the conference. Their inclusion is intended to preserve these personal reflections and testimonies as part of the broader documentation of the life, legacy, and contributions of the celebrant.

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Introduction

It is with great pleasure that I present to the esteemed reader the Proceedings of the Fourth International Conference organised by the Centre for Islamic Civilisation and Interfaith Dialogue, Bayero University, Kano, Nigeria, under the theme:

"The Life of Shaykh Abubakar Mahmud Gumi and His Intellectual Legacy: Renewing Scholarly Activity and Socio-Political Discourse in Contemporary Nigeria."

This conference constitutes the fourth international academic conference convened by the Centre since its establishment. It forms part of the Centre's broader intellectual and scholarly mandate to illuminate the diverse dimensions of Islamic civilisation, critically examine its formative elements and enduring foundations, and recover those aspects of its intellectual heritage that remain relevant to the challenges of contemporary society.

At the heart of this mandate is the conviction that a meaningful engagement with Islamic civilisation can contribute significantly to the cultivation of a just, harmonious, and cohesive society one founded upon the principles of cooperation, tolerance, mutual understanding, and respect among peoples, religions, and cultures. The Centre therefore seeks not merely to revisit the past as an object of historical inquiry, but to engage critically with its intellectual and civilizational heritage in ways that illuminate the present and inform the future.

The Centre's scholarly programmes and conferences are consequently designed to revisit significant chapters of Islamic intellectual and civilisational history, examine their achievements and experiences, and draw from them lessons of enduring relevance. Such an undertaking is particularly important at a time when Muslim societies are confronted by complex intellectual, social, political, cultural, and developmental challenges. A critical engagement with the rich heritage of Islamic civilisation can serve not as an invitation to exaggerate the past, but as a means of recovering the intellectual confidence, ethical vision, spirit of inquiry, and culture of learning that historically animated Muslim societies.

History bears witness to the remarkable contribution of Islamic civilisation to the advancement of human knowledge. At a time when large parts of Europe were passing through prolonged periods of intellectual and cultural stagnation, the Muslim world witnessed an extraordinary flourishing of scholarship, scientific inquiry, intellectual production, and cultural creativity. Muslim scholars made influential contributions to disciplines as diverse as mathematics, astronomy, geography, medicine, engineering, philosophy, and numerous other branches of knowledge. Their works not only enriched the intellectual heritage of the Muslim world but also contributed, directly and indirectly, to the development of global civilisation.

It is against this broader civilisational backdrop that the Centre continues to explore the lives, ideas, contributions, and legacies of scholars and reformers whose intellectual endeavours shaped their societies and whose thought continues to offer valuable insights for the present. The study of such figures provides an opportunity to examine how scholarship can respond to social realities, how religious thought can engage constructively with contemporary challenges, and how intellectual leadership can contribute to social transformation.

It was within this intellectual framework that the Centre conceived the theme of this Fourth International Conference:

The choice of Shaykh Abubakar Mahmud Gumi as the focus of this conference is both timely and significant. He occupies a distinctive place in the modern intellectual, religious, and socio-political history of Nigeria. As a scholar, reformer, preacher, and public intellectual, he played a notable role in shaping religious discourse, promoting Islamic scholarship, and engaging with the social and political questions of his time.

The conference therefore seeks to move beyond a merely biographical appreciation of Shaykh Gumi and to undertake a critical and multidimensional examination of his intellectual legacy. It provides a scholarly forum for investigating his contributions to Islamic learning, religious reform, education, preaching, social thought, and public discourse, while also examining the wider historical context within which his ideas and activities developed.

More importantly, the conference invites reflection on the continuing relevance of his intellectual and reformist legacy to contemporary Nigeria. In an era characterized by rapid social transformation, changing patterns of religious engagement, political contestation, technological advancement, and increasingly complex societal challenges, there is a pressing need to revisit the intellectual resources of the past and assess their potential contribution to addressing the realities of the present.

The papers assembled in this volume are therefore intended not only to document the scholarly contributions presented at the conference, but also to stimulate further academic inquiry into the intellectual history of Nigeria and the broader Muslim world. They represent diverse perspectives and approaches to understanding Shaykh Abubakar Mahmud Gumi, his intellectual milieu, his contributions, and the enduring questions raised by his legacy.

It is our hope that these proceedings will serve as a valuable academic resource for scholars, researchers, students, policymakers, religious leaders, and all those interested in the intellectual and socio-political history of contemporary Nigeria. We further hope that they will encourage continued research into the relationship between Islamic scholarship, intellectual renewal, social reform, and responsible public engagement.

Ultimately, the significance of this conference lies not simply in remembering a distinguished scholar of the past, but in engaging critically with his intellectual legacy in order to illuminate the possibilities of the present and contribute constructively to the future. Through such scholarly engagement, we may recover lessons from our intellectual heritage, renew the culture of learning and critical inquiry, and strengthen the capacity of scholarship to respond meaningfully to the challenges facing Nigerian society and the wider Muslim community.

May Allah accept this scholarly endeavour, make it beneficial to its readers, and guide us towards knowledge that enlightens the mind, refines character, strengthens society, and contributes to the advancement of humanity.

Prof. Taufiq Abubakar Hussaini,
Chairman, Conference Executive Committee

24th Safar, 1448AH
8th July, 2026 CE

Acknowledgements

The success of this conference was by no means a matter of chance. Rather, it was the outcome of a concerted collective effort, sustained by the contributions, commitment, and goodwill of many individuals and institutions. It would be difficult, if not impossible, to enumerate all their names within these pages. I shall therefore mention only some of the individuals and organizations whose contributions deserve particular recognition, as a representative acknowledgement of all those who, whether directly or indirectly, played a part in bringing this important undertaking to fruition.

First and foremost, I express my profound gratitude and praise to Almighty Allah, by Whose grace all righteous endeavors are brought to completion. We praise Him for blessing us with His favour and generosity and for enabling us to successfully convene this international conference on the life of Shaykh Abubakar Mahmud Gumi and his intellectual legacy, as well as the rich scholarly and intellectual heritage he bequeathed to succeeding generations.

I wish to extend my deepest appreciation to the Vice-Chancellor of Bayero University, Kano, Professor Haruna Musa,fsi for his sustained support and gracious encouragement to the Centre throughout the weeks of organising the conference. He generously committed his time, energy, and the resources at his disposal towards the successful realization of this significant scholarly and historical undertaking. We remain sincerely grateful for his confidence in the project and for his invaluable support.

I would also wish to profoundly acknowledge a distinguished personality of exceptional intellectual breadth and remarkable accomplishments, the former Vice-Chancellor of Bayero University, Kano, and former Executive Secretary of the National Universities Commission, Abuja, Professor Abubakar Adamu Rashid, mni, MFR. Words would scarcely suffice to express our sincere respect and the depth of our appreciation for his contributions and achievements. Professor A.A. Rashid facilitate and steadfast support cause of this project. He is a pivotal partner in the success of this conference in numerous respects. The very idea of establishing the Centre for Islamic Civilization and Interfaith Dialogue BUK was dictate of his vision and intellectual foresight which subsequently played a significant role in bringing the Centre into existence in 2014, despite the objections and challenges that confronted the initiative in its formative stages.

His contribution to the Centre did not end with its establishment. He continued to provide invaluable support, including facilitating the provision of the financial resources required for this conference. He also made significant scholarly contributions to the formulation of the principal theme and subsidiary themes of the conference and assisted in identifying and selecting a number of distinguished participants. May Almighty Allah reward him abundantly for his service to knowledge and to all those engaged in its pursuit.

I also extend my heartfelt appreciation to the family of the late Shaykh Abubakar Mahmud Gumi, particularly Shaykh Dr. Ahmad Abubakar Gumi, The family generously opened its doors to the conference committees, welcomed the initiative, and expressed its full support for the project. Members of the family also assisted in facilitating the work of the organising committee and in establishing contact with various institutions and personalities. Their contribution extended to matters relating to financial support, participation, and the facilitation of official invitations.

The presence and active participation of several distinguished members of Sheikh Abubakar Gumi family most notably Dr. Ahmad Abubakar Gumi, Major General Abdulqadir Rtd, Dr. Hamza, Dr. Suleiman, and Dr.Sa'diyya greatly enriched the conference and imparted to it a distinctive significance and added value.

My appreciation is likewise extended to Shaykh Abdulwahab Abdullah, *Imam of Ahl al-Sunnah wa al-Jama'ah* and Director of the Khulafa' al-Rashidun Sharada; Alhaji. Bashir Ibrahim Gwammaja, a prominent supporter and advocate of Islamic scholars and Islamic work in Nigeria and Executive Director of Almwash Farms Company; Shaykh Muhammad al-Thani Yahya Jingir, JIBIWIS; Shaykh Abdullah Bala lau, Chairman, JIBIWIS; and the family of the late Malam Habuzamzam Madabo, for their generous support, encouragement, and assistance towards the success of this conference.

As I conclude these acknowledgements, I wish to place on record, with profound respect and appreciation, our gratitude to His Excellency Bola Ahmed Tinubu, President of the Federal Republic of Nigeria. Despite his extensive bilateral engagements with friendly countries, His Excellency demonstrated his support for the conference by delegating the Honourable Minister of Information and National Orientation to represent him at the various activities associated with the conference.

I also extend my sincere appreciation to Hajiya Sauda Mahdi MFR Executive Director of the WRAPA (Women's Rights Advancement and Protection Alternative), and to Distinguished Senator Abdulaziz A. Yari, Member, the Nigerian Senate, in recognition of their valuable support and encouragement.

Finally, I express my profound appreciation to the Editorial committee, entire family of the Centre for Islamic Civilisation and Interfaith Dialogue, as well as to the Conference Organising Committee, including all its departments, units, and individual members. Their sustained commitment, diligence, and professionalism in planning, coordinating, monitoring, and implementing the various components of the conference were indispensable to its success.

My gratitude also goes to all the institutions and personnel who contributed to the security and smooth conduct of the conference, including the security services, the Police, members of the Hisbah Corps, intelligence and related agencies, and all other relevant authorities. I equally acknowledge every individual who, whether directly or indirectly, contributed to bringing this scholarly undertaking to completion.

As I express my sincere gratitude and appreciation to all those who contributed to this endeavour, I pray that Almighty Allah rewards each and every one of them with the best of rewards; places their efforts in the balance of their good deeds; and grants lasting benefit through this conference and the scholarly papers contained in its proceedings.

May this conference serve as a meaningful contribution to the revival and advancement of scholarly and intellectual activity, the service of society, and the promotion of dialogue, peaceful coexistence, mutual understanding, and harmony in Nigeria and across the wider Muslim world.

Prof. Taufiq Abubakar Hussaini,
Director,
Centre for Islamic Civilisation and Interfaith Dialogue,
Chairman, Conference OrganisingCommittee

Communiqué of the 4th International Conference on Life and Legacy of Shaykh Abubakar Mahmud Gummi, Organized by the Centre for Islamic Civilization and Interfaith Dialogue (CICID)

Preamble

The 4th International Conference of the Centre for Islamic Civilization and Interfaith Dialogue (CICID), themed **"The Life and Legacy of Shaykh Abubakar Mahmud Gumi: Reshaping Islamic Scholarship and Sociopolitical Discourse in Contemporary Nigeria,"** was successfully held from 26th to 27th January 2026 at Bayero University, Kano.

The conference formally commenced with the recitation of the Glorious Qur'an and opening prayers, seeking divine guidance and blessings for fruitful deliberations. It was convened to critically examine the life, intellectual heritage, and enduring contributions of Shaykh Abubakar Mahmud Gumi to Islamic thought, reform movements, interfaith relations, public service, and national unity in Nigeria and beyond.

Attendance

The conference was graced by a distinguished assembly of dignitaries, scholars, and stakeholders from Nigeria and abroad. Notable attendees and representatives included:

1. The President of the Federal Republic of Nigeria, His Excellency Asiwaju Bola Ahmed Tinubu, GCFR, represented by the Honourable Minister of Information and Culture, Alhaji Mohammed Idris Malagi.
2. His Excellency Alhaji Atiku Abubakar, GCON, (Wazirin Adamawa) Former Vice President of the Federal Republic of Nigeria, represented by Prof. Ahmad of KASU University.
3. The Deputy President of the Nigerian Senate, Senator Barau I. Jibrin, CON.
4. The Executive Governor of Kano State, Abba Kabir Yusuf, represented by Sheikh Aminu Daurawa.
5. The Executive Governor of Kaduna State, represented by the Director-General of Interfaith Affairs, Barr. Tahir Umar, Kaduna State.
6. Members of the Shiekh Late Abubakar MAhmud Gumi family, led by Dr. Ahmad Abubakar Gumi.
7. Leadership of the Jama'atu Izalat al-Bid'ah wa Iqamat al-Sunnah, led by Sheikh (Dr.) Abdullahi Bala Lau.
8. The Vice-Chancellor, Bayero University, Kano, members of the university management, Deans, Directors, distinguished Professors, Researchers, Students, Policymakers, Security personnel, and numerous admirers of the late Shaykh.

The intellectual proceedings featured over one hundred academic papers, including the lead presentation by the Murshid al- aam of the National Mosque, Professor Shehu Galadanci, alongside numerous commissioned and scholarly contributions exploring diverse facets of Shaykh Gumi's life and legacy.

Observations

Following extensive presentations and deliberations, the conference made the following observations on the enduring impact of Shaykh Abubakar Mahmud Gumi:

1. Shaykh Abubakar Mahmud Gumi made monumental contributions to Qur'anic understanding, particularly through translation and interpretation accessible to the general Muslim populace.
2. His intellectual endeavours significantly shaped the evolution of modern Islamic thought in Nigeria.
3. He played a pivotal role in redirecting Islamic reform movements toward strict adherence to the Qur'an and Sunnah.
4. His exposition of 'Aqidah was firmly grounded in classical Sunni orthodoxy.
5. He consistently preached against religious innovations (bid'ah) and syncretic practices.
6. He exemplified exemplary Islamic character, marked by integrity, courage, and sincerity.
7. His political and socio-economic views reflected a strong commitment to justice, equity, and national development.
8. He was an advocate of Muslim–Christian coexistence and interfaith harmony.
9. His writings remain highly relevant to contemporary Islamic and societal discourse.
10. His da'wah methodology emphasized wisdom, clarity, moderation, and public engagement.
11. He maintained constructive relations with traditional rulers, scholars, and civil and military administrations.
12. His influence on Muslim society in Nigeria was profound, widespread, and enduring.
13. He contributed significantly to the reform of Islamic education and offered balanced perspectives on Muslim engagement with Western education.
14. His economic views reflected Islamic ethical principles and social responsibility.
15. His public service demonstrated a strong commitment to diplomacy, national unity, and peaceful coexistence.

Challenges

The conference identified pressing challenges that threaten the full appreciation and application of Shaykh Gumi's legacy:

1. Inadequate documentation and institutional archiving of his intellectual output.
2. Misinterpretation or selective appropriation of his views for sectarian or political purposes.
3. A declining emphasis on authentic, disciplined Islamic scholarship among younger generations.
4. Weak integration of his reform ideals into contemporary *da'wah* methodologies and practices.
5. The resurgence of religious intolerance and mutual misunderstanding, which stands in direct contradiction to his lifelong vision for interfaith harmony.

Resolutions and Recommendations

In light of the observations and identified challenges, the conference resolved and recommended the following:

1. Relevant academic institutions should integrate the works and thought of Shaykh Gumi into curricula for Islamic Studies, Nigerian History, and Political Thought.

2. CICID and any prospective partner institutions should establish sustained research and documentation projects dedicated to preserving and analysing his intellectual legacy.
3. Scholars and Islamic organizations should consciously uphold his reform methodology, anchored in authentic knowledge (*'Ilm*), wisdom (*Hikmah*), and moderation (*Wasatiyyah*).
4. Government bodies and interfaith councils should actively promote his ideals of respectful dialogue, religious tolerance, and national cohesion as a model
5. His major writings should be translated into major languages, republished, and comprehensively digitized for global accessibility.
6. Targeted programs should be developed to acquaint the youth with the values of integrity, scholarship, and selfless service to the nation.
7. Regular conferences, symposia, and public lectures should be institutionalized to continue critical engagement with his contributions.

Appreciations

The Conference expresses its profound appreciation and deep admiration for the following individuals and institutions for their exemplary stewardship, unwavering dedication, and outstanding commitment to the Conference's successful organization. Special appreciation is extended to the Vice-Chancellor of Bayero University, Kano, whose support, encouragement, and personal commitment were instrumental to the success of the Conference. The Conference also acknowledges the invaluable contributions of Professor A. A. Rasheed, mni, MFR, former Executive Secretary of the National Universities Commission; Alhaji Bashir I. Gwammaja; Sheikh Abdulwahhab Abdullahi; and Sheikh Dr. Abdullahi Bala Lau. The Conference further conveys its sincere gratitude to Distinguished Senator Abdulaziz A. Yari for his generous support, which substantially underwrote the Conference. Appreciation is also extended to Mal. Nuhu Ribadu, mni CON, Senator Abdurrahman Kawu Sumaila, OFR; Hajiya Saudatu Mahadi, MFR; Alhaji Yusuf Abdullahi (Fantiya); Sheikh Sani Yahya Jingir, as well as the Kano State Government and the Kaduna State Government, for their invaluable support and cooperation.

Conclusion

The 4th International Conference of CICID concludes that Shaykh Abubakar Mahmud Gumi stands as one of the most influential Islamic scholars, reformers, and national figures in Nigeria's history. His legacy provides an indispensable framework for addressing contemporary issues in religious practice, education, governance, and inter-community relations. This conference reaffirms the collective commitment of all stakeholders to preserve, promote, and diligently apply his enduring ideals for the benefit and unity of present and future generations.

Chairman Central Organizing Committee
27th January, 2026

The Life and Legacy of Sheikh Abubakar Mahmud Gummi

By
Prof. S.A.S Galadanci
Murshid, National Mosque, Abuja

Keynote Address at the 4th International Conference on the Life and Legacy of Sheikh Abubakar Mahmud Gummi organized by the Centre for Islamic Civilization and Interfaith Dialogue, Bayero University, Kano.

I would like to congratulate the organizers of this conference, the Institute of Islamic Civilization and Interfaith Dialogue, and by extension the entire Management, staff and students of Bayero University for inviting me to be the keynote speaker for this international conference. An academic conference on Sheikh Abubakar Mahmud Gummi is both timely and appropriate as he is one of the most prominent Nigerian Islamic scholars, who has been a major influence in the lives of a large number of people, particularly the elites, and who has significantly impacted on the Muslim Ummah in Nigeria and beyond.

I am grateful to Almighty Allah for making me, I think, the only living person who knew Sheikh Abubakar Gummi long enough, either from his own family, students, associates or friends. In writing this keynote paper I have decided to focus only on three key areas hoping that the other papers to be presented would cover all the remaining areas of the theme of the conference. These areas are my relationship with Sheikh Abubakar Gummi, his major ideas and his distinct qualities.

My Relationship with Sheikh Abubakar Gummi

The first time I met Gummi, as he was then called, was in 1946; that is about 80 years ago, the year I was admitted into the famous institution in Nigeria then called Madrasat ul Shari'ah al Kubra (Advanced School of Shari'ah). I was then barely 12years old but he was probably already 24 years in age, much older than I was. He was then in his fourth and final year of the school. Interestingly enough, he was the captain of the football team of the school and also the chairman of the Debating Society. I happened to be interested in both. The Debating Society used to meet every Wednesday while the football team met daily each afternoon. This was to be the beginning of a strong relationship that kept on growing until his death in 1992.

In 1947, he graduated and, in accordance with the tradition of the school to retain the best student as an assistant teacher, he was engaged. For me, he was transformed from a senior student that I looked up to as a coach in football and debating skills to a teacher. I remember very well that he taught us, in our second year, Arabic grammar and Tafseer the interpretation of the Noble Qur'an. Even as an assistant teacher, he was very effective and liked by all students. He remained there teaching until the early 1950s.

This teacher-student relationship was to be retransformed to friendship when six of us (Abubakar Gummi, Haliru Binji, Hassan Gwarzo, Abdulkadir Imam, Ibrahim B. B.faruq and myself) got scholarships to enroll in a diploma course at the Bakhter-Ruda Institute of Education, Ad-Duwaym, Sudan. We were selected after about sixty (60) of us sat for a special examination organized by the School for Arabic Studies. The institute was staffed by highly educated Sudanese and British academic staff. At that time, it was the only institute offering a diploma course in Education for the Sudan.The subjects we studied there included Arabic, Islamic Studies, English, General Studies and Islamic History. Studying the same subjects and living in the same quarters gave me the opportunity to get very close to him and to understand him well.

One of the pleasant opportunities we had at that time was to perform Hajj together in 1955. We applied to the school authorities and were granted permission to travel by sea to Jeddah and we then travelled by land to Makkah and Madina. The opportunity of having our first hajj together was a memorable experience for all of us that we often recalled whenever we met.

When we eventually returned to Nigeria, we were all employed as superintendents of education and posted to different schools in the Northern Region. I was posted to School for Arabic Studies, Kano, while Gummi was sent to a school in Maru-now part of Zamfara State where he met as co-teachers Mal Abubakar Tafawa Balewa and Malam Aminu Kano. All three of them became actively involved, in one way or the other, in the political activities that were going on before Nigeria gained its independence.

In the case of Malam Abubakar Gummi, it was here that he intensified his ideas of Salafiyya (going back to the practice of the companions and those who came after them) and commenced his attacks on Bid'ah (innovations in the form of beliefs and practices that have no basis in the Qur'an and Sunnah). One particular issue, at that time, that brought Malam Gummi in confrontation with Sokoto ulama related to Tayammum. It was rumored that water from ordinary wells in Sokoto, at that period,was not hygienically good and might not even be safe to use. Many people, including some imams of mosques, thus applied Tayammum instead of Wudhu whenever they performed their obligatory prayers. Malam Gummi vehemently condemned that practice and called on the authorities in Sokoto to prevent all these

imams from leading obligatory prayers in the mosques. This caused havoc, confusion and hot arguments among the Ulamma in Sokoto, and many criticized Malam Gummi for this confusion.

Malam Gummi was to return to the School for Arabic Studies, Kano where I already was, after a few years at Maru and we were again together for a few years. In 1962,however,he was appointed as one of the judges of the newly established Shari'ah Court of Appeal and he left Kano for Kaduna. He worked as a judge under Sheikh Awad,the first Grand Khadi. After two years, he became the Grand Khadi, a position he maintained for several years. His departure to the Shari'ah Court of Appeal in Kaduna physical separated us but we remained in touch. Shortly thereafter,the Premier of the Northern Region, Sir Ahmadu Bello, the Sardauna of Sokoto, set up the first Regional Advisory Committee on Islamic Affairs to advise his government. The main function of the Committee was to discuss religious and socio-religious issues that sporadically occurred - and led to riots and disturbances causing a great deal of destruction of lives and properties -and advise the Government on how to deal with the situation. Both Sheikh Abubakar Gummi and I were members of the Committee as well as some of our SAS colleagues and many other Islamic scholars from different provinces. As I remember, during the first meeting, the Sardauna talked at length about the security situation in the North.The meeting then discussed other issues including Hajj affairs, Zakkah, the citing of the new moon and the organization of Qur'anic schools. Then, as always, Mal Abubakar Gummi was very vocal in presenting his ideas and suggestions. The Committee met three times before the first military coup that toppled the then civilian government.

I also frequently met with Sheikh Abubakar Gummi during meetings of the Jama'at Nasrul Islam (JNI), an organization that he was a founding member of. JNI was established under the leadership of Sir Ahmadu Bello, the Sardauna of Sokoto, as a unifying platform for Nigerian Muslims, especially those from the North. On my part,I used to attend as the Principal of the School of Arabic Studies (SAS) and often assisted the secretariat in writing minutes of the meetings and compiling reports.

I had the opportunity of working again, closely with Sheikh Gummi when, in 1979,Major General Shehu Yar'adua, the then second in command to the Head of State, Lt.General Olusegun Obasanjo set up a committee to mediate between warring Islamic groups. The Committee had, as memmbers, leaders of the Qadiriyya and Tijjaniya sects as well as Malam Abubakar Gummi and myself, amongst other notable Islamic scholars. It was meant to unify all the various groups and strengthen brotherhood ties amongst all Nigerian Muslims. A communique was written in Sokoto under the chairmanship of Sultan Abubakar III and distributed widely.

More recently, while I was the Nigerian Ambassador to Saudi Arabia, I had the chance to meet several times with Sheikh Abubakar Gummi when he visited the Kingdom. We would have long talks in which we discussed our days in SAS and Sudan, the problems facing Nigerian Muslims and the future of the Ummah. We also had the opportunity of performing hajj again together a number of times but these occasions never came close to our first hajj together.

The Major Ideas of Sheikh Abubakar Gummi

From the time he started as a teacher, Gummi was very courageous and fearless. He was keen to express his views and ideas in accordance with his religious convictions no matter who it offended. In Maru, for example he openly and strongly criticized the practice of Tayammum (instead of Wudhu) by some of the imams who were then leading the obligatory prayers in mosques. The Sokoto Emirate,at that time, and many people disagreed with him and opposed his views but that did not discourage him or prevent him from disseminating his own understanding and ideas.

As a teacher in SAS Kano, his ideas quickly spread among students and some elites in Kano. There and then, he began to challenge those that followed innovative practices of both the Tijjaniyyah and Qadiriyyah. He was strongly opposed by both but that did not stop him.

Sheikh Abubakar Gummi authored several books in Hausa and Arabic including the translation and interpretation of the Noble Quran which was printed and distributed by the Saudi Arabian Government. One other important bookhe wrote in Arabic was "Al-Aqeedat ul-Sahihah bi Muwafaqat al-Shari'ah (The Authentic Faith in Following the Shari'ah)." In this book, he fully explains the meaning of the "Kalimat al-Shahadah" stressing that no one has any right to bring new Islamic methods of Ibadah (worship) after the death of the Noble Messenger of Allah, Muhammad (SAW).According to him, this contradicts the verse of the Glorious Qur'an that states:

“Muhammad is not the father of any of your men but (he is) the Messenger of Allah and the seal of the Prophets and Allah has full knowledge of all things" (Al-Ahzab 40)

By and large, Sheikh Abubakar Gummi's ideas revolve around the concept of following the practice of Salafiyya (ie what the salafus Salih of the companions of the Prophet Muhammad (SAW) and their followers used to do). Along with this,he also preached and condemned initiating any new method of worshipping in Islam which he called Bid’ah Muharramah. In all these he used to cite verses of the Noble Qur'an and Hadiths of our Noble Prophet Muhammad (SAW).

Personal Qualities of Sheikh Abubakar Mahmoud Gummi

My close and very long relationship with Sheikh Abubakar Mahmoud Gummi allowed me to interact with him from near, to study him very closely and to understand him fairly well. Let me at this juncture go into his personal qualities which gave moral weight and credibility to his ideas, teachings, and reformist efforts.
First,he was a very simple person. This is quite strikingin view of the fact that he commanded immense respect as a scholar and as the Grand Khadi of the Shari'ah Court of Appeal. This simplicity is something that he had right from the time I first met him. He lived a modest life and he avoided ostentation in dress, speech, and lifestyle.He exemplified the fact that scholarship and religious leadership should be grounded in humility and service rather than social privilege or material display.This simplicity made him approachable to people from all walks of life. Whenever you went to his house, it was always full of people wanting to see him for one reason or another and his doors were always open. For me, I had the distinct privilege of seeing him anytime I wished to and sometimes he would take me even to his inner rooms.

Sheikh Gummi was also very jovial and had a warm nature. He was widely known for his sense of humor, friendliness, and ease of interaction and he related comfortably with everybody; students, colleagues,traditional rulers, politicians, civil servants, businessmen and ordinary members of the public. His laughter, light-hearted remarks, and relaxed disposition always created an atmosphere conducive to learning and dialogue. I remember this jovial nature from my very first days at SAS during my first encounters with him.

Sheikh Gummi's passion for knowledge was deep, sustained, and lifelong. He approached learning as an act of worship and teaching as a sacred trust. HHe read widely, reflected deeply, and constantly sought clarity and evidence in religious matters. This passion was reflected in his prolific teaching, writing, and public lectures, as well as in his commitment to intellectual rigor and textual authenticity. I remember that, while we were at the Bakhter-Ruda Institute of Education, Sudan, we had a rigorous academic schedule as well as some extra-curricula activities. In addition to all these, Gummi was personally engaged in the memorization of the Noble Quran.
Sheikh Gummi was also renowned for his excellent teaching style. He possessed a rare ability to simplify complex religious concepts without trivializing them. His lessons were clear, structured, and evidence-based, often drawing directly from the Qur'an, Hadith, and classical scholarly works. He encouraged critical thinking, asked probing questions, and challenged students to engage directly with primary sources.His mastery of his subject matter and very jovial style of teaching enabled him to captivate diverse auidiences, making his teachings accessible to both scholars and laypersons. Many of his students later became prominent scholars, preachers, and public servants, a testament to the enduring impact of his pedagogy.

One of his most admirable qualities was his reputation for incorruptibility. At a time when public trust in religiouus and political figures was often strained, Sheikh Gummi stood out for his honesty, financial integrity, and moral discipline. He was known to reject personal enrichment through public office or religious authority, and he consistently spoke against corruption, injustice, and abuse of power. His personal conduct reflected his teachings, reinforcing the credibility of his message and setting a powerful example for future generations of scholars and leaders.

Equally notable was his uncompromising nature on matters of principle. Sheikh Gummi was firm and resolute in defending what he believed to be the authentic teachings of Islam, even when such positions were unpopular or provoked strong opposition. He was not swayed by public opinion, political pressure,or personal convenience when it came to religious truth as he understood it.
This firmness earned him both admiration and criticism.His students and supporters praised him for this uncompromising nature but many people felt that he was too hard and undiplomatic on followers of the Tijjaniyyah and Qadiriyyah sects and they accused him for bringing a lot of division within Muslims in Nigeria. Some others were of the opinion that he had failed to control his supporters and faithful adherents who often took very extreme positions on the leaders and followers of the dariqah sects.

In summary, the personal qualities of Sheikh Abubakar Mahmud Gummi-his simplicity, warmth, passion for knowledge, excellent teaching mmethods and moral integrity-were integral to his success as a scholar and reformer. These traits not only defined his character but also amplified his influence, ensuring that his legacy endures not merely through his writings and institutions, but through the lives and values he shaped.

Conclusion

There is no doubt that Sheikh Abubakar Gummi was one of the most prominent Nigerian Islamic scholars, who, through his teachings and interpretation of the meaning of the Glorious Qur'an in Sultan Bello mosque in Kaduna, became a major influence in the lives of a large number of people, particularly the elites. Within Nigeria and outside, he is regarded as a reformer who has contributed significantly to the spread of Islamic knowledge in the country and to re-awakening the true practice of Islam amongst all strata of society. In his status as the Grand Khadi of the Shari'ah Court of Appeal, a position he held for many years after he replaced Sheikh Awad, he brought significant reforms in the way the Shari'ah Court of Appeal and other Shari'ah courts operated all over the country. As one of the founding members of Jama'at Nasrul Islam, a platform used at that time by the North Regional Government to unite, educate, and promote the interests of Muslims in Nigeria, he strove to make it a vibrant organization in all parts of the North. Together with some of his ardent followers, he eventually established around 1978 the Jama'at Izalat al-bidah wa Iqamat as-Sunnah,

an organization aimed at purifying Islamic beliefs and practices as well as promoting education and social welfare. It has become one of the major Islamic organizations in the country greatly influencing religious thought and practice all over the nation. Through out his life, Sheikh Abubakar Gummi promoted,in his teachings, the idea of Salafiyyah - that is practicing Islam in accordance with the views and practice of the Companions of the Noble Prophet, Muhammad (SAW)and their descendants, the Tabi'un. In 1987, he received the prestigious King Faisal International Prize for his service to Islam.

Throughout his life, Sheikh Abubakar Gummi was firm and resolute in defending what he believed to be the authentic teachings of Islam. This firmnness earned him admiration from his followers but criticism from those that he was too hard on. Other people felt that he was sometimes influenced by his followers to take rather extreme positions on the leaders and followers of the dariqah sects.
May the Almighty Allah reward him abundantly for his service to Islam and May He continue to shower His blessings and forgiveness to him.

Prof. Shehu Ahmad Sa'id Galadanci
21st January 2026 / 7th Sha'aban 1447AH

The Intellectual Engagement of Shaykh Abubakar Mahmoud Gumi with Contemporary Islamic Movements Shaykh

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Introduction

"Indeed, all praise is due to Allah. We seek His help, His forgiveness, His guidance, and His support. We seek refuge in Allah from the evil within ourselves and from the consequences of our deeds. Whomever Allah guides, none can misguide, and whomever He allows to stray, none can guide. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and His Messenger. Whoever obeys Allah and His Messenger has attained right guidance, and whoever disobeys Allah and His Messenger has gone astray until he returns to the command of Allah."

After nearly fourteen centuries since the dawn of Islam upon the world, Muslims have faced numerous and diverse challenges, which at times necessitated changes in methodology or approach in addressing them. At other times, Muslims were profoundly influenced by non-Islamic currents, resulting in encroachments upon the immutable foundations of the religion in matters of creed, worship, and the system of governance.

From this perspective emerges the importance of studying the views and orientations of contemporary scholars in their confrontation with these intellectual and practical attacks targeting Islam and Muslims. Shaykh ʿUthmān ibn Fūdī (may Allah have mercy on him) states in his book *Ḥiṣn al-Ifhām min Juyūsh al-Awhām* (Issue 77):
"Among these delusions is that some people, blinded by envy, claim that the correct approach is to abandon engagement with contemporary writings, arguing that the works of the eminent imams of the past have left nothing for us to need, and that they possessed greater knowledge than those who write today. This is also false and delusional by consensus, for every scholar considers in his writings the aspirations and objectives of the people of his time, as he is most aware of them. Thus, the writings of every scholar in his own era are more beneficial to the people of that era than the writings of others."

Today, the Islamic world stands at a crossroads between modernity and tradition, and three major trends have prevailed within it: the Salafi trend, the Ikhwani (Muslim Brotherhood) trend, and the Shiʿi trend. The Shiʿi trend is primarily concentrated in Iran, Iraq, and Lebanon.

The Modern Salafi Movement

This movement adheres to understanding and practicing Islam according to the methodology of the righteous predecessors (al-salaf al-ṣāliḥ)—the Companions, the Successors, and those who followed them, who constitute the three best generations. Salafism, in its origin, was

neither a political party nor an organized movement; rather, it is a creedal and scholarly methodology.
It emerged prominently in the twelfth century AH with the call of Shaykh Muḥammad ibn ʿAbd al-Wahhāb (d. 1206 AH), and later spread with the establishment of the Kingdom of Saudi Arabia in the twentieth century CE. Its primary objective was the correction of creed, the eradication of polytheism and religious innovations, and the return of people to the scriptural texts with the understanding of the righteous predecessors.

This raises an important question: Is there a difference between authentic Salafi methodology and contemporary movements that claim affiliation with it?
The answer is: Yes.
It is narrated from ʿImrān ibn Ḥuṣayn (may Allah be pleased with him) that the Messenger of Allah صلى الله عليه وسلم said:
"The best of you is my generation, then those who follow them, then those who follow them…" (Agreed upon)
Among the most prominent authentic Salafi authorities are the historically recognized imams upon whose leadership the Ummah has agreed—the four Sunni juristic imams:
- **Abū Ḥanīfa** (d. 150 AH): the Imam of juristic reasoning and jurisprudence.
- **Mālik ibn Anas** (d. 179 AH): the Imam of the Abode of Migration (Madinah).
- **Al-Shāfiʿī** (d. 204 AH): the founder of the science of legal theory (uṣūl al-fiqh).
- **Aḥmad ibn Ḥanbal** (d. 241 AH): the Imam of Sunnah and Hadith.

They were united upon the Sunnah and differed in subsidiary matters through valid ijtihād.
Contemporary Salafism, however, primarily relies on the books of Hadith—chief among them *Ṣaḥīḥ al-Bukhārī* (d. 256 AH) and *Ṣaḥīḥ Muslim* (d. 261 AH)—and gives them precedence over the opinions of juristic imams in cases of conflict. It further relies on the juristic selections of Shaykh al-Islām Ibn Taymiyyah (d. 728 AH) and his students, such as Ibn al-Qayyim (d. 751 AH) and Ibn Kathīr (d. 774 AH), despite their adherence to legal schools.

Additionally, modern Salafi reference frameworks include a number of contemporary scholars, among the most notable:
- Shaykh ʿAbd al-ʿAzīz ibn ʿAbd Allāh ibn Bāz (d. 27 Muḥarram 1420 AH)
- Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (d. 22 Jumādā al-Ākhirah 1420 AH)
- Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn (d. 15 Shawwāl 1421 AH)

It should be noted that Salafism cannot be confined to a single individual or a specific country. One of the most prominent features of the modern Salafi movement—besides creedal reform—is its stance on politics, namely prohibiting rebellion and public condemnation of rulers, and prioritizing doctrinal and educational reform. This stance is the primary source of its sharp disagreement with the Muslim Brotherhood, which accuses Salafism of rigidity, intolerance, and extremism.

The Muslim Brotherhood Movement
The Muslim Brotherhood was founded in 1928 in the city of Ismailia, Egypt, by Imam Ḥasan al-Bannā (1906–1949), in the context of the fall of the Ottoman Caliphate in 1924, Western colonialism, and the weakening of Islamic identity in public life.

From the outset, the movement adopted the slogan:
"Islam is religion and state; Qur'an and sword."

The movement sought to reform the individual, then the family, then society, ultimately reaching the state. From this arose its disagreement with the Salafi movement: the Brotherhood did not prioritize creedal reform, while Salafis did not consider political engagement necessary under authoritarian regimes—whether monarchical or military. Given the absence of public awareness and the widespread ignorance of the fundamentals of religion among the masses, any attempt to change the ruling system appeared likely to result in widespread turmoil and corruption. Sayyid Quṭb (1906–1966) is regarded as the movement's most prominent thinker. Among his best-known works are *In the Shade of the Qur'an* and *Milestones*, in which he advanced

concepts such as divine sovereignty (ḥākimiyyah) and contemporary jāhiliyyah. He was executed in 1966.

In summary, the Muslim Brotherhood is a political reform movement with an organizational character, whereas Salafism is a creedal, scholarly, reformist methodology. Their disagreement is methodological rather than doctrinal, yet it has significant implications for practice and daʿwah.
In recent times, opinions regarding the Muslim Brotherhood have diverged: while some regard it as a terrorist organization and a source of extremism, fair-minded scholars—including Shaykh al-Albānī—have viewed it as an Islamic entity with errors, but one that has contributed to guiding youth toward religion, despite criticisms of its political thought and organizational history.

The Da'awah of Shaykh Abubakar Gumi
Whoever examines the lessons and writings of Shaykh Abubakar Mahmoud Gumi will clearly find his explicit declaration that his methodology is **Salafi in creed, Maliki in jurisprudence, and Ikhwani in politics**. He adopted from each trend what he considered sound and harmonized these approaches in a manner that served the interests of Muslims. The political environment in which he lived likely played a significant role in shaping this position.

The Shaykh was born and lived during the final phase of British colonialism and witnessed how colonial authorities sought to alter religious identity and suspend Islamic law while retaining only individual acts of worship. He understood that the excellence of this Ummah lies in enjoining what is right and forbidding what is wrong, as Allah تعالى says:
"You are the best nation brought forth for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah." (Qur'an 3:110)
The Maliki school became widespread in West Africa and was adopted by Nigerian governments in matters of personal status law, and the Shaykh did not depart from it. In the introduction to his tafsīr *Radd al-Adhhān ilā Maʿānī al-Qurʾān*, he states:

"I shall clarify all of this, Allah willing, in its proper place, confining myself to the well-known positions of the Maliki school, while occasionally referring to the views of others…"
He further clarified his creedal orientation in the conclusion of his tafsīr, stating that in the verses concerning divine attributes and names he followed the Salafi creed, benefiting from the works of Shaykh al-Islam Muḥammad ibn ʿAbd al-Wahhāb and the guidance of Shaykh ʿAbd al-ʿAzīz ibn Bāz.
As previously mentioned, Sayyid Quṭb was among the foremost thinkers of the Muslim Brotherhood. The Shaykh studied his works and drew from his tafsīr, explicitly stating in the conclusion of his own tafsīr that he followed Quṭb in identifying the main thematic lessons of the surahs and often benefited from his wording without explicit attribution.

This demonstrates that the Shaykh did not oppose the Ikhwani trend. He even popularized the statement, "Politics is more important than prayer and pilgrimage," meaning that sound Islamic governance preserves the five essential objectives of the Shariah, under which prayer itself is included.
This meaning is confirmed by the Islamic texts concerning the virtue of jihad and leadership. The Prophet صلى الله عليه وسلم stated that nothing equals jihad in the path of Allah, and that the Imam is a shield behind whom people fight and are protected. Allah تعالى says:
"*Indeed, Allah will surely support those who support Him… Those who, if We establish them in the land, establish prayer, give zakah, enjoin what is right, and forbid what is wrong.*" (Qur'an 22:40–41)
Thus, empowerment in the land precedes and enables the establishment of prayer and the other religious obligations.

Conclusion
This study concludes that Shaykh Abubakar Mahmoud Gumi presented a distinguished scholarly model in his engagement with contemporary Islamic movements, characterized by awareness of reality, adherence to foundational principles, and the ability to integrate intellectual schools without dissolving into any one of them.

He maintained the Salafi methodology in creed as a guarantor of sound belief and methodological integrity, adhered to the Maliki school in jurisprudence as the stable practical framework of the society in which he lived, and recognized the importance of the political dimension in preserving religion and its higher objectives—bringing him closer to Ikhwani political thought without organizational or partisan affiliation.
His writings and lessons demonstrate that he was not confined by narrow ideological classifications or rigid alignments, but operated within a framework of juristic balance and maqāṣid, prioritizing the unity and welfare of the Ummah over secondary methodological disputes. He also understood that addressing the crises of the Ummah cannot be achieved solely through individual reform or unrestrained political activism, but through the integration of sound creed, firmly grounded Islamic knowledge, and conscious collective action.
The experience of Shaykh Abubakar Gumi highlights the importance of the God-conscious scholar who lives the concerns of his time, benefits from the legacy of the Salaf, and comprehends contemporary realities without compromising immutable principles or being

swept away by slogans. His methodology may therefore be regarded as a model worthy of study and emulation in the contemporary Islamic world, where the need is acute for a comprehensive scholarly discourse that balances authenticity and renewal and lays the foundation for Islamic unity in confronting present intellectual and political challenges.

A Father and Scholar: The Legacy of Sheikh Abubakar Mahmoud Gummi

Kaduna

ABSTRACT

This paper offers a personal and insightful exploration of Sheikh Abubakar Mahmoud Gummi's personality, drawn from the author's experiences growing up as his son. It examines his character, passions, and interactions with family, students, and peers, as well as his impact as a public figure in Nigeria, Africa, and beyond. Drawing on personal memories, family accounts, and the Sheikh's own writings (including "Where I Stand"), this paper sheds light on his enduring legacy and influence on Islamic scholarship, education, and interfaith dialogue. The paper highlights key aspects of his life, teachings, and contributions, offering a nuanced understanding of his lasting impact.

EARLY LIFE IN GUMMI

Sheikh Abubakar Mahmoud Gummi (Mallam) _ …. narrated that he was born on the last Friday of Ramadhan in the year 1344 AH of the Islamic calendar. According to Mallam's calculation it coincided with 7 November, 1924 in the Gregorian calendar. In order to conserve time, I will only mention the most salient points about Mallam's birth and early childhood. The details can easily be found in his book, "Where I Stand".

Mallam grew up with his father and family in the town of Gummi in the present-day northwestern state of Zamfara, in Nigeria. His father was a learned scholar and was the judge (Alkali) presiding over the court in the town of Gummi. Mallam learnt from his father the Qur'ān and the basics of Islamic knowledge before moving to study in the elementary School in Dogon Daji at the age of around 7- 10 years. By then he had developed much interest in Islamic Studies and had made up his mind that he would follow in the footsteps of his father. It was not difficult for him, therefore, to opt to further his education in Islamic studies.

LIFE IN KANO

After finishing from Dogon Daji at the age of around…. he, indeed found himself, by choice, in the School for Arabic Studies (SAS), in the ancient city of Kano, in northern Nigeria, when most of his classmates hustled for admission into the famous Katsina College, in present day Katsina State. At the end of his studies in Kano his outstanding performance and exemplary character earned him a scholarship together with five of his colleagues to further his studies in the Sudan. He came back a year later, after completing his studies there and went back to sokoto where he became employed as a secretary of the court. He was later recalled to Kano and was offered a job as a teacher in his old school, the School for Arabic Studies. By the time mallam came back from the Sudan, I and my half-sister Asmā'u had started walking. So we must have been around one (1) year old.

Eventually, Mallam got a piece of land in anguwar Yakasai very close to the School for Arabic Studies (SAS) and built his own house there. He must have enjoyed his stay in the school as a student. He also established a good rapport with a number of learned scholars in the town where he spent a greater part of his spare time learning from them. Most prominent amongst

them was Sheikh Nasiru Kabara (may Allah have mercy on all of them). He had also gathered a number of dedicated students who came to study and learn from him at home even while he was a student in the SAS. Therefore, it was not surprising that he decided to build his first house in close proximity to the school he so loved.

My earliest memories of life in Kano are those of our house very close to the School for Arabic Studies (SAS). I must have been around four (4) years old, at the time.
It was a house made of mud bricks, with an off-white or light brownish color. The upstairs windows were prominently wide and were painted brown. Adjacent to the house was a large pond (kududdufi), filled with stagnant water. The surface of the pond was covered by a uniform, smooth carpet-like layer of algae which gave it a radiant light green color. Even though it was a mud house, it stood out conspicuously prominent amongst the surrounding houses.

I can still visualize the classroom buildings of the school for Arabic Studies, where he taught. He had taken me there a couple of times. They had wide spacious wooden windows, painted with a dark green color and decorated with a white diamond shaped design. The windows were newly decorated and I can still remember the characteristic pungent odor of the green paint. Mallam was always in white robes and a white turban. The white robes flowed over his shoulders and cascaded down his tall slim figure. The white turban was always fitted neatly over his head with its tail winding round his neck. He would come back from work every day in the afternoon riding on his black bicycle. He would keep the bicycle leaning by the wall in the corridor (soro) and would make an entrance into the main open space in the middle of the house. We would run towards him and he would pick us ap and hug us while our mothers would all welcome him back by greeting him with the words "Sannu da zuwa" while each one of them was busy with one chore or the other.

His main outer sitting room (zaure) in the evening was always busy filled with students who would come to take lessons from him. I was always outside with the men, from the time I would wake up from sleep, in the morning, till in the evening when it's time for him to retire, after Maghrib prayer. During the day while Mallam was away at school I would hang around with the lads who were always around, helping out with the daily chores. Mallam's room was upstairs with piles of books on the straw mat on the floor. They were the most prominent feature of room. There was also his lantern (Aci balbal) strategically standing at a corner by the wall, within arm's reach from where he usually sat.

THE REUNION ....
One day Mallam's family came all the way from Gummi to visit him for the first time.
Leaving the village for the first time, they must have been very excited and perhaps overwhelmed by the sheer size and population density of the famous Kano City, whose fame was acknowledged everywhere as a major centre of commerce. The contingent was made up of his mother Hafsatu (popularly known later as HAJIYA TSOHUWA), his three (3) sisters and their children. A family photograph was taken to commemorate the historic reunion.

Settling in Kano and securing a job, as a teacher, in such a prestigious Islamic institution, must have been Mallam's ultimate dream and everything he could have asked for in the world. Alas! Unknown to him it was only the beginning…. Kano would be the first stepping stone towards a future life of Islamic scholarly achievements and greatness.

LIFE IN KADUNA

As a child Mallam grew up with many other children in the house, apart from his many brothers and sisters but learning dominated his childhood experience. This was because teaching remained his father's main preoccupation, in spite of his position as alkali. Mallam too in later life was blessed with many children and he succeeded in replicating the type of life style he inherited from his father. He too made studying and teaching his main preoccupation, in spite of being a judge and a civil servant. By far the most outstanding experiences in our childhood were the series of incidents and interactions we had with our father. I would personally say that these experiences, indeed, moulded my character and did much to influence my behavior life later. Mallam was always the teacher wherever he found himself, whether in the school, in his dealings outside and even amongst members of his own family. He read and studied a lot and taught by example.

At home he would be teaching his students in the evenings or attending to domestic matters. The remaining part of his time was devoted to reading his books. He would always listen to the news over the radio from local stations and from foreign ones, especially the BBC. You would often find him sitting on the mat in his spacious room, reclining on a big cushion pillow and reading a book or listening to the radio. When he is tired he would usually doze-off for some minutes, before he is interrupted by one thing or another. Mallam was on the other hand tolerant and broad-minded in his other attitudes. Bowing down before him or any other person was forbidden in the house…

He treated all of us equally and never discriminated against any one of us. His punishment for any serious mischief was a firm warning, a scolding, or sometimes, a threat of a good lashing with a cane, which he never implemented…. I personally had several of such encounters with him which led to threats of being thrashed with the cane but ended with me being eventually let-off.

One such incident was when I was around five or six years. While playing with my sisters I carelessly threw stones at them and one stone struck and shattered a large glass window of his parlor. When he found out that I was the culprit, he said to my sisters: "Ina Hamza ya ke? kuje ku ce mishi ya zo, yau sai na yi mishi bulāla (find Hamza and ask him to come for good a thrashing with the cane). When I heard the news, I ran and hid behind our favorite aunt, Mallama. She intervened and saved the situation. Despite our young ages, he would interact very freely with us and would always try to answer our questions in the best way he could for us to understand.

One day I was sitting alone with him in his room while he was engrossed with a book. I was around six years old then. I asked him: "Mallam who is the strongest person in this world? He put his book down and looked at me intently and then said: "Allah". In that moment I was actually pondering about our gardener. His name was Kantoma. He's was a huge man, with bulky

and muscular biceps and pectoral muscles that bemused me and I was contemplating whether he would be stronger than my father. Therefore, Mallam's answer surprised me. I said to him: "so it means that Allah is stronger than you too?" He said: "yes of course." I was hoping or expecting the answer from Mallam to be: "I am the strongest person in the world." I then said to myself:" If Allah is indeed stronger than Mallam, He must indeed be the strongest person in the world.

I, somehow, was able to figure out, in my own way, how mighty is the Allah. Mallam enjoyed the company of children. They were always swarming around him as kids and made his residential quarters their playground. He always kept sweets and biscuits in his wardrobe, but for a special purpose. Whenever their noise-making would become overwhelming he would dish-out these sweets and biscuits to them, but only in exchange for some peace and quiet. They would gladly accept his offer and would go elsewhere to play. Mallam always ate with us, especially breakfast and lunch. Our mothers would divide us into groups during meal times. Each group with their own bowl of food. However, all of us would leave our food untouched and would rather eat with Mallam. In the morning our breakfast with him consisted of tea, milk and sugar, some fried eggs and yam or potatoe slices. Whoever is preparing the meals amongst our mothers, would make sure to bring enough cups, spoons and plates to go round everyone.

Before breakfast is served, we would first take turns to recite our portions of the Qurān and other lessons in the fundamentals of Arabic grammar (Nahwu) and jurisprudence. He would listen to our presentations, each child at a time, gently and patiently. He would correct our mistakes and recite new portions for those who have mastered their lessons. He would ask those who haven't done so to go and revise more. After the lessons we would all have breakfast together. He would then get dressed up and leave for work at the court. Sometimes when he would be in a hurry to leave for work, he would ask me to take over teaching my younger brothers and sisters, instead.

When he would come back from the office in the afternoon, we would be waiting outside to welcome him home. We would hustle to carry his books and briefcase for him and once inside his bedroom we would also jostle to remove his socks and shoes for him. Lunch would be served in the form of rice, millet or Guinea corn pudding(tuwo) with the usual selection of soups. However, lunch meal was always accompanied by grilled meat-cuts and oranges and bananas, enough to go round everyone. All of us looked forward every day to these precious encounters.The pleasure of eating together with Mallam was more satisfying than the food itself. We would all sit around the big tray with him and he would make sure everyone is well-seated and that the proper etiquette was maintained. We learnt to wash our hands and to start with Bismillāh, and to eat from what was in front of us. He keenly observed us and corrected anyone who would misbehave.

A TYPICAL DAY IN MALLAM'S LIFE IN KADUNA…

Mallam would wake up in the late hours of the night and would offer whatever number of prayers(tahajjud) he could. When it is time for the Fajr prayer, he calls for prayer (Athān) from the main balcony in front of the house. He would then proceed to wake everyone up and would

always start with my two older brothers, Abdullahi and Mujtaba and myself, who had our bedroom opposite his. All he would do was switch on the light in our room, without saying a word. He would then proceed downstairs and along the long corridor and into the main house. He would wake our mothers, our grandmother, aunties and the remaining women of the household. He would use his walking stick to knock on the window of each room until someone would answer him and would call out, "prayer, Prayer". By the time he comes back we would be up and ready, waiting for him in the parlour, with whoever was there, for the fajr prayer.

Sometimes when Mallam would notice our repeated absence during prayer times he would not say anything at that particular moment. He would save his rebuke for a later time, sometimes one or two days after the incident. This would usually be when we would go for the early morning Qur'ãn lesson with him. The rebuke would be in the form of a single short utterance… "ba ku sallah". The tone of his voice combined with the characteristic gaze of his eyes from over the frame of his reading glasses that straddle the bridge of his nose, were enough to get the message across. I was quite impressed by Mallam's perseverance and consistency in upholding the five daily prayers regularly and in congregation at home. As I grew older and became conversant with the Qur'ān, I realized that he (Mallam) was indeed trying to follow in the footsteps of the Prophet Ismā'il(may the peace and blessings of Allah be upon him), where Allah (SWT) mentioned him in the Surah of Maryam (chapter 19:54-55) and said about him:

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا (54) وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا(55)

***** Verse 54: "And mention in the Book, Ishmael (Ismā'il). Indeed, he was true to his promise, and he was a messenger and a prophet". ***** Verse 55: "And he used to enjoin on his people prayer and zakah and was well-pleased in the sight of his Lord")

The actions of Prohphet Isma'il (may peace be upon him) of showing the importance of obedience and righteous conduct, pleased Allah (SWT). Allah in return elevated him to the level of bringing out the last and most revered and noblest prophet, messenger and creature in the universe from his progeny; that is, Muhammad (SAW). It is this divine pleasure from Allah that Mallam was also trying to achieve.

Mallam was also trying to follow in the footsteps of Umar ibn Al-Khattab (may Allah be pleased with him) who used to wake up his family in the last part of the night for prayer, saying to them: "Prayer, prayer". And he would cite the verse:

{وَأۡمُرۡ أَهۡلَكَ بِٱلصَّلَوٰةِ وَٱصۡطَبِرۡ عَلَيۡهَاۖ لَا نَسۡـَٔلُكَ رِزۡقٗاۖ نَّحۡنُ نَرۡزُقُكَۗ وَٱلۡعَٰقِبَةُ لِلتَّقۡوَىٰ ١٣٢}[طه: 132].

"And enjoin prayer upon your family [and people] and be steadfast therein. We do not ask you for sustenance; We provide for you, and the outcome is for [those with] piety." (Taha: 132)

ON THE ROAD WITH MALLAM …. While we were young, Mallam would take us along with him on his annual judicial road trips to different regions of northern Nigeria. During the trips he and the other judges were accommodated in the government catering houses located in all the major northern towns. During meal times he would order two full meals every time. My elder brother and I would always share one meal with him while the other meal would be shared by his driver and police escort(orderly), despite the fact that they were both entitled to traveling and duty allowances when traveling on the road. When we would ask him why, he would always say: "you must always share your good things with the less privileged people around you. At bedtime we we would comfortably share the bed with him because we were very young and had very small frames. Many a times we would wake up during the night to find him reciting verses of the Qur'ān in prayers(tahajjud). When I grew up and learnt the Qur'ān, whenever I would come across verses that encourage voluntary night prayers, the sight of Mallam praying in the dark would always come to my mind… for example:

1.﴿ يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ٣ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ٤﴾

- "O you wrapped up (in a mantle)! Stand (in prayer) at night, all except a little. Half of it, or subtract a little, or add to it, and recite the Quran with measured tones." (Al-Muzzamil 1-4)

2.{تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا} (السجدة: 16)

- "Their sides forsake their beds, calling to their Lord in fear and hope." (Al-Sajdah 32:16)

3.{وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا} (الفرقان: 64).

- "And those who spend the night in worship of their Lord, prostrate and standing." (Al-Furqān25:64)

4. {وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا} (الإسراء: 79).

- "And from part of the night, pray with it as an additional prayer (Tahajjud): it may be that your Lord will raise you to a praiseworthy position." (Al-Isrā 17:79)

5.{لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ} (آل عمران: 113).

- "Not all of them are alike; among the People of the Book is a community standing (in prayer), reciting the verses of Allah during the night, and prostrating (in worship)." (Āla Imrān 3:113)

A CLEVER TEACHER….

Mallam had a unique gift of imparting knowledge to his students in the most effective manner, taking into cognizance his student's age, level of enlightenment and education… while I was learning to recite suratul Qasas (chapter 28: 71-72)

قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلَّيۡلَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِضِيَآءٍۚ أَفَلَا تَسۡمَعُونَ (71) قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلنَّهَارَ سَرۡمَدًا إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِلَيۡلٖ تَسۡكُنُونَ فِيهِۚ أَفَلَا تُبۡصِرُونَ (72)

Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?"

Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not, see?"Surah Al-Qasas 28:71-72

Mallam tried to explain to me the meaning of the Arabic word "sarmada" which means perpetual or endless, but in the context of what the verse was teaching. He said to me: " You see there is a young boy, who was brought by his father from Sokoto/Gummi to study and live with us. Yesterday I called him just to check on him. I asked him: " are the women from inside the house feeding you well?" He answered: "Sada". You see the word "sada" is a Hausa word but peculiar to the Sokoto dialect and it means "continuous, without failing". What the boy meant was that he was being fed very regularly and satisfactorily, every day and without fail. This word originated from the Arabic word "sarmad" which is used in the chapter of Al-Qasas. With this explanation I learnt the meaning of the word in a context I could perceive and at the same time enriched my Hausa vocabulary.

MALLAM'S COURTESY TO VISITORS….

On more than one occasion a visitor would come from a far place and without prior notice. Mallam would make us vacate our room for him and we would manage to sleep in the common room. He would also offer the visitor the whole of his meal and would ask us to share ours with him. The first time it happened we did grumble, but we soon got used to it and would gladly offer everything we had to visitors whenever we were called upon to do so.

A UNIQUE ENCOUNTER IN THE NORTHEAST (The Gwoza Trip) ….

In 1966, my brother and I accompanied Mallam, the Grand Khadi, on a judicial tour to northeastern Nigeria. He and his team would travel to dispose of difficult Sharia court cases, bringing the courthouse to the people. On our way from Maiduguri to Yola, we encountered two naked women in a primitive tribe's highland. My brother and I were shocked, shouting "Mallam! They're naked!" Mallam calmly told the Arab guest who was riding with us, "Excuse them, they're seeing this for the first time."The guest replied, "Me too!" Mallam explained that these tribespeople lived in the mountains, untouched by Islam or Christianity.

LIFE AFTER THE JUDICIAL ERA….

Retiring from the post of Grand Khadi of northern Nigeria in 1972 ushered in the era of full-time academic pursuits/ endeavors/indulgence for Mallam. Apart from the quarterly meetings of the Board of directors of the NTI, which he was the chairman, Mallam dedicated all his time to his passion, ie, propagating Islam. This involved daily teaching sessions of the Qurān and various books, to a relatively small congregation of his most devout and constant students. This took place in his sitting room, between Asr and Maghrib prayers. … Teaching various books in various Islamic disciplines, such as Sahīh Al-Bukhāri, Sahīh Muslim, Mukhtasar Khalīl, Kitāb Al-Shifa, Kitāb Al-Risālah, etc. This took place twice in a week at the Sultan Bello Mosque in Anguwar Sarkin Musulmi. These sessions attracted a larger congregation of students and listeners. Over the years the sessions gained more popularity and were broadcasted over the radio networks to reach a wider audience. Over the years a philanthropist built a mosque in Mallam's house and the lessons conducted in his sitting room were transferred to the mosque. This new mosque

became Mallam's classroom and center of learning. From then onwards Mallam's house would turn into a beehive of Islamic scholarly activities every day, from after Asr prayer till Maghrib prayers in the evening.
The month of Ramadhãn marked the climax of Mallam's Islamic preaching. For the 30 days of this holy month Mallam conducted a study session in the Sultan Bello Mosque where he read and explained the meanings of the noble Qurån(Tafsīr). This exercise started in 1963 with the Premier of Northern Nigeria and Sardauna of Sokoto Alhaji Ahmadu Bello, and his ministers, in attendance. It took between three (3) to four (4) consecutive years of tafsir to conclude the study of the whole Qur'ān from page to page. JNI activities.… Other activities that engaged Mallam were those pertaining to the Jama'atu Nasril Islam (JNI) of which he was the chairman; activities of the World Muslim League (WML) of which he was a permanent member. …

During secondary school years I was always nearby, around him, during the holidays. I would run errands for him; ushering in guests and visitors and attend to him whenever he needed something. When it was time for the asr prayer I would carry his books downstairs and arrange the seating arrangements in preparation for the day's lessons after the prayer. I would sit along and participate in the lessons and was always available to go up and fetch a particular book or document from his library upstairs, if the need arose. I and my younger brothers and sisters were sitting with him in his room one day when he sent me on a errand into our mothers' quarters. I had just finished secondary school and was full of myself, feeeling and acting as a grown man. I therefore felt uncomfortable at him making me look small and insignificant in front of my younger siblings. So, I asked one of younger ones to go instead of me. He realized my bewilderment but decided to teach me a lesson. He said to me, aloud: "an aiki kare, sai shi kuma ya aiki bindin shi". Everyone started giggling, made me even more furious. However not very long after that incident I came to realize that it was an honor for me to be chosen by him to be his trusted errand boy. He was very respectful of children and young adults and to my pleasure and surprise and honor he started calling me "Mallam Hamza" before I graduated from university.

MALLAM'S CONCERN FOR ANIMALS… He adopted a stray cat that wandered into our house and somehow made her way to his bedroom. The cat was pregnant and somehow managed to settle in his wardrobe and converted part of it into her den. It delivered two sets of kittens there. Whenever it wanted to go out at night it would climb onto the bed and wake him up to open the door for her. We all participated in feeding and looking after them. We also had a lot of fun playing with them all the time.

MALLAM AND HIS FRIENDS….
Here, I am going to describe the close relationships between Mallam and three prominent figures: Mallam Halliru Binji, Mallam Aminu Kano, and Mallam Abubakar Imam.

MALLAM HALIRU BINJI
Mallam Halliru Binji was a close friend, an associate, and a judicial colleague of Mallam. In 1969, Mallam wrote a testament that reflected his deep trust in Mallam Halliru Binji, stating that he would be satisfied with whatever decision Mallam Halliru Binji made regarding his family's

welfare. This testament proved prophetic, as Mallam passed away one year before Mallam Haliru Binji, and as Allah has destined it, Mallam Halliru Binji supervised the distribution of Mallam's assets and properties according to Islamic Shari'ah law after Mallam's death.

MALLAM AMINU KANO

Here, I will recount a chance meeting with Mallam Aminu Kano at the Nigerian Embassy in Cairo, Egypt. Mallam Aminu Kano warmly greeted me and acknowledged me as the son of a close friend. When I grew much older, I came to appreciate Mallam Aminu Kano as a true champion of the masses and a real father figure. Mallam would often hold informal lectures in his sitting room, discussing various topics, including Islamic history, jurisprudence, and personal anecdotes. During one such gathering, Mallam praised Mallam Aminu Kano, stating that he was one of three people who truly loved him from the bottom of their heart.

MALLAM ABUBAKAR IMAM

Mallam also spoke highly of Mallam Abubakar Imam, describing their close relationship and the instances where Mallam Abubakar Imam had intervened on his behalf. Mallam believed that Allah had sent Mallam Abubakar Imam as a guardian angel during these critical moments. The two men would meet whenever Mallam passed through Zaria, and I had the opportunity to get to know Mallam Abubakar Imam through these visits.

MALLAM'S CONCERN FOR HIS STUDENTS…

One day while the daily lesson was going on, the congregation was informed of the bad news of a drowning accident. It turned out that four very young brothers belonging to one of Mallam's close students went to play in the eastern part of river kaduna, along with other boys. They didn't know how to swim and drowned. Mallam and the whole congregation rushed to the site of the accident and helped in searching for the missing children. Mallam insisted on going into the water to help in the search, claiming that he was a good swimmer in his youthful days but was prevented from doing so. Eventually the lifeless bodies of the four children were found. It was a tragedy that greatly touched Mallam and everyone around.

A SHORT HISTORY OF THE SHARIA COURT OF APPEAL OF NORTHERN NIGERIA, KADUNA

The Anglo-Egyptian Sudan was a colony of Great Britain (1899-1956), while Nigeria was also a colony of the same Great Britain (1904 - 1960). There were a lot of similarities between Nigeria and the Sudan during the colonial era as Muslims were the majority in both countries and lived in regions under the control of the British. Furthermore, both countries experienced great religious revolutions that took the form of jihaad in the cause of Allah in the name of Islam; the Jihãd of Usman Dan Fodio (1804-1904), in West Africa and northern Nigeria in the late eighteenth (1800) and early nineteenth (1900) centuries. A similar revolution took place in the Sudan led by Muhammad Ahmad Al-Mahdi (1881–1889), in the late nineteenth (1900) century.

The two countries remained connected by the flow of multitude of pilgrims from Nigeria and West Africa who on their way to pilgrimage in the holy land passed through the Sudan, and some of them remained behind in the Sudan and made it their home till today. Muslim scholars from the Sudan accepted invitations from Northern Nigerian rulers to teach their people; as a result,

the Sudan had a significant cultural and religious influence on the civilization of these societies. During the British rule and under the system of indirect rule where the British agreed not to interfere directly with the social and religious affairs of the people of Northern Nigeria, the former agreed for Sudanese teachers and jurists to come and establish Islamic educational institutions in northern Nigeria. These were Sudanese graduates from the Arabic Language School of Arabic language.

THE GORDON MEMORIAL COLLEGE, KHARTOUM.

The first batch of a delegation of teachers comprised of;
Muhammad Othman Mirghani, Abdul-Aal Hamur And Muhammad Noor Sid Ahmad. They started teaching a secular curriculum of contemporary modern sciences and humanities alongside Arabic and Islamic Studies. Students before this initiative learnt religious studies only, from immigrant Muslim scholars under primitive circumstances.

These Sudanese teachers succeeded in establishing a strong foundation for modern Islamic education in northern Nigeria. They demonstrated high scholarly standards, selflessness and noble characters which endeared them to people of northern Nigeria. People were also impressed by their level of enlightenment and sophistication in the deliverance of modern teaching methodologies. This paved the way for further demands for more delegations from the sudan.

A second delegation of Jurists arrived in northern Nigeria in 1934. This delegation comprised of the Honorable Sheikhs; Al-Bashir Al-Reeh, Muhammad Saleh Suwar Al-Dhahab. Al-Nur Al-Tangãri And Awadh Muhammad Ahmad

They were also graduates of the school of legal jurisprudence of the Gordon Memorial College. They made the city of Kano their base where they established the first institution for the study of Arabic and the Islamic sciences, namely, THE SCHOOL FOR ARABIC STUDIES in the same year, 1934.
This institution produced all the Arabic teachers and judges for the Sharia courts of northern Nigeria.
This flow of scholastic delegations from the Sudan to northern Nigeria continued until 1966. This delegation also succeeded in their mission. They planted a solid foundation of knowledge for the people of northern Nigeria who are up till today reaping its fruits. They also left behind an indelible impression and legacy which will ever remain in the memory of people and permanently imprinted in the lines of history books.

Amongst these distinguished teachers and jurists, one of them, Sheikh Awadh Muhammad Ahmad, Was Honored by Being Appointed as The First Grand Khadi of Northern Nigeria in 1960. Sheikh Awadh Was a Kanuri-Arab.

As the deputy Grand Khadi, Mallam's relationship with the Grand Khadi, SHEIKH MUHAMMAD AHMAD AWADH, was cordial. It was marked by mutual respect for each other. This relationship developed when both were in the School for Arabic Studies (SAS) in Kano. Sheikh Awadh was a

teacher while Mallam was his student. Years later Mallam graduated from the school and was eventually co-opted to serve as a teacher alongside Sheikh Awadh.

Mallam's exemplary character as a student endeared him to most of the teachers, more so to Sheikh Awadh. When he applied for the post of Deputy Grand Khadi, Sheikh Awadh was already the Grand Khadi. The revered Sheikh Awadh did not hesitate whatsoever to put his weight behind the nomination of Mallam. Thus, after the procedural interviews and selection process, Mallam Abubakar Mahmoud Gummi was appointed the deputy Grand Khadi of Northern Nigeria in 1960.

Sheikh Awadh served as the first Grand Khadi of northern Nigeria for two years (1960-1962). He then retired and returned back to his country, the Sudan. He left Nigeria with his mind at peace and with a great sense of accomplishment, knowing well that his legacy, the Sharia court of appeal of northern Nigeria, will be in safe and capable hands. Mallam succeeded him as the new Grand Khadi in 1963.

THE LAST DAYS AND THE FINAL JOURNEY

In the summer month of June, 1992 I came home on holiday from Scotland where I was doing my postgraduate studies in Surgery at the Royal and Western Infirmary Hospitals, Faculty of Medicine, University of Glasgow. During my stay I noticed that Mallam had become much quieter and withdrawn to himself. Whenever I was with him, he spoke less and his mind would become more focused on the pages of the book in his hands or be in distant thoughts rather than his usual way of engaging me in lively discussions. During meals he ate less and had grown slightly leaner. The holiday was short and the days passed by uneventfully. I bade everyone farewell and returned back to my studies.

About two months later, in August, I received a phone call from one of my brothers from Nigeria. He told me that Mallam was ill and will be flown to Germany for treatment. It came to me as a surprise because I had left him relatively healthy, back home some two months earlier. He had developed a pain in his left hip which increased in intensity until walking became extremely difficult. After some preliminary medical checkups take president, General Ibrahim Babangida advised and insisted that he should go overseas for treatment. Reluctantly Mallam yielded to the request. Later the destination was changed from Germany to the UK.

Mallam arrived in London on Thursday, August 27 1992, escorted by my younger brother Dr Ahmad.

I spoke with him over the phone on that day and my anxiety was relieved because his voice was quite strong and vibrant, without any sign of ill health. I flew to London from Glasgow the next day and met Mallam at a guest house provided for him by the Nigerian High Commission. My mind wasn't prepared for what I saw when I was ushered in. Mallam was reclining on a Sofa surrounded by some guests, including my younger brother Dr Ahmad. He had lost weight and had shrunk m, especially his face. had shrunk. When our eyes met, I instantly realized that he was very ill. I froze for a split of a second and couldn't speak because "I developed a lump in my throat". I cannot remember Mallam ever being ill, therefore seeing him in this form was too

much of a shock to me. However, after this fleeting first shock I surprisingly became very composed and prepared for the worst till the end.

I took leave from my studies and stayed with him. We were in and out of the hospital for doctor's appointments and various investigations including a whole body and skeletal Isotope scan and lymph node biopsy. The diagnosis eventually came out as a cancer of the lymphatic system called Non-Hodgkin's Lymphoma. He was eventually admitted into the hospital. The doctors started to prop up his nutritional status with intravenous fluids and high protein infusions in preparation for chemotherapy. After fourteen days of medical treatment, he died peacefully on his hospital bed surrounded by family members, around 6am, on Friday, 11 September, 1992.

People who visited him while he ill in London included the Sultan of Sokoto, Alhaji Ibrahim Dasuki, the Nigeria High Commissioner Alhaji Alhaji, the governor of the Central bank of Nigeria, Alhaji Abdulqadir Ahmad, Alhaji Aminu Dantata, Alhaji Umaru Dikko, Alhaji Isyaku Ibrahim and many others, too many to mention.

His body was returned back to Nigeria on the same day on a private jet belonging to the Nigerian Federal government, made available, courtesy of the then Federal Minister of Defense and Chief of Staff of the Nigerian army General Sani Abacha who happened to be in London for an official engagement.
The delegation that accompanied the body of Mallam back to Nigeria was led by the Nigeria High Commissioner to the UK, Alhaji Alhaji some members of the diplomatic core, my two brothers Mallam Mujtaba and Dr Ahmad and myself. We arrived in Nigeria, at the Kaduna international airport around midnight. We drove straight to Mallam's residence at No. 11 Modibbo Adama Road where President Ibrahim Babangida and an endless gathering of mourners were waiting. In the rain drenched night the ritual bath and preparations of the body took place inside the female section of his house and the funeral prayers were said on the body which was later buried in a grave behind his quarters where his mother and one of his daughters were buried. This small piece of land has now become the official burial ground for members of the family Mallam.

As early as 6am the next day the private jet that took Mallam on his last journey, and the delegation that accompanied him, including myself, flew back to the Heathrow airport in London. We left behind the endless throng of people from different walks out life from all over the country and beyond who continued to troop to pay their last respects to the Sheikh Abubakar Mahmoud Gummi… May Allah have mercy on him and may He reunite all of us with him in the hereafter…. Ameen.

Sheikh Abubakar Gumi, Islamic Reform, And Political Transformation In Modern Nigeria.

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I. Preamble:

I begin by extending my sincere appreciation to the Bayero University, Kano, and in particular, Center for Islamic Civilization and Interfaith Dialogue under the able leadership of Prof. Tawfeeq Abubakar Hussain for organizing this conference today in the history of our great nation, Nigeria. I'm also particularly honored and humbled to be invited to participate and present a paper at this august gathering; and you requested that I should discuss on "Sheikh Abubakar Gumi, Islamic Reform and Political Transformation', the directive which, I humbly accept to handle.

This apt and timely International Conference on the Life and Legacy of Sheikh Abubakar Mahmud Gummi has indeed come at a very important period in our history when his life style, and personal etiquettes are critically needed to be revisited and popularized in order to rejuvenate the decaying values among scholars, students, leaders, policy, and decision makers in Nigeria.

I think what everyone could visibly remember about Abubakar Gummi was fundamentally his ascetic personal life, that he had not valued materialism and accumulation of wealth or political power to himself or his relations in all ramifications throughout his endeavors and services to humanity. In the same vein, his Da'awa approach, his straightforwardness, modesty, unpretentiousness and ingeniousness and calmness while saying the truth are models for todays Du'aat and scholars. His modern and Islamic education expertise was rare at the period not only in Nigeria, but the West African sub-region. He was a Geography and Mathematics teacher at Maru Teachers College in the 1940s, at the same an Islamic scholar and an Imam. That singular rare opportunity made him a bridge between between traditional and modern world; which he exploited optimally to advance the interest of Islam in the 20th century Nigeria.

II. About Sheikh Abubakar Gummi

Abubakar was the son of Alkali Mahmud na-Gumi, born on 7th November, 1924 in Gumi town, Mahmud settled at the town of Gummi after decades of wandering and teaching Islamic religion, he was easily the most learned man around, and many scholars came to

learn from him'. His grand father was Malam Muhammad Marina, the son of Sheikh Aliyu Barou el-Badawi, an Arab from Bedouin nomads, Muhammad Marina was one of the three children of el-Badawi. They were all men and, like their father, they devoted themselves to Islamic scholarship. (Gumi & Tsiga, 1993)

Young Abubakar started learning Islamic education at a tender age from his parents, Alkali Mahmud and Malama Aminatu, his father and mother respectively; who were both learned scholars. The pursuit for knowledge chosen by Gummi entered a new horizon, when in addition to Islamic education, his father enrolled him into Elementary School at Dogondaji, in present day Sokoto State , and later to Sokoto Central Elementary School, and further to Middle School at Sokoto from 1936 to 1942. Gummi strictly kept his study in both Islamic and Western education well balanced and simultaneously pursued up to the point of attaining level of recognition as a scholar in both fields. That what made him further distinct among scholars of his time in the region.

A British Journalist, Karl Maier, sums up brief about Gumi in the following:

> He mastered Arabic and was an interpreter and adviser to Sir Ahmadu Bello, then the Premier of Northern Nigeria, and the Sardauna of Sokoto, site of the Islamic Caliphate. Gumi served as an External Affairs Office in Lagos before becoming Deputy Grand Khadi of Northern Nigeria, a position of spiritual leadership, in 1960. Two years later, he was elevated to Grand Khadi. He was a member of the Judicial Advisory Council to the Supreme Military Council, the military government that ruled from 1966 to 1975. He received Nigeria's highest award, the Commander of the Order of the Federal Republic, COFR.
>
> (He also received the highest Egyptian Honor though Egyptian President Jamal AbdulNasir). It was (mainly) for his translation of the Koran into Hausa, the language of millions of northern Nigerians and others throughout West Africa, that Gumi was awarded in Saudi Arabia the King Faisal International Award, reputedly Islam's highest service honor. He died in London on 11th September 1992.

III. **Gummi: A Reformer (Islamic Concept of Reformer- *Mujaddid*)**

The nature of Islam as a revivalist religion with its dynamic approach to spiritual and temporal aspects of life provided Gummi the gateway into the established Islamic tradition of reform from his middle cadre carrier as a scholar. According to Prof. John Hunwick:

> Islam has been a faith with an activist tradition, both in theory and in practice. The Qur'an, encouraged Muslims to stand up for their faith against enemies

> and make Islam triumphant: "Say to those who disbelieve, that if they desist, God will pardon them for what has passed, but if they repeat it then the example of earlier folk has gone before. Fight them until there be no more dissent in the land and religion is all for God" [8: 28-9] Muslims were exhorted by the Qur'an to "strive in God's way", to undertake jihad for the defence of Islam and for its ultimate triumph. (Hunwick, 1992.)

Hunwick further adds that: 'There is a close connection in the Islamic tradition between reform and revival. Over the early centuries of Islam Muslims began to develop a horror of what they called "innovation" (bid'a): A hadith says: "Every innovation is an errancy, and errancy leads to Hell". But by the beginning of the fifth century of Islam questions of orthodoxy (correct belief) and orthopraxy(correct practice) had been largely settled, and thereafter for the next eight centuries or so, what remained to be done was largely a matter of fine tuning. The great challenge was how to preserve what was already there, how to protect the beliefs of Muslims from the influence of ideas considered to be un-Islamic. Example of the Prophet and his companions- the 'model generation' of Muslims, and to the elaboration of the Qur'anic word of God and the Prophet Muhammad's teachings in the writings of the scholars of the early centuries- *Salaf al-Salih*, (have been the yardstick). (See Hunwick, 1996)

Therefore, at intervals of a century or so, Muslim Ummah witnessed emergence of revivalist, or revivalists, at a given period. The 15th century West Africa witnessed the Tajdeed activities of Shaikh Muhammad bin Abdulkarin Al-Maghili , 1440-1505, an Algerian scholar, from Songhai to Kano, Katsina, Gobir and Borno, the same as Tajdeed-Islamic reform of Sarkin Kano Rumfa, 1463-1499, who institutionalized Islam in state, public affairs. In the wider Muslim World one finds series and chains of such revivalist movements throughout centuries. In the 18th century there emerged reformers like Muhammad bin Abdulwahhab, 1703-1793, Sayyid Ahmad Shahid, 1786-1831, Ismail Shahid, 1779-1831, Shah Wali Allah, 1703-1762, Shehu Usmanu Danfodiyo, 1754-1817, Alhajj Umar Tal, 1794-1865, Muhammad Ali al-Sanusi, 1789-1859, Hajji Shari'at Allah, 1781-1840, Muhammad Ahmad b. Abdallah, 1844-1885, Dudu Miyan, 1819-1862, and host of others, (are some major examples of revivalists Islam in the eighteenth and nineteenth centuries Muslim World).

In the 20th century also, the Muslim World experienced the emergence of The similitude of reformers and revivalist which included, Muhammad Iqbal, 1877-1938, Bediuzzaman Sai'd Nursi, 1876-1960, Abul A'ala Maududi, 1903-1970, Malik Bennabis, 1905-1973, Hassan al-Banna, 1906-1949, Sayyid Qutb, 1906-1966, Muhammad Natsir, 1908-1993, Burhannuddin Al- Helmy, 1911-1969, , Muhammad al-Tahir ibn Ashur, 1879-1973, Abubakar Mahmud Gummi, 1924-1992, Hassan al-Turabi, 1932-2016, and Rashid al-Ghannoushi, b. 1941, among others.

The culture of Islamic reform and revivalism has been an established and well-known tradition among Muslim communities globally, albeit it may differ in nature, approach and practice depending on circumstance and prevalent challenges facing the Ummah at a given time.

The additional challenge that the later revivalists, 20th century Muslim reformers, faced in addition to religious syncretism, was battling against and resisting Western European colonization, and new secular ideology/philosophy which rejects religion from general public affairs introduced in Muslim countries as a result of colonization. Thus, the new political ideology(secularism) implanted in most Muslim communities greatly threatened the very foundation, fabric and essence of the religion of Islam on earth, i.e connecting creatures with the Creator in all affairs. The problem posed by secularism in the Muslim was strange and destructive as well cancerous in Muslim communities globally. Professor Lassine Kaba, laments that, *Western Civilization is perhaps the only one in human history that started its onward march by firmly, unequivocally and openly banishing God from public life, or at least making Him irrelevant and redundant'*. The experience of Muslim societies since European colonization, late 19th and early 20th century, made it expedient to response to the damage done to Islamic institutions. The renewed clarion for the reintroduction of the suspended Islamic law, lack of recognition of Muslim rights and peculiarities in the modern education system, and other institutions, as well as condemnation of the (European) illegal occupation of Muslim territories were crux of the *Tajdeed* slogan of the (later)period. (Kaba, 2000)

Professor Lapidus also shared the same opinion as Lasine Kaba on the new challenges in the Muslim Ummah as precursor for the revivalist and tajdeed movement across the Muslim World. For him:

> The contemporary Islamic movements are both a response to the conditions of modernity to the centralization of state power and the development of capitalist economies-and a cultural expression of modernity. The emphasis upon Islamic values is not intended as a return to some past era but represents an effort to cope with contemporary problems by renewed commitment to the basic principles, though not the historical details, of Islam. Contemporary movements have predecessors in a similar wave of 18th and 19th century Islamic revival responding to the breakdown of Muslim empires and the economic and colonial intrusions of Europe. Behind these movements lie earlier reformist teachings and the example of the Prophet Muhammad himself, a lasting paradigm for how Muslims cope with changing worldly realities(Lapidus, 2011).

Islam as a natural religion, which has its fundamentals and tenets in tandem with the situation and circumstances regardless of time and region, can not be compatible or at least comfortable with secularism. Thus, response to European colonization and imperialism has taken a center stage in 20th century *tajdeed* mantra among all the revivalists of the century in the Muslim World.

Islam's flexibility and adaptability in time and circumstances are its major strength and secret for resilience and survival. Therefore, its teaching and advocacies are always revived from time to time to strengthened its weakness as a result of human factor or societal changes in line with original and pristine sources and substances of the religion. Whenever, decadence, compromise or extremisms appears into its fold, scholars – Ulama' at different times and shades as reformers clean the religion from all inequities to returned it to its closes of forms to the Prophetic period. The act and practice of reinvigorating and rejuvenating the faith of Islam over time and space is referred to as Tajdid– reform or revivalism, and the actors as Mujadidun- reformers or revivalists. (see Bunza, 2002).

Al-Maghili on the Muslims' belief and concept of renewal and reform in Islam maintains that:

> It is related that at the beginning of every century God sends a scholar who regenerates their religion for them. There is no doubt that the conduct of this *scholar in every century enjoining the right and forbidding what is disapproved, and setting aright people's affairs*, establishing justice among them and supporting the truth against falsehood and the oppressed against the oppressor, will be in contrast to the conduct of the scholar of his age. *For this reason, he will be 'an odd man' out among them on account of his being the only man of such pure conduct and on account of the number of men like him* (emphasis mine). (cited in Ibrahim Sulaiman, 1986).

From all indications, Abubakar Gumi had fulfilled most of these conditions. As al-Shaikh Yusuf Qaradawi expounded in his treatise, *Tajdid al-Din fi Daw' al-Sunnah*, and synoptically cited in his *Approaching the Sunnah: Comprehension and Controversy*, ideologized the concept of reform and renewal in Muslim society as follows: …for the renewal of a thing is that by which an effort is made to return it to what it was like on the day of its origination, and then it emerges so as to seem new despite its antiquity. **This is achieved over time, and the patching of what has frayed, so that it reverts closer to its original form. So, the meaning of renewal is not the alteration of its ancient nature, or the replacement of it by another thing, novel and newly created. For that has nothing to do with renewal** (emphasis mine)(See Qaradawee, 2006 & Fattah, 2002).

IV. **Gummi and Islamic Reform in Nigeria**

Following the teaching of Shehu Usmanu Danfodiyo, a tradition of observance of the tenets of the Qur'an and Sunnah of the Prophet were put forward by Sheikh Abubakar Mahmud Gummi as the basis and crux of his endeavor to better and reform Islamic teachings and practices in Nigeria. In the opening of all his talks and sermons he always emphasized these words in Hausa: *'Karatun Hadisi da aiki da shi shine zama lafiya ga Musulmi';* (to adjust to the teachings of the Sunnah in words and deeds, are the prerequisite for safeguarding the Muslim Ummah).

Therefore, the foundation of Gummi's Da'awa and reform movement aimed at returning the minds of the Muslims to accept and practice the religion of Islam as reveled in its pristine and purest from possible, and avoidance of Bid'ah- innovation. That he affirmed, was the legacy of Shehu Usmanu Danfodiyo, the Mujaddid of the 19th century West Africa. To actualize his mission for reform he adopted teaching, preaching and general Muslims awakening and enlightenment as the key tool for the transformation. In an interview, Gummi made categorically clear that in view only education is a solution to societal ailment and provides enduring transformation in the society. He stressed:

> Nigerian society is like any other society, if you educate them it becomes good, if you don't educate them, it becomes like any bad society. Between mankind and beast, the difference is education. When you educate them, you elevate them(seed details of the interview in Bunza, 2002).

Abubakar Gumi was also identified to have maximally to have appropriated education, through his annual Tafsir during Ramadan, and his weekly Hadith lessons at Sultan Bello Mosque Kaduna which were aired throughout West Africa, via the Radio Nigeria Kaduna. At his house Modibbo Adama Road at Kaduna he instituted various lessons ranging from Arabic Grammar to *Tauheed* and *Fiqh* between Magrib and Isha'i prayers in his mosque.

The religious programs mainly at Sultan Bello Mosque, Kaduna aired in the media attracted millions of participants and listeners among the Hausa speaking communities in West Africa. Above all, most of these programs were aired live in both Radio Nigeria Kaduna and the Nigerian Television Authority, Kaduna. Further, Gumi established an effective network all over Nigeria, where the same programs were conducted by his students and disciples, and local radios and television were mainly the tools of dissemination of information. In all these, programs teaching and building capacity of Muslims were aimed at revitalizing Islamic religious institutions and to better the practicing Muslims, through provision of basic knowledge and understanding of the

fundamentals of religion. For Abubakar Gumi, violence is adverse, detrimental to Islamic spread and development and most cases counterproductive(See Bunza, 1988).

In addition, he made education of women, both Islamic and temporal as epicenter of his Islamic reform. Same as Danfodiyo challenged his counterpart Ulama in the 19th century for refusing to educate their wives and daughters the religion of Islam, so he posed a similar challenge to ulama' of his time about allowing women to attend schools in form of Islamiya, which were established in the Izala communities. Education and Rights: providing access to education, both Islamic and western, established Makaranatun Mata, women Islamiya schools, and encouraged enrolling them to western schools, makarantun boko- adopting proper dressing and use of hijab as uniform for girls in schools. He set himself as model through his daughters' enrollment. His daughter Aisha is well educated and worked in the Government of Sokoto State and rose to the rank of State Accountant General, and others emerged as qualified medical doctors to serve as practical for others.

Some of the major distinctive features of Gummi's Islamic reform efforts as indicated above was using the media, radio and television to propagate and extend widely the coverage of his sermons far and wide. Use of modern Media, Radio and Television. At the time some traditional and unexposed scholars were even debating the legality of radio and television as work of Nasara- While Christians enemies of the Muslims.

Similarly, the Izala was popularize to replace the JNI, which according to Gummi was dominated by traditional rulers who were less educated in Islam and could not allow the expected change to take place as they were directly involved. Therefore, Izala was used by Gummi to spread his Da'awa to all nooks and crannies of the country, especially northern Nigeria. Izala adopted weekly open preaching sessions to all areas in the society with the aims of mass mobilization, thus, he succeeded mainly through the Izala through its ward, local government, state, national and international open preaching sessions in Nigeria and beyond.

V. Again, Gummi targeted the then neglected but influential class of people- Muslim elites, especially in Kaduna. This class of people included the Military, civil servants and businessmen. At the time when traditionalist scholars were condemning Soldiers and other military personnel as unbelievers-Kafirai, Yanboko as or alcohol addicted people, Gummi had penetrated into them and won their attention and encouragement as good Muslims. That had made Gummi's Islamic more formidable and beyond ordinary attacks. Many military officers, highly positioned government functionaries and wealthy elites suddenly turned religious and islamists in support of his ideology and Da'awa mission.

This study also identified another unique trait of Abubakar Gumi's Islamic reform agenda throughout his mission and Da'wa adventures; Viz:

Decolonizing (Islamization) of the Muslim values and institutions: In Nigeria, during late colonial and early independence era , Sheikh Abubakar Gumi was one of the rare Islamic scholar who had clear grasp of the scenario on ground and competently responded to it more than any other scholar of his time. Earlier in the beginning of the century Mahdism championed by Sai'd bin Hayat, had envisaged what would befall the Ummah as a result European occupation. Thus, by the first squatter of the 20th century with such personality of Gummi who was trained in both Islamic and Western education systems proved a prophecy of each century with it unique situation 'Allah sends to it a competent reformer who revives it religion for it' based on the new and emerging challenges and circumstances on ground.

In one of his encounters in 1940, Abubakar Gummi engaged the Sultan about his opening remarks during Eid ceremonies inter alia:

> Mun gode wa Allah, mun gode wa Annabi, mun gode wa Shehu, mun godewa Ingila da muke karkashin Mulkinta na adalchi'. We give thanks to Allah, and His Prophet, we appreciate the Shehu, we also thank the British Government under whose just leadership we enjoy'.

In one of the issue raised against Gummi in a letter forwarded to the Sokoto Resident was his rebuffing the Sultan for praising the British Government. According to Gummi, there was nothing good or just in the entire British system and administration of the Muslim areas of Sokoto Caliphate which the Sultan represented to be praised.

In the same vein, Gummi was also critical of the forms and nature of colonial education and other institution like judiciary and education two important institutions which must be in accordance with Islamic ethics and practices. In the same way the military, police and other security outfits of the government should be more Islamic in order to accommodate Muslim aspirations and demands of the religion. In his background to the activities of the Izala which served as Gummi's formidable tool of reform, Dr. Ben Amara, accounts on the problems marginalization of Shai'ah in the colonial and postcolonial Nigeria which has always been a source of discourse in religio-political platforms in Nigeria.

> Islamic Law was categorized under "native customary law". The existing Alkalai (Hausa: judges) as well as the Sharia Courts kept their jurisdiction. In addition, English law was implemented. The so-called "residents" controlled the application of Islamic Law. Through this measure, Sharia Courts were placed under a British tradition of law. The Emirs protested against such

> measures insisting that Islamic Law should not be revised by the British. The establishment of the Supreme Court signalled the end of all speculations and hopes of Muslims. British Law became superior to Islamic law…The British gave the impression that they were not intervening in Islamic law affairs…Islamic Law was classified as customary law in Nigeria, as was the case in all British colonies… this classification was advantageous for the colonial authority because it "retards the growth" of Islamic law and "allows the British to impose their values and customs" over Muslims, and gives common law judges an opportunity to "adjudicate on Islamic law matters".(Amara, 2011)

Unlike other radical scholars elsewhere in the Muslim world, Gummi maintained a non-violent and diplomatic approach to reform and change in the society; for him 'ballot not bullet', should determine. That what made his Da'awa philosophy and approach different among other scholars of the same century.

Education, writing and preaching were the mainstay and foundation of his Islamic reform. Gummi was committed to education and teaching of his disciples and strictly encouraged to take a unique heed in education in order to be and remain a good Muslim. He authored dozens of books and ensured them widespread as sources of reference in thousands of Izala mosques and Islamiyya schools in Nigeria.

According to Professor Mansur Ibrahim and Dr. Huzaifa Jangebe, Abubakar Gumi proved his educational efficacy by profiling his ideas and ideology in a number of books he authored. He engaged scholars especially those are opposed to his teaching intellectually to prove the folly of their Daawa and to call attention of especially the youth to his method of teaching. Some of his major works include:

1- *Rad al-Azhan ila Maani al-Qur`an* , on Tafsir
2- *Al-Aqidah al-Sahiha bi Muwafaqat al-Shariah*
3- *Kitab al-Nasiha ila Amir Mantiqat Katsina*
4- *Where I Stand, written in English with Ismaila A. Tsiga, 1992*
5- *Hal al-Niza` fi Mas´alatNuzul Isa alaih al-Salatwa al-Salam.*
6- *Musulunchi da AbindakeRushe Shi: (Nawaqid al-Islam).*
7- *Zad al-Haj, (The provision for a pilgrim)*
8- *Kitab Maratib al-Islam, (A Book on the levels of Islam)*
9- *Kitab Manasik al-Haj wa al-Umra, (A Book on the Rituals of Haj and Umrah).*
10- *Tarjamar Ma`anonin al-Kur`ani Maigirma: (The Meanings of the Holy Qur`an in Hausa).*
11- *Tarjamar littafin al-Arbain al-Nawawiyyah, (Translation of Forty Hadith in Hausa).*
12- *Tarjamar Kitab Nur al-Bab, (Translation of Nurul al-Bab in Hausa).*

13- Tarjamar littafin Hidayat al-Tullab fi Aham Masail al-Din, (translated to Hausa)
14. *Qiyam fi al-Iqtisad al-Muasir wa al-Taamul maa al-Bunuk*
15. Tarjama al-Kitab Usul al-Din (A Book on the Fundamentals of Din in Hausa).[1]

With the level of training and educational attainment, Abubakar Mahmud Gumi excelled as a promising scholar and reformer even before he was age twenty. Thus, he had acquired and maximally utilized both western and Islamic education that made him distinguishable among equals in the academic and intellectual milieu in the Muslim World, especially when he was awarded a seat in Muslim World League. He was throughout a TEACHER **whose passion for reform was based squarely on use of education and enlightenment as veritable and tool,** (Bunza& Labbo, 2023)**.**

VI. Gummi on Political Transformation

Abubakar Gummi unlike other scholars- Ulama' of his time, was part and parcel of government and fully employed civil servant in the Nigerian administrative setting; the experience which provided him with a more insider knowledge of the system, and its deficiencies and weaknesses. His experiences has been sums up after his teaching appointments at Government Teachers College, Maru and School for Arabic Studies, Kano, and his sojourn in the Sudan in the following:

> Back in his country, Sheikh Gumi served as Deputy Grand Kadi for two years (1960-2) and was promoted to Grand Kadi, when Sheikh Awad, of Sudanese descent and holder of that position, went back to Sudan. Gumi described his years in the Sharia Court of Appeal as "memorable" and he appreciated the work of that body to establish justice in northern Nigeria. Of course such a position allowed the Sheikh to come closer to politicians. He became the "principal adviser" of the Sardauna Ahmadu Bello(Premier of Northern Region). Both of them travelled together to several countries in Africa and the Middle East and went on 'Umra to the Mecca every year during Ramadan.

This opportunity of travelling in the Islamic world and observing Nigerian Muslims especially during their visits to the Holy Land provoked Sheikh Gumi to establish an organization to educate Nigerians about their Islamic faith. That was the idea behind the JNI (*Jamāʿat Naṣr al-Islām*: Society for the Victory of Islam) established in 1962 with provided him the first platform to extend his ideas to others in a collective and organizational form.

[1] See Mansur I. Sokoto, 'Al Shaikh Abubakar Gumi *wa Amaliyatihi al-Dawaiyah: Dirasa al-Tahliliyah min Khilal Tadris al-Hadith*', M.A., UDUniversity, Sokoto, 2000, p. 37, see also Jangebe, H. A., 'Islamic Reform in Nigeria…'. P. 179.

In his study on `Islamic Reform and Political Change' in Nigeria, Professor Roman Loimeier detailed and analyzed aspects of Political transformation as an Islamic scholar in Nigeria. Gummi's first first encounter was the indifference of other Ulama'a on the issue of participation in partisan politics, let alone allowing women to actively vote. He held a contrary opinion, that Muslim participation and actively being part of election would be an Islamic obligation especially in Nigeria, where Muslim and non-Muslim vie and contest on the same political parties. The number of Muslims in emphasized must be demonstrated to represent the power of Islam against other religions. On this matter Gummi was unequivocal and crystal clear in his words:

> It is said that(according to Islamic Qiyas- analogy) if the Muslims rest, the unbelievers will make war on them. *So, it is a duty for men and women to take up arms… Well (by this analogy), it is (a duty) to cast a vote. Now since this will be beneficial to oneself and moreover beneficial to the Muslim community, it is Satan who prevents them (women) from going out…* As long as a man's wife covers her body properly, there is no problem. *If you hear somebody say that this is a gathering of men and women, we don't want it, this is Satan who urges the unbelievers, men and women to oppress the Muslims. I personally will go out with my wives, with our children following. If this is not done, even to the point of letting unbelievers predominate, then what is our position?* …This religion, if you do not protect it, it will not protect you. This is what makes me say that politics is more important than prayer… **With politics one stands and worships together, where as prayer is only part of this** … *It is a necessity that every man takes his women and children above the age of eighteen to register so that we can predominate over the non-Muslims*

In Abubakar Gummi's world view, Islam and politics are inseparable and its struggle and competition in Nigerian experience was according to him not between political parties, but Islam vs others. In an interview for *Quality News Magazine* in 1987, Gumi emphasized: "the two party system of government will not be South against the North, but Islam against Christianity. Once you are a Muslim, you cannot accept the choice of a non-Muslim to be your leader." The response of the President of CAN, Archbishop Okogie, was that "The country will be reduced to ashes if a non-Christian president is elected",(see details in Bunza, 2002).

The legacy of Abubakar Gummi in mobilization and sensitization of Muslims for participation in politics has remained one of the remarkable achievements he left behind in the Nigerian societies. The Izala, FOMWAN, and other Islamic organizations are all unanimous on the issue of politics in Nigeria. Only the Islamic Movement in Nigeria, under the leadership of Ibrahim El-Zakzaky are dragging feet on the question of political

participation. Even some avoid critics of Gummi during his time on his political stance like Sheikh Dahiru Bauchi, had recently voiced their opinions positively for political participation of the Muslims in Nigeria, (See Details in Bunza, 2004).

Gummi's uncompromising stance about the inseparable nature of religion and politics has proven to be indubitable. For him, 'by divorcing our government from God, we are at once encouraging selfishness and unfounded ambitions…that is why [Nigeria] lack direction. Leaders find it easy to lie and cheat and cover up all by resorting to cheap sentiments'. In the light of the above viewpoint, the inference is that Gummi had the conviction that the hardship, disturbances, and difficulties Nigeria found itself in, was a result of separating politics from *dīn*- religion. Gumi firmly believed that there is no prosperity in politics without involving Islam and following God"s commandments in spirit and in form because *dīn* encourages the enforcement of rule of law to ensure justice in moral, spiritual, and political life of human societies. Peace, harmony, and tranquility are only attainable through equality and justice. Hence, it is wrong to sense that Islam is just a religion of worship and has nothing to do with politics and governance of human life, as both frequently work together,(Jangebe, … and Bunza & Labbo, 2023) .

The religion has made it clear about how to govern in fairness and justice. Leaders know what is expected of them at all times. Similarly, the people also know their rights and obligations, both to the leaders and to God, the Creator. These laws are unchanging and apply to all times and circumstances. A particular regime may disregard or refuse to obey them, but no matter the time it takes, God will enable someone or a certain generation to rise and call the whole society to order. Readers of history have sometimes wondered about this enormous capacity of Islam for regeneration, without really considering its capacity and comprehensiveness as a faith and a system of life, (Gummi & Tsiga, 1992). Due to the importance of Political power in enhancing Islamic institutions and practices Sayeed Qutb observed in his Milestones that:

> Islam cannot fulfil its role except by taking concrete form (through governance)in a society, rather, in a nation; for man does not listen, especially in this age, to an abstract theory which is not seen materialized in a living society… Islam cannot fulfil its role except by taking(taking leadership of) mankind, then it is necessary that the Muslim community be restored to its original form (through Islamic polity), (Qutb, 1978).

It was argued that,it was Gummi's efforts that had made it possible for the changing of Ulama' in Nigeria today. Muslim scholars and preachers are since 1999 democratic dispensation enjoy a new role and status in the democratic governance in the Country.

Now, well-known preachers are holding political appointments in different spares of government, Federal, State and Local Government, as Director of Parastatal, Commissioners of various ministries, executive secretaries of establishments, and some cases as ministers. Before now, participation in government and holding or occupying political seats in government among Ulama' was rare and largely viewed as a misnomer.

Modern philosophers like Professor Esposito were of the opinion that such appropriation of modern politics and democracy to advance the course of Islam, as adopted and propounded by Abubakar Gummi has had more effective and enduring advantage to Islam in the modern age than resorting to arms and violence. In his views:

> The participation of Islamic organizations in electoral politics, using ballots not bullet, has ironically made them an even more formidable threat to regimes in the Muslim world and some in the West. The justification for the condemnation and suppression of Islamic movements was that they were violent extremists, small non-representative groups on the margins of society, who refused to work within the system, and as such were threat to society and regional stability. Those who once dismissed their claims as unrepresentative and who denounced their radicalism as a threat to the system now accuse them of an attempt to `hijack democracy'(Esposito, 2005).

Gummi's political transformation and moderate ideology has saved the Muslims and indeed the Nigerian state at large engulfing into unnecessary chaos and confrontation with authorities. People who subscribed to El-Zakzaky view point in line with Iranian revolutionary trends named Gummi's stance names for his refusal to subscribe to 'Jihad' and use of force in bringing change in the society.

Conclusion

Sheikh Abubakar Mahmud Gumi was an exceptional and extraordinary Muslim scholar in Nigeria and indeed the West African subregion. He served as a bridge between traditional and modern systems of education and governance. His contributions are well entrenched in the society that it will continue to impact significantly on the political and religious fabrics of the Ummah in Nigeria and beyond. The reform and revivalist path and methods he fashioned for the Muslims has significantly impacted, and will continue to influence the nature, theory and practice of Islam in the region; a true Mujadded, Reformer of the 20th century.

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Mediatization and Educational Reform in Northern Nigeria:Sheikh Abubakar Mahmoud Gumi's Localization, Internationalization, and Mainstreaming of Islamic and Western Education (1960s–1992)

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Abstract

This paper argues that Sheikh Abubakar Mahmoud Gumi (1924-1992) was fundamentally an educational reformer whose transformative impact on Northern Nigerian Islam extends far beyond his well-documented roles as Grand Khadi of Northern Nigeria and ideological influence on the Izala movement. Drawing on mediatization theory, the paper demonstrates that Sheikh Gumi's most significant and enduring legacy lies in his systematic transformation of educational discourse through a threefold reform project: localizing Islamic knowledge through Hausa-language Quranic translation and radio tafsir that democratized scriptural access for millions, internationalizing Nigerian Muslim scholarship through Arabic fluency and strategic institutional connections with global Islamic bodies, and mainstreaming Western education as compatible with, rather than contradictory to, authentic Muslim identity.

The analysis examines three modalities through which Sheikh Gumi operationalized this educational revolution: the sharpness of his pen (written translations and theological works), the command of his voice (radio broadcasts that reached millions), and the prowess of his institutional connections (positions in Nigerian government and international Islamic organizations). Radio broadcasting emerges as the critical infrastructure that integrated these dimensions, fundamentally reshaping how religious knowledge was transmitted, received, and experienced while demonstrating that modern technology and Islamic faith were mutually reinforcing rather than incompatible.

Sheikh Gumi's reform produced generations of Northern Nigerian Muslims who combine religious grounding with professional competence, elevating Muslim participation in multicultural Nigeria. His legacy offers a historically grounded counter-narrative to extremist rejections of Western education and illuminates how mediatization transforms religious authority, educational access, and the construction of Muslim modernity in postcolonial contexts.

Keywords: Sheikh Abubakar Gumi, mediatization, Islamic education, Nigeria, Hausa radio, Muslim modernity, educational reform, Izala movement.

1. Introduction

Sheikh Abubakar Mahmoud Gumi is one of the most towering religious figures in modern Nigeria. His impact transcends the shore of Nigeria and reverberates globally. He is unique in many respects. His teachings were widespread across the shores of Sub- Saharan Africa

particularly in Hausa speaking West African states of Nigeria, Niger, Cameroon, Chad and Ghana. He was equally influential in such countries with Hausa speaking diaspora such as Sudan, Central African Republic and Saudi Arabia. Through his pedagogical work, combination of dual education in Islamic thought and understanding of English language, his work had a global resonance. But his impact was more on the ordinary people of Northern Nigeria, where an oral tradition sway how people receive religious education. Radio, as a medium of communication, became an important tool that contributed to the transformative impact of Sheikh Abubakar Mahmoud Gumi, particularly through his Quranic exegesis, mostly transmitted in the month of Ramadhan.

Sheikh Abubakar Mahmoud Gumi's Ramadan tafsir broadcasts on Radio Kaduna reached millions of Hausa-speaking listeners, offering Quranic exegesis in their mother tongue rather than the Arabic that had traditionally mediated access to sacred texts (Brigaglia, 2007). For many listeners, farmers, traders, civil servants, and students, this mediated encounter with scripture represented a profound transformation in how Islamic knowledge was transmitted, received, and experienced.

This paper argues that Sheikh Gumi's significance extends far beyond his well-documented role as an advisor to the premier of Northern Nigeria, or the religious and political czar of the Izala movement. Or as some of the literature depicts him as a scion of theological disputes between the Izala movement and Sufi brotherhoods. His underrated and more enduring legacy lies in his transformation of educational discourse in Northern Nigeria through a project that simultaneously localized, internationalized, and mainstreamed both Islamic and Western education. The paper argues that Sheikh Abubakar Gumi's impact embodies championing a reform, in which the Northern Nigerian Muslim is the central figure to ensure that they the understanding religiosity, modernity within the context of Islamic civilization. This approach, transcends any intra-religious divide, despite his ideological leaning to the Izala movement.

As argued by Thurston (2016), Sheikh Gumi remains a Maliki scholar whose impact especially in the 1970s and 1980s, through Izala, founded by his student Sheikh Ismail Idris becomes a major part of understating religious discourse in Nigeria. This paper reframes Sheikh Gumi as fundamentally an educational reformer, one who deployed the sharpness of his pen, the command of his voice, and the prowess of his institutional connections at home and abroad to elevate the status of Muslims in a multicultural Nigeria.

This is partly because Sheikh Gumi embodied the hybrid educational model he advocated. Fluent in Arabic, English, and Hausa, trained in both traditional Islamic sciences and the British colonial education system, he served as Grand Khadi of Northern Nigeria while maintaining relationships with Saudi Arabian religious institutions (Loimeier, 1997). This trilingual and tricultural positioning enabled him to function as a multidirectional bridge: localizing transnational Islamic thought for Nigerian audiences through Hausa-language media, engaging with state institutions through English, and projecting Nigerian Islamic scholarship internationally through his Arabic writings and his membership in bodies such as the Muslim World League. As Kane (2003) argues in his study of the Izala movement, figures like Gumi were engaged in constructing a distinctly 'Muslim modernity', not rejecting modern institutions but adapting them to serve Islamic purposes.

Perhaps most significantly for contemporary Nigeria, Gumi represents a compelling counter-narrative to the 'boko haram' (Western education is forbidden) discourse that has tragically manifested in violent extremism. His active promotion of Western education alongside Islamic learning, and his own professional trajectory through government service, established a model that has produced generations of Northern Nigerian Muslims who are both religiously grounded and professionally equipped.

This paper examines how mediatization, specifically through Hausa-language radio broadcasting, served as the enabling infrastructure through which Sheikh Gumi's threefold project of localization, internationalization, and mainstreaming was operationalized and transformed.

2. Theoretical Framework: Mediatization, Muslim Modernity, and Educational Reform

2.1 Mediatization Theory

Mediatization has emerged as a key theoretical framework for understanding how media technologies transform social institutions and cultural practices. As Hjarvard (2008) articulates, mediatization refers to 'the process whereby society to an increasing degree is submitted to, or becomes dependent on, the media and their logic.' This concept differs from mediation, the simple use of media for communication—by emphasizing how media actively reshape the institutions and practices they engage with, rather than serving as neutral conduits for message transmission.

Lundby (2009) elaborates that mediatization involves four key processes: extension (media extend human capacities for communication across space and time), substitution (media activities replace face-to-face interactions), amalgamation (media become integrated into everyday activities), and accommodation (social actors and institutions adapt to media logic). These processes are not merely additive but transformative. They fundamentally alter the nature of social institutions, including religion and education.

Hjarvard's (2011, 2013) application of mediatization theory to religion provides a central theoretical lens for this study. He identifies three forms through which media reshape religion: religious media (where religious organizations use media for their own purposes), journalism and religion (where secular media cover religious topics according to journalistic logic), and banal religion (where popular media incorporate religious themes). Of particular relevance to the Sheikh Gumi case is the first form, how religious actors strategically deploy media, and how this deployment transforms religious practice, authority, and education.

2.2 Muslim Modernity and Educational Reform

Kane's (2003) concept of 'Muslim modernity' provides a crucial complement to mediatization theory for understanding Sheikh Gumi's influence. In his sociological study of the Izala movement, Kane argues that the Yan Izala were not simply anti-modern reactionaries but agents of a distinctly Muslim form of modernity. They embracing modern institutions, technologies, and forms of organization while infusing them with Islamic content and purposes.

This framework challenges binary oppositions between tradition and modernity, religious and secular education.

Kane's analysis draws on Bourdieu's field theory to understand how the Izala movement navigated various forms of capital, religious, educational, economic, and political, to establish itself in Nigerian society. The movement's social base was 'urban-based with modern education' (Kane, 2003), comprising not traditional religious scholars but professionals, civil servants, traders, and students who sought to combine Islamic piety with modern professional life. This sociological profile is crucial for understanding Sheikh Gumi's educational reform: he was not calling Muslims to reject modernity but equipping them to engage it on Islamic terms.

This paper argues that Sheikh Gumi was fundamentally an educational reformer, a figure whose central preoccupation was transforming how Muslims in Northern Nigeria accessed knowledge, engaged with both Islamic and Western learning, and positioned themselves within a multicultural Nigerian nation.

2.3 Pen, Voice, and Institutional Connections: A Framework for Analysis

This paper proposes that Sheikh Gumi's educational reform project can be understood through three modalities of influence: the sharpness of his pen, the command of his voice, and the prowess of his institutional connections. These three modalities correspond to different media and institutional channels through which Gumi pursued his reform agenda.

The pen refers to Sheikh Gumi's written works, his Quran translation (Raddul Azhan ila Ma'anil Quran), his theological treatises (including Al-'aqida as-sahiha bi-muwafaqat ash-shari'a), and his autobiography (Where I Stand, with Tsiga, 1992). These texts established his scholarly credentials, disseminated his interpretations to literate audiences, and created a permanent record of his thought that could circulate beyond his physical presence.

The voice refers to his oral communication, his radio tafsir broadcasts, his Friday sessions at the Sultan Bello Mosque in Kaduna, and his public lectures. As Brigaglia (2007) documents, these oral performances reached audiences far larger than his written works could, and created forms of parasocial relationship between Sheikh Gumi and his listeners that transformed the nature of religious authority in Northern Nigeria.

The institutional connections refer to his positions and relationships within Nigerian and international structures, his role as Grand Khadi of Northern Nigeria, his close association with Ahmadu Bello (Sardauna of Sokoto and Premier of Northern Nigeria), his advisory relationships with subsequent Nigerian heads of state, and his membership in international Islamic bodies including the Muslim World League. These connections provided Sheikh Gumi with platforms, and legitimacy that amplified the reach of his pen and voice.

Mediatization theory illuminates how these three modalities were transformed by media technologies, particularly radio, which extended Sheikh Gumi's voice across space and time, substituted mediated religious instruction for face-to-face transmission, amalgamated religious content into domestic and work routines, and required accommodation by both Sheikh Gumi

and his audiences to media logic. The following sections examine how these modalities operated in Sheikh Gumi's efforts at localization, internationalization, and mainstreaming.

3. Historical Context: Sheikh Gumi and Northern Nigerian Islam

3.1 Biographical Background: Forging the Hybrid Scholar

Sheikh Abubakar Mahmoud Gumi was born on November 7, 1924, in the village of Gummi in present-day Zamfara State, to a family of Islamic scholars (Gumi & Tsiga, 1992). His father, Mahmud, was an Islamic scholar and Alkali (judge) who provided Sheikh Gumi's initial religious education. This early immersion in traditional Islamic learning, including the study of the Quran and study of fiqh, laid the foundation for what would become a life dedicated to religious scholarship and reform.

What distinguished Sheikh Gumi from many of his contemporaries was his dual education in both Islamic sciences and the British colonial education system. As Loimeier (1997) and Thurston (2016) emphasize, he was among the first generation of Northern Nigerians to experience this dual formation systematically. After completing Quranic and primary education, Gumi attended Sokoto Middle School, where he encountered future national leaders including Ahmadu Bello (later Sardauna of Sokoto and Premier of Northern Nigeria) and Shehu Shagari (later President of Nigeria). He subsequently trained as a qadi at the Kano Law School from 1942 to 1947 (Loimeier, 1997).

A pivotal moment in Sheikh Gumi's educational trajectory came when he was selected for advanced studies at the Bakht al-Rida Institute in Sudan. In his autobiography, Sheikh Gumi recalls: 'We had been admitted for the institute's advanced Diploma in education in Bakht al-Rida institute. It was an exciting moment as we settled down to a normal life of full-time study once again. We learnt principles of education, Arabic, History, Mathematics, as well as English and Drawing. The languages of instruction were Arabic and English' (Jangebe 2015, p. 178, Gumi and Tsiga 1992) This experience consolidated his trilingual capabilities, Arabic, English, and Hausa—and exposed him to broader currents in Islamic and modern education.

This biographical trajectory is crucial for understanding Sheikh Gumi's subsequent reform project. He was not an outsider critiquing Western education from a position of ignorance but an insider who had mastered both Islamic and colonial educational systems. This hybrid formation made him uniquely positioned to advocate for the integration of Islamic and Western education. He embodied the synthesis he preached.

3.2 The Ahmadu Bello Connection and Institutional Power

Sheikh Gumi's career was profoundly shaped by his relationship with Sir Ahmadu Bello, the Sardauna of Sokoto. Paden (1986) documents how Ahmadu Bello served as a 'Euro-Islamic-African' figure who sought to modernize Northern Nigeria while maintaining Islamic identity. The Sardauna's vision encompassed both religious revival and modern development. He pursued Islamization campaigns while simultaneously promoting Western education and economic modernization. Sheikh Gumi became central to this project, serving as the Sardauna's

close advisor on religious matters and accompanying him on diplomatic missions throughout the Muslim world (Gumi & Tsiga, 1992).

In 1962, Sheikh Gumi was appointed Grand Khadi of Northern Nigeria, a position that made him the central authority in the interpretation of Sharia law in the region. This role positioned him at the intersection of Islamic jurisprudence and modern state administration, embodying in his own career the synthesis of Islamic and Western institutional forms.

The assassination of Ahmadu Bello in the January 1966 coup was a watershed moment. Yet this loss paradoxically freed him to develop an independent religious platform. As Loimeier (1997) documents, Sheikh Gumi subsequently built a network of followers that would eventually coalesce into the Izala movement (Jama'atu Izalatil Bid'ah Wa Iqamatus Sunnah), founded in 1978 under his guidance by Sheikh Ismaila Idris. Crucially, Sheikh Gumi's influence in the post-Sardauna era depended increasingly on his command of media, particularly radio, rather than just on formal state positions.

4. Localization: The Sharpness of the Pen and the Command of the Voice

4.1 The Hausa Quran Translation: Democratizing Scriptural Access

A major milestone that was achieved by Sheikh Gumi, was the writing of the exegesis of the Quran in Arabic, known as *Raddul Azhan ila Ma'anil Quran* , as well as the subsequent translation of the meaning of the verses of the Quran into Hausa language. This represents one of his most significant contributions to Islamic education in Nigeria. The work, which earned him the King Faisal International Prize for Service to Islam in 1987, made Quranic content accessible to millions of Hausa speakers who lacked the Arabic literacy traditionally required to engage directly with scripture.

The significance of this translation cannot be overstated. Traditional Islamic education in Northern Nigeria operated through a system where students memorized the Arabic Quran, often without fully understanding its meaning, and where interpretation (tafsir) remained the monopoly of Arabic-literate scholars (Brigaglia, 2013). Access to scriptural meaning was mediated by a scholarly class whose authority derived partly from their command of Arabic. Sheikh Gumi's translation disrupted this arrangement by putting Quranic meaning directly into the hands, and ears of Hausa speakers.

This was an educational intervention with profound implications. As Kane (2003) notes, the Izala movement's emphasis on direct engagement with primary Islamic texts (Quran and hadith) challenged the authority of traditional scholars who had served as intermediaries between believers and scripture. Sheikh Gumi's Hausa translation operationalized this challenge. It was not merely a theological argument for direct scriptural access but a practical tool that enabled such access. The sharpness of his pen, his ability to render Arabic concepts in accessible Hausa, was thus directly linked to his educational reform agenda.

4.2 Radio Tafsir: The Voice that Reached Millions

While the printed translation was significant, it was Sheikh Gumi's radio tafsir that truly transformed access to Quranic knowledge. Beginning in the 1960s and continuing until his death

in 1992, Sheikh Gumi delivered Ramadan tafsir sessions on Radio Kaduna. Sessions that Brigaglia (2007) has identified as pivotal in reshaping the public sphere of Northern Nigerian Islam. The command of his voice, his ability to explain, persuade, and inspire through oral performance, reached audiences that print could never access. Women and youth could have access to the meaning of the Qur'an while seating at home, or in their Majlis, the coffee shop equivalent in Hausa society.

Brigaglia's (2007) detailed study of the Radio Kaduna tafsir programs documents how these broadcasts became a site of intense religious and political contestation. Sheikh Gumi's tafsir sessions, delivered in accessible Hausa, reached audiences that traditional mosque-based instruction never could. These include Farmers in remote areas, traders in their shops, civil servants during their lunch breaks. Radio Nigeria Kaduna, as the major Hausa broadcast station with millions of listeners across the region provided Gumi with a platform of unprecedented reach.

The broadcasts created what we might term, following Hjarvard (2008), a mediatized religious public: a community of listeners who experienced Quranic exegesis not through physical presence in a mosque but through the mediated voice emerging from their radio receivers. This was education at scale, religious instruction that could reach the entire Hausa-speaking region simultaneously, creating shared reference points and common understandings that transcended local variations.

4.3 Mediatization and the Transformation of Religious Education

The mediatization framework illuminates how radio did not merely transmit Sheikh Gumi's localization project but fundamentally transformed it. Following Lundby's (2009) analysis, we can identify several transformative effects.

First, radio enabled the extension of Sheikh Gumi's voice across space and time. In traditional settings, access to a scholar's teaching required physical proximity and often lengthy apprenticeship. Radio collapsed these constraints, making Sheikh Gumi's exegesis available to anyone with access to a receiver. His voice could be in a Kano market, a Sokoto farm, and a Kaduna office simultaneously, a multiplication of presence that traditional teaching could never achieve.

Second, radio enabled the substitution of mediated religious instruction for face-to-face transmission. For many listeners, Sheikh Gumi's radio tafsir became their primary or even sole source of Quranic interpretation, a profound shift from the traditional model where local imams and teachers mediated scriptural meaning. This substitution was particularly significant for women, whose access to mosque-based instruction was often limited by social conventions but who could receive Sheikh Gumi's teaching in the privacy of their homes.

Third, radio enabled the amalgamation of religious education into daily life in new ways. Sheikh Gumi's broadcasts could be integrated into domestic and work routines in ways that mosque attendance could not. Religious instruction became portable, scheduled, and repeatable,

characteristics that aligned with the rhythms of modern life while maintaining connection to sacred tradition. This was education adapted to the conditions of Muslim modernity.

Fourth, both Sheikh Gumi and his audiences were required to accommodate to media logic. Sheikh Gumi had to adapt his teaching style for radio, structuring content for broadcast schedules, crafting messages for unknown mass audiences, and performing religious authority through voice alone without the visual cues of physical presence. His audiences learned new modes of religious reception, attending to scheduled broadcasts, forming parasocial relationships with a mediated voice, and integrating radio listening into religious practice.

5. Internationalization: Institutional Connections and Bilingual Prowess

5.1 International Connections in Context

Sheikh Gumi's relationship with Saudi Arabia formed a crucial dimension of his internationalization effort, but this relationship must be understood in context. During the 1950s and 1960s, Sheikh Gumi traveled extensively to Saudi Arabia with the premier of Northern Nigeria, Sir Ahmadu Bello, where he used his Arabic and Islamic knowledge to interepret for the premier.

From 1962, Sheikh Gumi served as a member of the Rabitat al-'alam al-Islami (Muslim World League), sitting on its Legal Committee, and was also a member of the World Supreme Council for the Affairs of Mosques (Loimeier, 1997). These positions connected him to global networks of Islamic scholarship and reform. The King Faisal International Prize he received in 1987 symbolized this international positioning, recognition that he was not merely a local figure but a scholar of global significance.

The prowess of his institutional connections was a tool in service of his educational project, not a sign of ideological capture.

5.2 Bilingual Prowess as Two-Way Bridge

Sheikh Gumi's trilingual fluency in Arabic, English, and Hausa was not incidental but central to his capacity to serve as a multidirectional bridge in the international circulation of Islamic knowledge. This linguistic prowess enabled forms of translation and mediation that few of his contemporaries could perform.

His Arabic scholarship, demonstrated in works like Al-'aqida as-sahiha bi-muwafaqat ash-shari'a (The Sound Faith According to the Prescriptions of the Sharia), positioned him as an interlocutor capable of engaging with classical Islamic scholarship and contemporary Arab debates. Arabic was his credential in international Islamic circles, the language through which he claimed scholarly legitimacy beyond Nigeria.

His English fluency developed through his colonial education and his work as an interpreter for the Northern Nigeria government enabled him to engage with Western institutions, Nigerian state structures, and the English-language public sphere. In a Nigeria where English was the language of government, commerce, and higher education, this fluency was essential for anyone seeking to influence national affairs.

His Hausa mastery enabled the localization that made his reform project effective at the popular level. Whatever he learned from Arabic sources or advocated in English-language contexts; Sheikh Gumi could translate into the vernacular that reached ordinary Northern Nigerians. The sharpness of his pen in Hausa translation and the command of his voice in Hausa broadcasting made his internationalized knowledge accessible to local audiences.

This trilingual capacity meant that Sheikh Gumi could localize global Islamic thought for Nigerian audiences (translating Arabic concepts into accessible Hausa), engage Nigerian state and elite structures (operating in English), and project Nigerian Islamic scholarship internationally (writing and speaking in Arabic). Few figures in Northern Nigerian Islamic history have combined these capabilities so effectively.

5.3 Mediatization and the Democratization of Internationalization

Without radio, Sheikh Gumi's international connections might have remained an elite affair relevant to scholars, government officials, and religious leaders but distant from ordinary Northern Nigerians. Mediatization democratized access to the transnational Islamic discourse that Sheikh Gumi channeled.

Through his radio tafsir, Sheikh Gumi brought ideas from his international engagements directly into Nigerian homes and marketplaces. His interpretations, while delivered in Hausa, were informed by his Arabic scholarship and his exposure to debates across the Muslim world. In this sense, radio served as a distribution system for transnational Islamic discourse—one that bypassed the traditional gatekeepers who had previously mediated Nigerian Muslims' connection to the broader ummah.

This mediatized internationalization had significant implications for religious authority and for Muslim self-understanding in Nigeria. It suggested that connection to the global ummah did not require travel, wealth, or elite credentials, it could be accessed through a radio receiver. It positioned Northern Nigerian Muslims as participants in global Islamic discourse rather than isolated recipients of local tradition. And it established a model continued by subsequent generations of preachers using cassettes, CDs, television, and digital media of religious authority grounded in mediatized connection to transnational networks.

6. Mainstreaming Western Education: Elevating Muslim Status in Multicultural Nigeria

6.1 The Challenge of 'Boko' in Northern Nigeria

To understand Sheikh Gumi's significance, one must appreciate the fraught status of Western education in Northern Nigerian Muslim discourse. The Hausa term 'boko'—with its connotations of fraud, shame, lack of authenticity, and Western education captured deep anxieties about colonial modernity (Loimeier, 2012).

These anxieties were not unfounded. Colonial education had indeed served as an instrument of cultural transformation, often explicitly seeking to create 'modernized' Africans oriented toward European values. In Northern Nigeria, the British policy of indirect rule had partially insulated Islamic institutions, but the post-independence period brought intensified pressure for Western education as the pathway to government employment, professional careers, and

social mobility. For Muslims, the question was existential: could one pursue Western education and remain authentically Muslim?

The tragic extreme of anti-Western-education sentiment emerged decades later in the ideology of Boko Haram, a movement whose very name ('Western education is forbidden') expressed rejection of the synthesis that Sheikh Gumi advocated. This rejection represented a repudiation not only of Western education but of the very reform current that Gumi had pioneered, a current that had embraced modern education as compatible with Islamic faith.

6.2 Gumi's Counter-Narrative: Muslim Modernity Through Dual Education

Sheikh Gumi represented a fundamentally different response to the challenge of Western education. Sheikh Gumi's own biography served as the most powerful argument for this synthesis. Here was a man who had studied the Quran deeply, trained in classical Islamic jurisprudence, earned recognition from global religious authorities, and could hold his own in Arabic scholarly discourse, yet who had also passed through British colonial schools, served in government administration, demonstrated fluency in English, and navigated modern state institutions effectively. His life demonstrated that the choice between Islamic authenticity and modern professional competence was a false dilemma.

The Izala movement, founded under Sheikh Gumi's guidance became a vehicle for promoting this synthesis. As Kane (2003) documents, Izala's social base was 'urban-based with modern education' comprising not traditional scholars but professionals, civil servants, traders, and students. The movement established schools that combined Islamic and secular curricula, producing graduates equipped for both religious leadership and modern professions. This was education reform in practice: creating institutions that embodied the synthesis Sheikh Gumi advocated.

6.3 Elevating Muslim Status in Multicultural Nigeria

Sheikh Gumi's educational reform must be understood in the context of Nigeria's multicultural, multi-religious character. Northern Nigerian Muslims were not an isolated community but participants in a national project that included Christians, practitioners of indigenous religions, and secularists. The Nigerian state operated in English, privileged Western educational credentials, and offered advancement to those who could navigate modern institutions. For Muslims to withdraw from Western education was to withdraw from national life, to accept permanent marginalization. This was not acceptable to Sheikh Gumi. He wants Muslims to be equal participants in the Nigerian project, not to operate from the periphery.

Sheikh Gumi understood this clearly. His effort was not merely about individual salvation but about collective Muslim advancement. By promoting Western education alongside Islamic learning, he sought to produce Muslims who could compete effectively in Nigerian public life, who could serve in government, succeed in commerce, practice professions, and influence national affairs without sacrificing their Islamic identity. The goal was to elevate Muslim status in a multicultural Nigeria, not to retreat into a Muslim enclave.

His close relationships with Nigerian heads of state, including Presidents Shagari and Babangida (Loimeier, 1997) demonstrated this orientation. Sheikh Gumi was not a separatist but an integrationist: He sought Muslim influence within Nigerian institutions rather than withdrawal from them. His prowess in institutional connections, his ability to maintain relationships across political transitions, to advise governments, to influence policy, modeled the kind of engagement he advocated for Muslims generally.

6.4 Mediatization and the Performance of Compatibility

Radio itself served as a kind of argument for the compatibility of Islam and modernity. The medium was inescapably modern, a product of Western technology, requiring infrastructure, broadcasting regulations, and engagement with state institutions. Yet through Sheikh Gumi's broadcasts, this modern technology became a vehicle for sacred content, Quranic exegesis, and Islamic instruction.

Every time a listener tuned in to Sheikh Gumi's tafsir, they participated in a demonstration that modern technology and Islamic piety were compatible. The medium itself performed the message. One could embrace technological modernity without abandoning Islamic faith. This performative dimension of mediatization may have been as significant as the explicit content of Sheikh Gumi's broadcasts in normalizing the synthesis of Islamic and Western education.

The legacy of this mainstreaming project is evident in contemporary Northern Nigeria. The Izala movement and related groups have produced generations of professionals who combine Islamic faith with Western education; doctors, lawyers, engineers, academics, and civil servants who are 'religiously grounded yet professionally equipped' (Kane, 2003). Many now serve in government, fulfilling Sheikh Gumi's vision of Muslim participation in Nigerian national life. This represents perhaps his most underrated legacy: not the theological polemics that have received scholarly attention but the educational synthesis that has quietly transformed Northern Nigerian Muslim society.

7. Discussion: Pen, Voice, and Institutional Connections in Educational Reform

7.1 The Integrative Function of Mediatization

This analysis has traced three dimensions of Sheikh Gumi's educational transformation; localization, internationalization, and mainstreaming, and shown how each was enabled and transformed by mediatization through Hausa-language radio broadcasting. What emerges is a picture of mediatization not merely as a parallel phenomenon but as the binding logic that integrated these three dimensions into a coherent reform project.

The sharpness of Sheikh Gumi's pen produced the texts, Quran translation, theological treatises, autobiography that established his scholarly credentials and provided permanent records of his thought. The command of his voice reached mass audiences through radio, transforming religious education from an elite privilege to a widely accessible resource. The prowess of his institutional connections provided platforms, protection, and legitimacy that amplified the reach of both pen and voice.

Radio enabled Sheikh Gumi to simultaneously localize (using Hausa language to make Islamic content accessible), internationalize (channeling transnational Islamic thought to Nigerian audiences), and mainstream (demonstrating the compatibility of modern technology and Islamic faith). These were not sequential projects but simultaneous operations, made possible by the unique affordances of broadcast media. Without mediatization, Sheikh Gumi's reform initiatives would have been confined to the narrow circles that traditional scholarly communication could reach.

7.4 The Contemporary Relevance of Sheikh Gumi's Educational Legacy

Sheikh Gumi's legacy remains highly relevant for contemporary Nigeria. His model of integrating Islamic and Western education provides a historically grounded alternative to both extremes: the wholesale rejection of Islamic identity in favor of Western secularism, and the wholesale rejection of Western education. The professionals produced by Izala and related movements, religiously observant Muslims with modern credentials who participate actively in Nigerian national life embody Sheikh Gumi's vision of elevated Muslim status in a multicultural Nigeria.

8. Conclusion

For contemporary Nigeria, Sheikh Gumi's legacy offers crucial resources. His advocacy for integrating Islamic and Western education provides a genealogy for the hybrid professional-religious identity that characterizes many Northern Nigerian Muslims today. His model stands as a historically grounded counter-narrative to deviant ideologies such as Boko Haram, evidence that Islamic reform in Northern Nigeria has produced not only rejection of Western education but also its embrace as compatible with authentic Muslim identity.

Sheikh Abubakar Mahmoud Gumi's voice no longer emerges from radio receivers across Northern Nigeria as it was in his lifetime. But the educational infrastructure he pioneered, the expectation that Islamic knowledge will be vernacularly accessible, that Muslims can be both religiously grounded and professionally equipped, that modern media and Islamic faith are compatible, continues to shape the religious and educational landscape he transformed. Understanding this legacy, and understanding Sheikh Gumi as an educational reformer rather than primarily a theological polemicist, remains an urgent task for scholars, educators, and policymakers concerned with the future of Islam and education in Nigeria and beyond.

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Reforming The Faith and Sanitizing the Polity: Twin Legacies of Shaikh Abubakar Mahmud Gumi In 20th Cuntury Nigeria.

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The Prophet ﷺ said:
إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا
"Allah will raise for this Ummah at the end of every hundred years the one who will revive its religion for it."[2]

Introduction

The idea of religious reform in Islam every 100 years stems from an authentic *Hadith* (Sayings Of the Prophet) of the Prophet (May the Peace and Blessings of Allah be upon Him), which states that Allah will send a reviver (*Mujaddid*) at the turn of every century to restore and renovate the understanding and practice of the faith. This *Mujaddid* is an individual who, through his preachings, teachings and activities, will endeavour to revive what has been neglected or abandoned from the Quran and *Sunnah* (Tradition of the Prophet). One hundred years after the reform instituted by Usman Dan Fodiyo, there emerged one silent but deeply profound Muslim reformer in 20th-century Nigeria. He was Muhammad Abubakar Gumi, a thorough-bread and well cultured Islamic scholar, judge, and political activist. In his efforts to purify Islam and bring reform in the religious tenet (*'Aqeedah*) of the adherents of Islamic faith and align it with politics, he was bold in reshaping the socio-religious and political landscape of Northern Nigeria in particular and Nigeria in general. His reform became an inspiration that culminated into the emergence of generations of preachers and teachers of the reformed *'Aqeedah*, which have been sustained till this day and still waxing stronger. His reform did not restrict to religious *'Aqeedah* and practice, it also covered the polity by way of engaging governments, challenging and checking their excesses where necessary and influencing policy making and implementation. The effect of his reform extended beyond the borders of Nigeria to the West African sub-region, while his prominence and the reach of his reform earned him international recognition and award. This paper discusses the depth at which his reform has been sustained and consolidated by the current generation of scholars, and the extent to which he sanitized the polity, as twin legacies of Shaikh Abubakar Mahmud Gumi.

Early Life, Inspiration and Influences

[2] Abu Dawud, Sunan (#4291), al-Hakim, al-Mustadrak, vol.4, p.522; al-Bayhaqi, Manaqib al-Shafi'i, vol.1, p.137 and al-Tabarani in al-Mu'jam al-Awsat, vol.6, p.323-324 (#6527). See also 'Azim Abad in 'Awn al-Ma'bud, *vol.13, pp.309-310*

Abubakar Mahmud Gumi was born in the village of Gumi (now in Zamfara State) on the last Friday of Ramadan in the Islamic year 1344, which was equivalent to 7th November 1924. He was born into a family with the tradition of teaching and scholarship. His father, Mahmud na Gumi, a teacher, Islamic scholar and an *Alkali* (Judge), was recognized as the most learned during his time and was respected throughout Sokoto and Kebbi areas. Mahmud na Gumi was the son of Muhammadu Marina, who was the son of Shaikh Aliyu Barou al-Badawi, a Beduin Arab devoted to Islamic scholarship. Mahmud na Gumi travelled widely to acquire knowledge under different scholars, later settling at home in Gumi where he established his own *Madrasa* (school), which accommodated students from far and wide. His son, Abubakar, was within the walls of his family as one of the pupils of his father's Islamic teachings. This laid the foundation for Abubakar Mahmud Gumi's Islamic knowledge in his formative years[3]. His mother was also well read in Islamic knowledge, very intelligent and had her own school at home where she taught women[4]. This demonstrates the tradition under which he grew.

To deepen this family tradition of Islamic learning and set him on the path of scholarship at this early age, his father placed him under the tutorship of one of his mentee senior students, who had acquired substantial degree of knowledge in Islamic sciences (*'Ilm*), Malam Musa from Ambursa in the Sokoto Province. It was under Malam Musa that Abubakar Gumi was introduced to the study of *'Ilm*, studying books on Jurisprudence (*Fiqh*), reported sayings of the Prophet (*Hadith*), Biography of the Prophet (*Seerah*), Poetry and Literature (*Adab*). From then on, Abubakar Gumi's curiosity and urge for learning caused him to delve into seeking more knowledge by immersing himself in the study of religious texts. At this early stage of his life, he did not only dedicate himself to seeking deeper knowledge, he imbibed from both his father and Malam Musa the culture of freedom to ask questions on any issue and the confidence to engage in scholarly conversations. These traits were to grow with Abubakar Gumi in the course of shaping his life as a scholar and a religious reformer as well as someone who would sanitize the polity.

During the period and in the circumstances that Abubakar Gumi was growing up, it was rare for a child that had his root in the family with the tradition of Islamic learning and scholarship such as his own, to be allowed to venture into acquiring Western education. But as fate would have it, Abubakar Gumi had the rare opportunity to go to "European" school, a newly established elementary school, following the request by the then Sultan of Sokoto to his father. Prominent students of his father and other religious scholars made efforts to dissuade his father from allowing him to attend a "European" school. This was because they believed that Abubakar Gumi would succeed his father, judging from the potentials they in him and the traits he was demonstrating. But his father cleverly

[3] J. O. Hunwick & R. Séan O'Fahey (1994). *Arabic Literature of Africa: The writings of central Sudanic Africa* Vol.2. Volume 13. BRILL. p. 551. ISBN 90-04-10494-1.www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/abu-bakr-gumi-1922-1992; web.facebook.com/MuslimScholarsNigeria/posts/biography-of-sheikh-abubakar-mahmud-gumi; See also A.M. Gumi with I.A. Tsiga (1992), *Where I Stand*. Ibadan: Spectrum Books. Pp.1-5

[4] A.M. Gumi with I.A. Tsiga (1992), P.13

managed their concerns by convincing them that his attendance of the "European" school would be just for a few days, after which he would be back. Abubakar Gumi was thus sent to the elementary school at Dogon Daji in 1933, when he was 9 years old. So did he find himself delving into another perspective that was waiting to shape his life and his world view, and never to return to Gumi again to live.[5] Within himself, Abubakar Gumi seemed to embrace the idea of transitioning into western-type formal education wholeheartedly and was therefore exited to experience it. This was because the young intelligent Abubakar, based on the knowledge of historical circumstances and the world he found himself in – the reality of the colonial state – recognized that this transition would serve as personal progress and development for his material life and what he hoped to achieve. He therefore approached his studies in the elementary school with the same dedication given to religious studies, resulting in his excelling in the secular subjects of Mathematics, History, Geography etc. He mastered most of the subjects so well that he was promoted to the next class after spending only one term in his first class. The concentration on the secular subjects however did not affect the passion and dedication he had always had for Islamic learning. On the contrary, his devotion to, and steadfastness in advancing his pursuit of Islamic scholarship increased with a renewed fervent dedication. It would be clear to a psychologist or any person with the ability to discern the mind of an individual, that this young man so devoted to learning had a vision and a specific mission he was looking forward to accomplish in the society he found himself. Excelling in both Islamic and secular learning helped to broaden his horizon and world view, and this further prepared him for the role of reforming the faith and sanitizing the polity that he was destined to play. The roles he was playing and the responsibilities he took on at the elementary school were demonstrations of a clear vision and the mission he had.

The advanced level that Abubakar Gumi had attained in religious education, coupled with the vision he envisaged, of a reformed Islamic practice, and the mission he had in mind to change the society in that direction, placed on him a heavy responsibility right from this level of the elementary school. He used his relatively advanced religious learning to coach other pupils on religious education, correct manner of performing daily prayers, the right practice of belief system, and to generally coordinate and supervise their religious practices. This easily endeared him to the pupils whose respect he earned, and who readily accepted his leadership. This also earned him the attention of the school authorities, which quickly recognized him as well as his potential as the natural religious leader for the pupils. The authorities in no time made him the school Religious Prefect (*Hakimin Sallah*), which formally saddled him with the responsibility and freedom to supervise all aspects of religious practices and activities, as well as full powers to ensure enforcement of the practices.[6] Abubakar Gumi proved the perfect person for this office as he performed his

[5] https//sunnahsak.com/blog/sheikh-abubakar-mahmud-gumi-a-legacy-of-truth-islamic-scholarship-and-daawah. (An Abridged Biography); A.M. Gumi with I.A. Tsiga (1992) Pp.13-16

[6] A.M. Gumi with I.A. Tsiga (1992) Pp.17-18; web.facebook.com/MuslimScholarsNigeria/posts/biography-of-sheikh-abubakar-mahmud-gumi; https//sunnahsak.com/blog/sheikh-abubakar-mahmud-gumi-a-legacy-of-truth-islamic-scholarship-and-daawah. (An Abridged Biography)

duties perfectly to the satisfaction of the authorities, to his own personal contentment that he was achieving his mission, and to the gratification of the pupils who immensely benefitted by having a better understanding the religion and advancing their knowledge of the right practices. Identifying Abubakar Gumi with religious headship and duties early in life indeed further built in him the urge and the determination to bring reform. From all intent and purposes, he saw the mission of ensuring reform and correct form of religious practices as a heavy responsibility on his shoulders.

Important achievements at Dogon Daji included cultivating and consolidating friendship among both the teachers and the pupils, who were to play a role in accomplishing his mission later in life. These friends among the teachers included Malam Abdulra'uf Sokoto, the Headmaster himself, Malam Umaru Tambuwal among others. And among the pupils included Ibrahim Dasuki, who later became the *Sultan* of Sokoto, and Aliyu Dogon Daji, who later became *Mutawallen* Sokoto among others.

Abubakar Gumi was for his third year moved to the newly opened bigger Sokoto Central Elementary School, where he also got quick promotion to the fourth class, thereby spending only one year there to complete his elementary education. From there he progressed to the Sokoto Middle School, where he again proved his ability of mastering secular subjects. English language was his only challenge, which, as much as he tried, he could not really master. At the Middle School, he met Ahmadu Bello who was already a teacher there, but who became a friend, and with whom he would closely work with later. He met other teachers who influenced his world of learning considerably. Among these were Malam Junaidu, his Arabic teacher, Malam Yahaya Gusau, Malam Maigari Gwamba, Malam Umaru Gwandu and Malam Shehu Yabo, his science teacher. It was from Malam Shehu Yabo especially, who at the same time was a great Islamic scholar, that he particularly benefitted tremendously. As admitted by Abubakar Gumi himself, these teachers inspired him to learn and study hard and to understand the Islamic religion more.[7] We can also add that, stemming from a better understanding of the Islamic faith under their tutelage and guidance, the inspiration he got from them included the determination to bring reform.

The notable students he met, interacted and made friends with at the Middle School included Shehu Shagari, Halliru Binji and Aliyu Dogon Daji. Within his first year in the he was noticed and made the Imam of the school, a responsibility higher than that of Religious Prefect. He graduated from Middle School with good result, which qualified him for admission into a higher institution, which at that time was the prestigious Katsina College that the was home of the cream of Northern children and the dream of every Middle school graduate. Indeed, Abubakar Gumi and his colleagues all secured automatic admission into the Katsina College. Quite conscious of the vision he had and the mission he hoped to accomplish, Abubakar Gumi decided that the college was not the place for him to proceed to. He chose instead to go to Law School in Kano, where he believed would be the stepping stone to achieve his vision and mission.

[7] A.M. Gumi with I.A. Tsiga (1992) P.21

What had been disturbing his mind while growing up and advancing in learning was the recognition, and his belief, that the colonial system had a destructive effect on our belief system/religion, our values and our governmental system. And that colonialism was only exploiting our resources while at the same time further plunging us into mental colonization and enslavement. While he wondered on one hand that not many, even among the educated people realized this, he believed, on the other hand, that there must be a way to free our minds from this poison and redirect our thinking in line with our belief and values. This obsession with the colonial system, coupled with the vision he had, without doubt informed his decision not to continue emphasis on Western-oriented education. He rather decided to continue his journey in the pursuit of knowledge in Islamic scholarship. He even implied that within our belief system itself, the correct form must be strictly pursued and practiced, indicating that there must be a vanguard that would lead in accomplishing that. He articulated his thoughts thus:

> When I think of the destructive consequences of British colonialism in this country today, I cannot also help recalling how long it has gone unnoticed by the generality of our people. Indeed, I have always wondered how aware we are of the nature of this destruction, because most often we concentrate on the material exploitation which took place to the total disregard of the mental enslavement that followed.
>
> Even among our educated people now, few ever pause to consider how colonialism in many ways poisoned our minds and conditioned our thinking. Many of our problems frequently arise because our vision has been fixed to a horizon well beyond our cultural borders … This to me is worse than any material theft. No person could really claim to be successful unless his own belief, values and needs form the basis of his life's efforts. … The lesson of the people's mental enslavement came to me with the decision not to attend Katsina College. … I did not feel it would meet my aspirations. … it was for these reasons that I opted to go to the newly opened Law School in Kano.[8]

It was clear that what Abubakar Gumi envisaged a situation where religion would be reformed and the polity reoriented based on the dictates of the religion. And his intention, based on his expressed thoughts, was to work towards reforming the religion and sanitizing the polity in the long run.

It was in the Kano Law School that he deepened his Islamic scholarship, and where he had profound influences that shaped his thoughts. In the same vein, the training enabled him to strengthen what he had always believed in, which is a return to the fundamentals of Islam and pure interpretations of the tenets of the religion. The knowledge and the major influences he had in that school turned him into a reformist scholar who was committed

[8] A.M. Gumi with I.A. Tsiga (1992), Pp. 28-29

to the upholding of the Sunnah of the Prophet and the right '*Aqidah*. It also prepared him to become fervently vocal in challenging syncretic practices within Sufi brotherhoods as well as criticizing their mode of mysticism. His versatility, knowledge and the deep understanding of Islamic principles, allowed him to be employed later in the school as a teacher. This experience helped and benefitted him later in his activities as a private teacher and preacher.

Teaching, *Da'awah*, Reform and Political Activism

After he graduated from the Law School as a trained *Qadi* (Judge), Abubakar Gumi started work as a scribe to Chief *Qadi* of Sokoto Province, Shaikh Attahiru. At this first place of work, he demonstrated the vision he had always held dear to his heart, reforming the religion and sanitizing the system. He ensured that he upheld purity, uprightness and correct practice in religious affairs, and honesty in his official duties as well as in his dealings with people. He was therefore bold to quickly point out irregularities, lack of accountability and sharp deals. He also lent his voice and kicked against certain corrupt judicial and governmental practices that had become the norm. This did not go down well with the *Qadi* and other officials who saw him as a threat to the benefits they derived from the status quo. Work place was then made unfriendly for him as he was ostracized and frustrated. Because of his philosophy and principle, Abubakar Gumi himself would not have remained in such work environment even if he was warmly accommodated. He therefore decided to revert to teaching and *Da'awah* activities, which had always been his passion, and where he would be able to put his ideas across and institute the reforms he aimed at accomplishing.

Abubakar Gumi had indeed been relatively involved in the activity of teaching and *Da'awah* from his days in the elementary through to the Middle School. This accorded him recognition by the subsequent authorities such that he was saddled with responsibilities by respective authorities at different levels of his educational journey, variously as Religious Prefect and Imam. And at each level he did not hesitate to establish himself as an advocate of the pure and correct practice of Islam. This same recognition earned him a timely employment letter from his alma-mater, the Kano Law School, for a teaching job. One of his colleagues there was the influential Shaikh Sa'id Hayatu, the son of the 19th century leader of the Mahdiyya movement, Hayatu ibn Sa'id. He became influenced with the teachings of the Mahdiyya movement in the short period he spent at the Law School as a teacher. He also taught briefly at the new Training Centre for teachers in Maru near Sokoto. There he also met teacher colleagues of like minds in terms of struggle against colonialism and fight against corruption. These were Malam Aminu Kano and Sa'adu Zungur, with whom they had mutual influence on one another. With Aminu Kano especially, they shared views on the influence of the traditional practices on the Islamic faith, as well as concern on the disturbing prominence given to *Bid'a* (heretic innovation) activities by the Sufi brotherhoods.

It was in Maru that Abubakar Gumi intensified private teaching and preaching sessions on better understanding of the religion, on the necessity to abandon *Bid'a* (heretic innovation) practices and adopt correct form of worship. It was also here he took a bold formal step at reforms on the basis of which he began to face hostilities from the authorities, individuals and groups. Open hostilities and opposition began because of a letter he wrote to the Sultan of Sokoto himself, challenging him regarding certain innovations that were contrary to the dictates of the religion and the teachings of the Prophet. The issue he had with the Sultan coupled about the same time with the public challenge and engagement he had with the Chief Imam of Maru. This had to do with the basis for, and correct manner of, performing prayers and *Tayammam* (sand ablution). The Sultan sought to punish him through making the letter public to implicate him. Charges that could set him on collision course with the colonial government authorities were also levelled against him. But Abubakar Gumi only became more popular, while at the same getting the support of prominent figures like Ahmadu Bello and the Waziri of Sokoto, Malam Junaidu, who was his former teacher. At the end of the storm, even with high-powered committee that was set up to look into the issues with a view to recommend punishment for him, Abubakar Gumi became victorious.[9] The outcome made him stronger and more determined to continue his reformist activities, which now gained more ground and more followers. He had actually had this conviction that his reformist activities would succeed because he believed that was on the side of truth and that he was doing the right thing.

> My disagreement with the Imam of Maru, the Banga and ultimately the Sultan was not personal. As a matter of fact, I was never really aware that I was involved in a conflict. I was simply being the teacher, interpreting the religion to my students. The law was not mine, but God's and its terms had been described in the books. That I did not perceive the full dimensions of the case until after it had been settled in my favour was in fact due to this innocent understanding. How could anyone get into trouble because he had said correctly what God had revealed? [10]

In the years after these experiences, Abubakar Gumi was back to Kano to continue with higher studies and later went to Sudan to study law.

After he returned from Sudan he again stayed in Kano where he rose to the position of Deputy Grand Qadi before he relocated to Kaduna under the regional government. He was transferred to the newly established *Shari'a* Court of Appeal, retaining his position of Deputy Grand Qadi and later rising to the position of Grand Qadi. As the Grand Qadi, he promoted Islamic legal reform and ensured that he upheld justice in accordance with a true and reformed interpretation and application of the *Shari'a*. He also became the principal adviser on all judicial and religious matters to the Premier of the Northern region, Ahmadu Bello. And because he believed that religion and politics should not be separated,

[9] R. Loimeier (1997) *Islamic Reform and Political Change in Northern Nigeria*. Northwestern University Press, p.51
[10] A.M. Gumi with I.A. Tsiga (1992), P. 60

advocating for a government guided by Islamic principles, his advice to the Premier also covered political matters. In fact, he used his office and his reformist ideas to put the government on the right track and check any excesses. It was in Kaduna therefore that he had the opportunity to deepen and consolidate his reformist activities and engagement with government.

The next stage in the process of achieving his vision of reform was intensifying preaching and lesson sessions to deepen the understanding of the Qur'an and the Hadith, emphasizing the importance of adhering to the Sunnah and the teachings and interpretations of the *Salafus-salih* (Pious Predecessors). He also launched public engagements, discussions and eloquent *Da'awa*, which included radio programmes and televised debates and Friday sessions, as well as regular Qur'anic Tafsir (exegesis) sessions at the Sultan Bello Mosque in Kaduna. To effectively disseminate his reform for wider outreach, he authored a number of books on fundamental Islamic teachings and true '*Aqeedah*, while he translated other Islamic works. He caped all this with the first comprehensive translation of the Holy Qur'an into the Hausa language. His versatility, deep understanding of the right Islamic principles, and his mastery of the Arabic language resulted in his being chosen as the interpreter for the Northern Nigeria government on matters regarding general relations with Saudi Arabia. For his efforts at reformation and for all of his intellectual to Islamic scholarship, he was ultimately given the prestigious King Faisal International Award of Excellence.

Lasting Legacies

The comprehensive and enduring legacy of Abubakar Mahmud Gumi is the effective reform in religious practice, which he accomplished. He did this through a lifetime of teaching, *Da'awa* and sincere scholarly engagements, especially his advocacy for a return to the original teachings of the Qur'an and the Sunnah. His teachings and reformist activities had a profound impact on the mode of belief and religious consciousness of millions of his followers. They also had impact on the religious landscape in Nigeria and beyond. The indelible and lasting legacy is the double blessing of the consolidation of the Sunnah '*Aqeeah* by this reform, and the rise of generations of scholars that have been inspired to uphold, nurture and continue to spread the belief. His reform through public engagements continue to echo within the contemporary audiences through these generations of scholars, thereby inspiring a renewed appreciation for the foundational principles of Islam and fostering a culture of critical thinking within religious discourse. This inspiration has culminated into millions of the adherents of the religion rejecting the erstwhile dominance of the Sufi brotherhoods. This has been made effective through inspiring one of his students, Sheikh Ismaila Idris Ibn Zakariyya, to found a new movement, the *Jama'atu Izalatil Bidi'a Wa Iqamatis-Sunnah* (Movement for the Demolition of *Bid'a* and Revival of the Sunnah), popularly called *Izala*, to challenge the Sufi brotherhoods and ensure a return to the fundamental teachings of Islam. For this he was referred to the father of the *Izala* movement. Sincerity of purpose, clear focus, dedication to scholarship, courage and selflessness are rare additional legacies he bequeathed to the generations of scholars following his footsteps and millions of his followers.

With regards to the polity, Abubakar Gumi also left behind a legacy of setting standards for governance and social justice. Based on his idea that religion and politics should not be separated, he advocated for a government guided by Islamic principles. He was active in putting political leaders on their toes to do what is right. He was always available to ensure good governance and appropriate policy implementation. He engaged heads and other officials of governments on corruption, lack of accountability and ineptitude in governance. He employed his honesty, fearlessness and absence of greed and covetousness to make subsequent political leaders at both state and national levels respect him and listen to his advice. His achievements in this regard included influencing the enforcement or suspension of policies or actions of governments. There were instances of such with the governments of Ahmadu Bello at the regional level and those of Shagari and Babangida at the national level. He therefore not only gave advice to the sitting heads of governments but as an Islamic political activist, actually helped to generally sanitize the polity.

Conclusion

Shaikh Abubakar Mahmud Gumi had the vision to reshape the socio-religious and political landscape by emphasizing the true teachings of Islam as a launching pad to achieve that. Through his teachings and activism, he steadily and surely accomplished that vision of a return to the original teachings of the Qur'an and the Sunnah, as well as relying on the interpretations of the *Salafus-salih* (Pious Predecessors), in setting the society on the right path in its religious and socio-political affairs. He therefore qualified as the Muslim reformer of 20th century Nigeria. He embarked on this journey right from his young age as a pupil of his father's teachings, through different stages of intellectual curiosity in Islamic scholarship and spiritual enlightenment, with a stint of Westen-type education, to becoming a revered Islamic scholar, judge, and religious reformer and political activist. He finally left the stage after establishing himself as an enviable role model and an accomplished reformer. He was the first of his kind in 20th century Nigeria who left behind the enduring twin legacies of reforming the religion and sanitizing the polity.

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Sheikh Abubakar Mahmud Gummi's Legacy in Interfaith and Sociocultural Coexistence in Modern Nigeria.

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INTRODUCTION.

Sheikh Abubakar Mahmud Gummi is a prominent Nigerian Islamic scholar and religious leader whose legacy in interfaith dialogue and sociocultural coexistence in modern Nigeria is profound and significant. Gummi, who lived during the 20th century and into the early 21st century, was particularly known for his commitment to peace, dialogue, and understanding among Nigeria's diverse religious and ethnic communities.

Early Life and Background

Born in 1924, Sheikh Gummi was deeply rooted in both Islamic scholarship and the traditions of Nigerian Sufism, which he criticized later in his life. He became one of the foremost Islamic scholars in Nigeria, holding a significant position within the Islamic community. His education in both traditional and modern forms of learning gave him a unique perspective on the role of religion in the public and social life of a multi-religious nation like Nigeria.

Gummi's Contributions to Interfaith DialogueOne of the Sheikh Gummi's most important legacies is his active engagement in interfaith dialogue, particularly between Muslims and Christians. Nigeria, with its significant Christian and Muslim populations, has often experienced tension between these groups, especially in the context of political, social, and economic struggles. Gummi recognized the potential for interfaith dialogue as a means to mitigate these tensions and promote peace.

1. Promoting Peaceful Coexistence

Sheikh Gummi's commitment to peaceful coexistence was grounded in the teachings of Islam, which he interpreted as being inherently peaceful and tolerant.He consistently emphasized the importance of mutual respect between Muslims and people of other faiths. He often spoke out against religious intolerance, extremism, and violence, stressing that these acts were contrary to the teachings of Islam.

2. Dialogue with Christian Leaders

Gummi was known for initiating and participating in dialogue with prominent Christian leaders in Nigeria. His belief in fostering understanding and cooperation between Muslims and Christians was pivotal in promoting unity in the face of religious tensions. Through these dialogues, Gummi worked to address misconceptions and stereotypes between the two religious communities, encouraging both sides to focus on shared values such as love, compassion, and justice.

3. Interfaith Collaboration on National Issues

During times of political or social unrest, Gummi worked alongside Christian leaders and other religious figures to address national issues such as communal violence, political corruption, and poverty. He was part of various religious councils and organizations that aimed to foster national unity through interfaith cooperation. This collaboration was particularly important in Nigeria's context of religious and ethnic divisions, as it helped create a platform for leaders to advocate for the peaceful resolution of conflicts.

The Area of Sociocultural Coexistence in Modern Nigeria

In addition to his work in interfaith dialogue, Sheikh Gummi made significant contributions to promoting sociocultural coexistence in Nigeria. Nigeria's diverse ethnic groups, traditions, and languages have always posed challenges to national unity, and Gummi's efforts were crucial in advocating for harmony within this complex social fabric.

1. Cultural Tolerance and Respect

Gummi's teachings emphasized the importance of understanding and respecting the cultural traditions of others, including the non-Muslim communities. His work in interfaith dialogue was not limited to just religious leaders but extended to the broader Nigerian society, where he advocated for a culture of respect and tolerance. He believed that all Nigerians, regardless of their faith or ethnicity, had the right to live in peace and dignity.

2. Role in Promoting Religious Pluralis

In a country as diverse as Nigeria, religious pluralism can be a source of both tension and opportunity. Sheikh Gummi understood the importance of religious diversity in a democratic society, and he played an active role in promoting religious pluralism. He argued that Nigeria's strength lay in its diversity and that the different faith communities should not see each other as adversaries, but rather as partners in building a stronger, united country. He emphasized this in his Tafseer: "Raddul Az'haan..." at verse 118 of chapter 11, (Suratu Hud) of the Glorious Qur'aan. 118. "If your Lord had willed, He could have made mankind a single community"; that is, followers of one religion, which is Islam. However, He did not cause everyone to be Muslim because it was not His will to do so. "But they will not cease to differ" in matters of religion, resulting in diverse faiths such as Judaism, Christianity, Magianism, Idolatry, and Islam. Moreover, adherents within each religion have also split into various sects. It was narrated by Abu Huraira, may Allah be pleased with him, that the Prophet (P.B.U.H) said: "The Jews divided into seventy-one sects, or seventy-two sects; and soon my Ummah will be divided into seventy-three sects, seventy-two of which will be in the Hellfire, and one in Paradise." These sects refer to those inclined toward innovations and selfish desires, such as the Khawarij (dissidents), the Qadariyya, the Mu'tazila, and the Rafida. However, "the one sect" signifies the followers of the Sunnah, who form the core of the Islamic Community."

3. Influence on Political and Social Leadership

As a spiritual leader, Gummi was highly influential in the political and social spheres of Nigeria. He had close relationships with many Nigerian leaders and used his position to promote the values of interfaith harmony and cultural coexistence at the national level. His approach was

one of moderation, calling for a balanced perspective that respected Nigeria's religious and cultural diversity while also upholding national unity.

4. Educational and Social Contributions
Sheikh Gummi also emphasized the importance of education in fostering understanding and coexistence. He advocated for religious and secular education, believing that both were necessary for building an informed and enlightened citizenry. His teachings encouraged Nigerians to embrace knowledge and education as tools for breaking down religious and cultural barriers.

Gummi's Legacy in Modern Nigeria
Sheikh Gummi's influence can still be felt in modern Nigeria, particularly in the way religious and ethnic tensions are managed. While challenges remain, his legacy is reflected in the ongoing efforts by religious leaders, civil society organizations, and political actors to promote peaceful coexistence in the country. His commitment to interfaith dialogue, cultural tolerance, and social harmony has made him a central figure in the quest for national unity in a deeply divided society. His teachings continue to inspire contemporary religious leaders and scholars who view interfaith dialogue not as a mere option but as a necessary and urgent task in a nation as religiously and culturally diverse as Nigeria.

Conclusion in seven (7) special areas:
1. Sheikh Abubakar Mahmud Gummi's legacy in interfaith dialogue and sociocultural coexistence has had a lasting impact on modern Nigeria. His vision for a peaceful, united Nigeria—built on mutual respect, tolerance, and understanding between religious and cultural communities—remains relevant today. As Nigeria continues to navigate its complex social and religious landscape, the values Gummi espoused are crucial in guiding the nation towards greater harmony and unity.

2. In the history of Nigeria; Sheikh Abubakar Mahmud Gummi used to be a towering figure in Nigerian Islamic scholarship and reform/tajdeed... Thus his legacy in interfaith and sociocultural coexistence is profound, marked by his advocacy for unity among Muslims and peaceful coexistence with non-Muslims. As the Grand Khadi of Northern Nigeria, Gummi promoted a balanced approach to Islamic practice, adapting principles to modern realities while staying true to the Quran and Hadith.

3. Gummi's contributions to Islamic education and reform are notable. He co-founded Jama'atu Nasril Islam (JNI) to promote Islam and foster unity among Muslims. His radio programs and writings disseminated Islamic teachings, and he encouraged Western education alongside Islamic studies.

4. Gummi's stance on interfaith relations is significant. He believed Nigerian Muslims should coexist peacefully with non-Muslims, despite advocating for Islamic governance. His efforts earned him international recognition, including the 1987 King Faisal International Prize for Service to Islam.

5. Gummi's impact on Nigerian society extends beyond interfaith relations. He championed women's rights, urging Muslims to allow women to vote and participate in politics. His reformist ideas, though sometimes contentious, have shaped Islamic discourse in Nigeria.

6. Gummi; the Embodiment of simplicity and levelheadedness.
In the middle of 1985, I witnessed how he used to captivate the minds by that attitude of humility. I came to him around 3: 00 p.m. and said, "please akramakallaahu I want you to go with me to the Ahmadu Bello University Teaching Hospital of U/Rimi Kaduna, for you to see a diabetic patient brought from my hometown Malumfashi, (Alhaji Sani Ɗankwara Mai Fata)".

He said to me, "Muhammad Sani wait till after the Asr prayer". And after the prayer he simply invited his driver (late Alhaji Salisu) and his personal assistant (PA) Alhaji Sani Mani for the visit. And the four of us in his car, went to the hospital, where he greeted the patient and supplicated to Allaah for in his healing. That action became a breaking news in Malumfashi, and taken as a historical event up to now, especially to his immediate family, his associates and his loved ones!

Another Angle of Humility.
The humility of Sheikh Gummi is natural and not fake, because when our driver came to one of the gates of the hospital, which was closer to the amenity wards, where our patient was; the security didn't allow us in. He said that we either go to the other gate or keep our car outside and go afoot via the small gate.

In that while the PA to the Sheikh tried to argue or persuade the security to allow us in, then the Sheikh simply came out of the car and started going afoot into the hospital.

Soonest when the Sheikh started walking, coincidentally the group medical director (GMD) of the hospital, whose office was not far from there, caught a glimpse of the Sheikh from far and recognized him, then came in a haste and talked to the security, who subsequently let our car in.

6. And another gesture was when I came to him in 1987, that was on my way to the Sudan to further my Islamic studies. I said to him, "akramakallaah I am to go to the Sudan, and I know that you had been there, and you must have had some friends... Please give me the contact of some of them, so that I can consult them whenever I have a challenge in my studies". He responded by saying, "Muhammad Sani, all my friends are no longer alive, and the only living among them was the one that died just few months ago. However, I assure you that you will find the Sudanese teachers, when they find a hardworking student, they will take him as their son".

And when I came back to Nigeria 2 years later for a holiday, I came and confirmed to him what he told me, that I got it very correct as he said.

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Shaikh Abubakar Mahmoud Gummi: A Mufassir, A Muhaddith, A Mujtahid, A "Sufi" Shaikh and A Mujaddid of His Time.A Sketchy Overview.

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SHAIKH ABUBAKAR MAHMOUD GUMMI, a Mufassir, a Muhaddith, a Mujtahid, a "Sufi" Shaikh par – excellence and a Mujaddid of his time constitute a small highlight on the multidimensional roles played by Shaikh Gummi during his life time. And some of these roles are being happily enjoyed by the Muslim Ummah today, thanks to the Radio and Television Broadcasting Houses and of course the social media today. Gummi is dead, but he is practically, through the News media, much more living than a lot of caricature Shaikhs moving around us worshipping materialism.

The personality of Shaikh Abubakar Mahmoud Gummi is so over towering that he overshadowed many of his colleagues within and outside his camp. And his marvelous AQIYDAH centered books are incomparable with any others in and outside. His voice over the Radio, Television, and other news media gadgets is so magnetizing even today, that many young Muslim students who were not born during his time, could only imagine the degree of losses they have made by not been blessed with the opportunity of witnessing his life-time. And luckily, all of the above, except his humble, saintly superimposing personality, are there on the print and voice multiple media gadgets for all to benefit from.

And not withstanding his suspected elimination on Friday, 14th Rabi'ul Awwal 1413 A.H. Shaikh Gummi's overpowering but humble personality continued to overshadow the feeble personalities of his staunch opponents. Shaikh Abubakar Gummi the dead, seems to be more vibrant, more magnetizing, more appealing, more respected, and more relevant, than a lot of his living opponents who wished him dead, long before "he died" in a London hospital on Friday 11th September, 1992. Many of those people celebrated his elimination. However, they could not do anything to put off the light he has ignited, even thirty – three (33) years after he left the World for them.

THE VIBRATING INFLUENCE OF SHAIKH ABUBAKAR MAHMOUD GUMMI

Ever since October 1960 when the Northern Regional Premier Alhaji Sir Ahmadu Bello Sardaunan Sakkwato took him away from the School for Arabic Studies (S.A.S.) classroom in Kano, to become the Deputy Grand Qadi of Northern Nigeria based in Kaduna, Shaikh Gummi started his authoritative, magnetizing and appealing Tafseer sessions and other Islamic studies lessons, where leading Northern Nigerian Government officials including the Premier, Alhaji Ahmadu Bello Sardaunan Sakkwato became his regular "students". This very rare opportunity of having virtually the whole Northern Regional Government big shots "registered" as his students gave Shaikh Gummi the opportunity to be in close touch with Government and especially the leader of the Government, the Premier of the Northern Region, Alhaji Ahmadu Bello, thereby influencing the Sardauna's actions towards the spread of strictly Sunni Islam in the North and

Nigeria as a whole, in fact the whole of Hausa speaking Africa through Jama'atu Nasril Islam (J.N.I) and the famous Radio Television Kaduna (R.T.K.).

Since Sardaunan Sakkwato, the Premier of Northern Region is there as a "student") of Shaikh Gummi at his Tafseer and other Islamic studies lessons, the Radio-Television Kaduna the famous (R.T.K.) covered the Tafseer and other Islamic studies lessons on both Radio and Television cassettes for broadcast to the whole Northern Region, Republic of Niger, Chad, and Cameroon. This gave Shaikh Gummi a wider and more promising audience all over Nigeria, Niger Republic, Chad and Cameroon, which no any other Shaikh has had that opportunity at that time. And as a friend and teacher of the Sardaunan Sakkwato, Shaikh Gummi's influence on Northern Nigerian Government was very tremendous.

And with the death of Sardaunan Sakkwato Alhaji Ahmadu Bello, in a military coup on January 15th 1966, and the coming of "his son", Major Hassan Usman Katsina as the Military Governor of the Northern Region, Shaikh Abubakar Mahmoud Gummi's influence on top government officials of the Northern Region continued. This was the Historical genesis of the "power" of Shaikh Abubakar Mahmoud Gummi and his influence on Northern Nigerian Government officials whether civilians or military, throughout his life. However, his relationship with traditional rulers was rather not as cordial, despite his wonderful respect for them.

A "SUFI" SHAIKH PAR-EXCELLENCE

This was the historical genesis of the cordial relationship between Northern Regional Government and perhaps, even the whole Nigerian Federal Government, and MALAM. And despite his close relationship with those on top of a lot of Northern and Federal Government officials, MALAM was never a "yes man". He always told them the bitter Truth, and never cared about their money, as General Gowon, the Military Head of State once told him, Mallam, we have money! (Tsiga, page 203). And unlike several others today, MALAM was never a sycophantic boot – licking money making veranda boy of anybody in any Government House.

And that was the great difference between Shaikh Abubakar Mahmoud Gummi and many of his followers and non-followers, old and the young alike. Even if money followed him secretly or openly in front of his students, he simply shared it among those who deserved it most sitting with him! MALAM was not materialistic and was never egocentric. This was a fundamental difference between Shaikh Abubakar Mahmoud Gummi and several others among his students and colleagues, and especially his ideological opponents.

Shaikh Abubakar Mahmoud Gummi enjoyed the Blessings of Allah (S.W.T), for being instrumental to the founding and smooth development of the **MUSLIM WORLD LEAGUE** through two distinguished Nigerian leaders – Alhaji Ahmadu Bello Sardaunan Sakkwato and General Murtala Ramat Muhammad – the former kick-started the formation of the league and the latter pioneered the foundation of the **"social operations"** wing (Tsiga: page 205). General Murtala made personal donation to inspire the **MUSLIM WORLD LEAGUE** to start its financial aid wing, as revealed by Shaikh Abubakar Mahmoud Gummi (Tsiga: page 205). The Muslim world organization was very grateful and appreciative of the role played by Shaikh Abubakar Mahmoud Gummi in its initial foundation and the creation of its international financial support wing. Even through this **International Muslim Organization**, MALAM could have been the

richest Shaikh in Nigeria, but his exemplary, practical "Sufi" character par – excellence, prevented him from occupying that position.

Apparently, MALAM had a wonderful opportunity of close relationship with almost all those leaders of the Federal Republic of Nigeria, except General Ironsi, whose invitation MALAM rejected, to go to the Arab world and clear the Federal Government of Nigeria for killing Sardaunan Sakkwato and several other Muslims in the 1966 military coup. They were to go under a powerful delegation led by Alhaji Sir Kashim Ibrahim the civilian Governor of Northern Nigeria (Tsiga: page 203). And but for General Shehu Musa Yar' Adua, his relationship with Obasanjo's Military Government was not so cordial, because the latter rejected General Murtala's proposal to establish the office of a Grand Mufti for Nigeria's Shari'ah Law system.

MALAM was Shehu Shagari's personal childhood friend (Tsiga: page 206). And so was their relationship cordial and friendly even when in office as the Civilian President of Nigeria. And his relationship with General Buhari was relatively cool, but for MALAM's impatience with injustice, which characterized Buhari's draconian laws, long prison sentences and some un-Islamic statements, which the Shaikh could not tolerate and keep quite on. MALAM similarly went through the maradonic leadership style of General Babangida. Even during General Buhari's relatively cool governmental relationship towards MALAM, he unsuspectingly enjoyed the maradonic character of General Babangida as the then Chief of Army Staff and a member of the Supreme Military Council under General Buhari's Government.

The opponents of Shaikh Abubakar Mahmoud Gummi and many of his materialistically inclined followers could have made Billions of Naira out of these series of Governmental relationships. But MALAM cared less, and was never dazzled by dirty monetary attractions. And this is evident, despite the clearly open invitations made to him to make money from the General Gowon's Government and that of General Buhari, as reported by Tsiga: (page 203 and 209). Shaikh Abubakar Mahmoud Gummi lived and died virtually a poor man. These evidences clearly establish the fact that Shaikh Abubakar Mahmoud Gummi is clearly different from even his colleagues both senior and especially juniors in mainstream Sunnah and especially those in the opposing camp.

SHAIKH ABUBAKAR GUMMI AS A MUJADDID

Al-Maghili was reported to have said that TAJDID is historically imperative, and is essentially the responsibility of scholars imbued with knowledge and piety. Its ultimate purpose is to ascertain the Truth, banish falsehood, overthrow a tyrannical order and establish justice. Supporting himself with a Prophet Hadith which says: At the beginning of every century, Allah will raise a scholar who will regenerate, reinvigorate and revive their Religion for them. Arguing further that "there is no doubt that the conduct of this scholar in every century in enjoining the right and forbidding what is disapproved and setting aright people's affairs, establishing justice among them and supporting the truth against falsehood and the oppressed against the oppressor, will be in contrast to the conduct of the scholars of that age. For this reason, he will be an odd man out among them, on the conduct of his being the only man of such pure conduct and on account of the small number of men like him". Sulaiman: page 2. [A Revolution in History, The Jihad of Usman Dan Fodiyo].

From Al-Maghili's presentation above and the support he got from the Hadith of Abu Dawood, it is clear that TAJDEED – Islamic Revival – from traditional, syncretic, innovative and even outright Shirkhah contaminated Islam, to a fundamentally Sunnah based Islam, as contained in the Book of Allah (Al-Qur'an) and the Sunnah of His Messenger, Muhammad S.A.W, is a historical phenomenon foretold by the Prophet Muhammad S.A.W. And, Alhamdu Lillahi, we have had a practical Historical precedence here, with the appearance of MUJADDID Shaikh Uthman bn Fodio in this part of the World. And Shaikh Abubakar Mahmoud Gummi was a replica of the personality and conduct of our Shaikh, al-Mujaddid Uthman bn Fodio.

Evidently, MALAM's style of teaching and preaching, the books he wrote and got published, and the massive as well as grave oppositions he met from those opposed to his Sunni strong postures, from among the traditional rulers and the Sufi sectarian Shaikhs, support our view that Shaikh Abubakar Mahmoud Gummi was a MUJADDID of his time. Efforts made by students of Islamic studies to conduct researches on MALAM at Doctoral level were frustrated by the agents of his ideological opponents. And, Alhamdu Lillah, the Center for Islamic Civilization and Interfaith Dialogue has tremendously positively countered those acts of sabotage by organizing a world conference, focusing on the meritorious acts worthy of focus and academic discourse portraying the life and works of Shaikh Abubakar Mahmoud Gummi as a MUJADDID. Allah S.W.T. says: "If Allah comes to your assistance, no-one can overcome you, and if He forsakes you no one can help you apart from Him, and in Allah let Believers put their trust". Suratu Ali – Imran: 3: 160.

And MALAM Bahaushe has coined a statement which tallies with the above Qur'anic verse, saying: **"Hassada ga mai rabo taki ne".** MALAM has overshadowed his contemporaries and his bitter ideological opponents have been turned in to academic dwarfs and socio-spiritual Lilliputians. MALAM did not care about advertising himself and his students and followers never cared about that for him as well. The others are direct opposite of them!

Shaikh Abubakar Mahmoud Gummi had been suspiciously eliminated over thirty (30) years ago, but his voice and writings continue to vibrate and influence millions born after his death. And now, Bayero University, Kano, Center for Islamic Civilization and Interfaith Dialogue is committing another "big mistake". Why Shaikh Abubakar Mahmoud **Gummi alone?** Why Gummi first, and any other one coming as second, third, and so on? The protestations will pour down on the university like a heavy rainfall, with deafening and frightening thunder and angry winds.

And apart from the post mortem academic examinations, critical discourses and conclusions at such a high intellectual international level, Shaikh Abubakar Mahmoud Gummi had gotten another bigger promotion spiritually, going back to his Creator and Lord, Allah S.W.T. as a SHAHID, Martyr, in-sha-Allah. And this last journey, death, no-one will escape, with or without any alleged or suspicious murder. MALAM said it in his auto-biography book titled: WHERE I STAND, Tsiga: (Page 51 – 71) that Allah, the Master and Controller of all affairs, saved him from over six (6) assassination attempts to eliminate him. And the dirty job was allegedly, finally completed for them at London, on Friday, 14th Rabi'ul Awwal, 1413 – 11/09/1992.

MALAM's credentials as a MUJADDID have been further magnified by the establishment of a courageous, vibrant, and Sunnah based Islamic organisation – **JAMA'ATU IZALATUL BID'AH WA**

IQAMATIS SUNNAH [**JIBWIS**] **–** which had unmistakably made its prominent footprints in not only the Federation of Nigeria, but the whole of Hausa speaking West Africa and the world as a whole. IZALA, as a Sunnah Da'awah organization with an excellent intellectual tradition of reference to sound, concrete, monumental HUJJA and MUHALLUSH-SHA-HID on any issue at hand, has made its incontestable landmark as a revolution in the poor Muslim masses' Islamic beliefs and practices. It has radically challenged the syncretic, local tradition based, and even shirkah contaminated Islamic beliefs and practices, to authentic Qur'an and Sunnah based Islamic beliefs and practices.

CONCLUSION

This sketchy overview is a minute presentation from a forty (40) years old Doctor of Philosophy (Ph.D.) attempt, which never saw the light of the day. And, Alhamdu Lillah, what was feared, has happened. MALAM is now on a very high voltage light of scrutiny, and serious intellectual discourses. No eye service, no underground lobby, no sycophancy, no any use of administrative fiat, to influence Bayero university, in order to academically focus its search light on Shaikh Abubakar Mahmoud Gummi, **he alone**, as our MUJADDID of HIS TIME.

The volume of papers, the magnitude of depth of the researches involved, and the critical discourses undertaken, again, fundamentally catapulted the forty years handicapped, frustrated Doctoral Research on our MUJADDID, Shaikh Abubakar Mahmoud Gummi. Here again, a Hausa popular saying vividly portrayed the teacher – MALAM – and the student who was doggedly bent on focusing his Doctoral Research on Shaikh Abubakar Mahmoud Gummi **alone**. And that is: **"Zakaran da Allah Ya nufa da cara, ko ana muzuru ana shaho sai ya yi", that is: "The cock which has been Divinely destined to crow shall crow, no matter the fearful presence of the wildcat and the dangerous hawk".** HISTORY, they said, is "merciless". And Allah S.W.T. is the Most Gracious the Most Merciful.

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Shaikh Abubakar Mahmud Gummi's Enduring Framework: Reading Contemporary Nigerian Muslim Challenges Through His Documented Positions (1950–1992) A Ghanaian Perspective on Prophetic Consistency

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Abstract
This paper examines Shaikh Abubakar Mahmud Gummi's documented positions on three major issues during his lifetime (1950–1992)—Shari'ah after colonial rule, the 1978–79 constitutional debates, and the Maitatsine uprisings—and demonstrates how these positions provide a consistent interpretive framework for understanding what his stance would likely have been on five contemporary challenges: post-1999 Shari'ah implementation, Boko Haram, Christian-Muslim violence, the education debate, and Muslim identity in modern Nigeria. Drawing from his writings, sermons, and reformist methodology, the paper argues that Gummi's intellectual consistency, rooted in Salafi reformism, anti-extremism, and prioritization of knowledge over power, offers Nigerian Muslims—and indeed West African Muslims—a coherent model for navigating modernity without compromising Islamic authenticity. From a Ghanaian outsider's perspective, the paper also reflects on lessons the broader West African Muslim community can draw from Gummi's legacy.

Keywords: Shaikh Abubakar Mahmud Gummi, Islamic reform, Salafism, Nigerian Islam, Shari'ah, Boko Haram, West African Islam

1. Introduction: A Ghanaian Looking North

As I prepared to write this paper from my office in Accra, a colleague asked me, "Why are you Ghanaians always looking to Nigeria for everything?" I responded, "My brother, when your neighbor's house is both a library and occasionally on fire, you must pay attention—there are lessons in the books and warnings in the smoke."

Indeed, Nigeria's Islamic intellectual tradition, particularly in the North, represents one of the richest repositories of scholarly discourse in West Africa. Shaikh Abubakar Mahmud Gummi (1922–1992) stands as a towering figure whose influence extends far beyond Nigeria's borders. His life coincided with critical transitions: from colonialism to independence, from Western hegemony to indigenous assertion, from traditional scholarship to modern challenges.

This paper seeks to accomplish three objectives:

i. Document Shaikh Gummi's actual positions on three major issues during his lifetime (1950–1992): Shari'ah after colonial rule, the 1978–79 constitutional Shari'ah debates, and the Maitatsine uprisings.

ii. Extrapolate what his positions would likely have been on five post-1992 issues—post-1999 Shari'ah implementation, Boko Haram insurgency, Christian-Muslim communal violence, Western versus Islamic education debates, and Muslim identity in media narratives—based on the internal logic and consistency of his documented methodology.
iii. Reflect, from a Ghanaian Muslim scholar's perspective, on what lessons West African Muslims can draw from Gummi's intellectual legacy, particularly regarding the perennial tension between authenticity and modernity.

As we say in Ghana, "Obi nnim a, obi kyere"—if one does not know, another teaches. Let us learn from the master teacher.

2. Methodological Framework: Consistency as Interpretive Key

a. The Logic of Biographical Consistency

This paper operates on a methodological principle that intellectual biographers and historians of ideas employ regularly: documented consistency. When a thinker demonstrates coherent principles across multiple issues over decades, it becomes methodologically sound to project how those principles would apply to subsequent issues (Skinner, 2002). This is not speculation; it is pattern recognition grounded in evidence.

Shaikh Gummi's thought exhibits remarkable internal consistency. His positions were not ad hoc reactions but applications of a stable intellectual framework rooted in:

i. Salafi reformism: Return to Qur'an and authentic Sunnah, rejection of innovation (*bid'ah*) and blind following (*taqlīd*)
ii. Anti-extremism: Categorical rejection of *takfīr* (excommunication) and violence
iii. Gradualism: Prioritization of education and moral reform before political transformation
iv. Pragmatism: Engagement with existing political realities without compromising core principles
v. Universalism: Belief that Islam's message transcends ethnic and cultural particularity

b. Primary Sources

This analysis draws from:

i. Gummi's published works, particularly his Hausa translation and commentary of the Qur'an
ii. Documented sermons and public statements (1950–1992)
iii. His autobiography and biographical accounts by contemporaries
iv. Archival materials from his roles as Grand Khadi and religious adviser

3. Part I: Shaikh Gummi's Documented Positions (1950–1992)

a. Shari'ah After Colonial Rule (1950s–1960s)

Historical Context

When Nigeria gained independence in 1960, Muslim intellectuals faced a profound dilemma. The Sokoto and Borno Caliphates had been dismantled by colonial rule, and Islamic governance structures had been systematically replaced with British common law and Euro-Christian administrative frameworks. As one chronicler noted, colonialism left behind "a sad history of cultural plunder, civilisational destabilisation, social, moral and religious degeneration" (Conference Background Document).Many Muslims demanded immediate restoration of full Shari'ah. Gummi's response was more nuanced.

Gummi's Position

Shaikh Gummi strongly affirmed that Shari'ah is a complete way of life, not merely personal law governing marriage and inheritance. However, he was realistic and gradualist, not revolutionary (Gummi, 1991).

His key arguments included:

1. Acceptance of Political Reality: Nigeria was a plural society. Muslims could not impose Shari'ah through force or confrontation.
2. Education as Prerequisite: Ignorant Muslims could not properly uphold Shari'ah. Mass education in Islamic sciences and modern disciplines must precede political implementation.
3. Working Within the System: Gummi himself served as judge, adviser, and eventually Grand Khadi—working within colonial and post-colonial legal structures while advocating for Muslim interests.
4. Moral Authority Over Political Power: True Islamic governance requires moral transformation of society first.

As he stated in a sermon in 1962: "The Shari'ah is not a sword we wave in the air. It is a lamp that must first illuminate our own hearts before it can guide our nation" (Gummi, 1962, cited in Loimeier, 1997).

The Ghanaian Parallel

This gradualist approach resonates with Ghana's experience. When Muslim communities in Northern Ghana sought greater recognition of Islamic law in the 1960s, Ghanaian scholars like Shaykh Abdullahi Guro Saeed also emphasized education and community development over confrontation. Perhaps wisdom flows more freely when you're not in the majority—we learn patience when we learn to coexist.

b. The 1978–79 Shari'ah Constitutional Debate

Historical Context

During Nigeria's constitutional drafting process (1978–79), Muslim representatives demanded a Shari'ah Court of Appeal at the federal level. Christian groups strongly opposed this, and tensions escalated dramatically, threatening national unity (Ostien, 2007).

Gummi's Position
Shaikh Gummi supported Muslim demands for constitutional recognition of Shari'ah. However, he rejected inflammatory rhetoric and sectarian escalation that could damage Christian-Muslim relations (Gummi, 1978).

His arguments emphasized:

1. Legal Consistency: Nigeria's constitution already recognized customary law for various ethnic groups. Excluding Shari'ah was discriminatory and unjust.
2. Rights, Not Imposition: Muslims were asking for their constitutional rights as citizens, not seeking to impose Islam on non-Muslims.
3. Intellectual Engagement: The debate should be conducted through legal and rational arguments, not emotional appeals or threats.
4. Critique of Muslim Politicians: He publicly criticized Muslim politicians who used Shari'ah as a "bargaining chip" in political negotiations, treating sacred law as currency (Gummi, 1979).

He warned: "When politicians carry the Qur'an in one hand and their ballot papers in the other, suspect both hands" (cited in Kukah, 1993).

Analysis
Gummi's position demonstrated his consistent principle: defend Shari'ah constitutionally, but avoid politicizing it in ways that damage Muslim-Christian coexistence. He distinguished between legitimate advocacy and dangerous sectarianism.

As a Ghanaian, I observe that we have largely avoided this constitutional minefield—not necessarily because we are wiser, but perhaps because our Muslim population percentage makes us more naturally inclined toward accommodation. Sometimes demography teaches diplomacy.

c. The Maitatsine Uprisings (1980–1985)

Historical Context
Between 1980 and 1985, a militant movement led by Muhammad Marwa (known as Maitatsine, "the one who curses") launched violent uprisings in Kano, Maiduguri, Yola, and Gombe. The movement rejected the Sunnah, practiced takfīr (excommunication) of mainstream Muslims, and engaged in violence against civilians. Thousands died in the conflicts (Hickey, 1984).

Gummi's Position

Shaikh Gummi's response was unequivocal condemnation. He declared Maitatsine and his followers outside orthodox Islam (Gummi, 1982).

His critique had multiple dimensions:

1. Theological Rejection: Maitatsine's rejection of Hadith and the Sunnah placed him outside the fold of Sunni Islam.
2. Condemnation of Violence: Killing of innocent civilians, including fellow Muslims, violated fundamental Islamic principles.
3. Rejection of Takfīr: Excommunicating mainstream Muslims was a dangerous revival of Kharijite extremism.
4. Systemic Critique: Gummi also criticized the Nigerian state for ignoring poverty, unemployment, and religious ignorance that created fertile ground for extremism.

His most prophetic statement came in 1981: "If we suppress this movement with bullets alone, without addressing the ignorance and injustice that bred it, we will face something far worse in the future" (cited in Adesoji, 2010).

The Prophetic Warning

History vindicated Gummi's warning. The conditions he identified—poverty, state brutality, religious ignorance—would later contribute to the emergence of Boko Haram. As we say in Ghana, "Wo fre wo yonko a na wo frɛ wo ho"—when you call your friend, you call yourself. The seeds of today's crisis were planted in yesterday's neglect.

d. Summary of Gummi's Framework (1950–1992)

From these three documented positions, we can identify Shaikh Gummi's core principles:

sn	Principle	Application
1	Shari'ah	Sacred but not theatrical; requires knowledge and justice
2	Violence	Absolutely rejected under all circumstances
3	Politics	Engage wisely; distrust exploitation of religion
4	Education	Foundation of all authentic reform
5	Extremism	Born from ignorance; scholars bear responsibility
6	Da'wah	Must precede political power

This framework—derived from documented positions—now becomes our interpretive key for understanding what Gummi's stance would likely have been on post-1992 issues.

4. Part II: Extrapolating Gummi's Positions on Contemporary Issues (1993–Present)

a. Post-1999 Reintroduction of Full Shari'ah in Northern States

Historical Context

Beginning in 1999, twelve northern Nigerian states reintroduced expanded Shari'ah law, including criminal codes (*hudūd*). This was heralded by some as the fulfillment of decades of Muslim aspirations. Others criticized it as political theater (Ostien, 2007; Casey, 2008).

What Would Gummi Have Said?
Based on his documented principles, Gummi would likely have offered conditional support with strong criticism.

Support: He would affirm that Muslims have the right to be governed by Shari'ah in states where they constitute the majority.

Critique: However, he would insist that:

1. Shari'ah Requires Justice, Not Just Punishments: Implementing *hudūd* penalties without establishing comprehensive social welfare, economic justice, and impartial legal systems contradicts the objectives (*maqāṣid*) of Shari'ah.
2. Selective Enforcement: The poor were disproportionately subjected to Shari'ah punishments while wealthy elites engaged in corruption with impunity. This is the opposite of Islamic justice.
3. Political Hypocrisy: Politicians who championed Shari'ah while tolerating (or engaging in) corruption turned sacred law into political symbolism.
4. Inadequate Implementation: True Shari'ah governance requires comprehensive systems of education, healthcare, social security—not merely penal codes.

Gummi would likely have said: "This is not Shari'ah as Umar ibn al-Khattab (RA) understood it."

When Caliph Umar suspended *hudūd* punishments during a famine, he demonstrated that Islamic law serves human welfare, not abstract legalism (Al-Qaradawi, 1996). Gummi, steeped in classical jurisprudence, would have recognized that post-1999 Shari'ah implementation often resembled political performance rather than prophetic justice.

The Ghanaian Observation
Watching from Ghana, where Muslims have not sought separate legal codes but rather full participation in national institutions, one wonders: Is it better to have symbolic Shari'ah courts that lack resources and authority, or to have Muslims excelling as judges, lawyers, and legislators in a plural legal system? Gummi, I suspect, would have said: "Why not both—but only if we can do justice to both."

b. Boko Haram Insurgency (2009–Present)

Historical Context
Since 2009, the extremist group Boko Haram (and its splinter ISWAP) has waged a violent insurgency in northeastern Nigeria, killing tens of thousands, displacing millions, and committing atrocities in the name of establishing an "Islamic state." The group rejects Western education (hence the name "Boko Haram"—Western education is forbidden), practices widespread *takfīr*, and targets civilians including Muslims (Thurston, 2018).

What Would Gummi Have Said?

There is virtually no doubt that Shaikh Gummi would have absolutely and categorically condemned Boko Haram. Based on his documented opposition to Maitatsine (which Boko Haram resembles in many ways), he would have:

1. Classified Them as Kharijites: Gummi was well-versed in Islamic history. He would recognize Boko Haram as a contemporary manifestation of Kharijism—the early extremist sect that declared Muslims who disagreed with them as apostates and waged war against the Muslim community (Ali, 2016).
2. Theological Condemnation: Their wholesale rejection of Western education contradicts explicit Qur'anic and Prophetic commands to seek knowledge. The Prophet Muhammad (peace be upon him) said: " The search for knowledge is an obligation laid on every Muslim… " (Mishkat al-Masabih 218, Book 2, Haith 20). Geography does not determine the permissibility of knowledge.
3. Moral Outrage: Their killing of innocent civilians—including Muslims—in markets, mosques, schools, and villages violates every principle of Islamic warfare and ethics.
4. Warning About Consequences: Gummi would warn that Boko Haram causes more harm to Islam's reputation than to the Nigerian state.

However—and this is crucial—Gummi would also:

5. Criticize Muslim Scholars: He would blame scholars who abandoned grassroots da'wah, leaving ignorant young men vulnerable to extremist recruitment.
6. Condemn State Brutality: Military excesses, extrajudicial killings, and heavy-handed tactics that radicalize communities must be addressed.
7. Emphasize Systemic Reform: Poverty, unemployment, corruption, and poor governance create the conditions for extremism. Military solutions alone cannot succeed.

Gummi would likely state: "They are more dangerous to Islam than to the Nigerian state. They confirm every lie that enemies of Islam tell about us."

The Ghanaian Reflection

In Ghana, we have been spared this particular trial – wal hamdulillah, though we border Burkina Faso where violence has erupted and unfortunately being termed *Islamist*. Perhaps our relative peace stems partly from stronger integration between Islamic and secular education—our Muslim youth attend universities, become doctors, nurses, engineers, law-makers etc., and see no contradiction between Islam and western style of knowledge.

I once joked with Nigerian colleagues: "You see, we Ghanaians solved the 'Boko Haram' problem before it started—we just sent our children to both Qur'anic school and regular school. They're too busy with homework to have time for extremism!" But behind the humor lies a serious point: integrated education may be one key to preventing radicalization.

c. Christian-Muslim Communal Violence

Historical Context

Nigeria has experienced recurring Christian-Muslim communal violence, particularly in the Middle Belt states. These conflicts—often triggered by religious, ethnic, or economic tensions—have claimed thousands of lives and deepened sectarian divisions (Higazi, 2013).

What Would Gummi Have Said?
Based on his documented emphasis on Muslim-Christian coexistence during the 1978–79 debates, Gummi would:

1. Reject "Religious War" Framing: He would insist that most conflicts are rooted in economic competition, political manipulation, and land disputes—not theology. Politicians and elites exploit religious identities for their own gain.
2. Call Muslims to Moral Superiority: Muslims must exercise discipline, restraint, and patience even when wronged. Retaliatory violence weakens Islam's moral authority.
3. Demand Equal Justice: The state must protect all citizens equally. Selective prosecution and impunity undermine trust and fuel violence.
4. Warn Against Manipulation: Both Muslim and Christian communities are victims when politicians benefit from bloodshed while communities suffer.

His approach would be: Firm on Muslim rights, but peaceful, lawful, and principled.

He might say: "When Christians and Muslims kill each other, the politicians who incited them sleep peacefully in Abuja. Who truly wins?"

The Ghanaian Context
Ghana's record of religious harmony—though not perfect—offers lessons. Our political system deliberately avoids religious mobilization. Presidential candidates choose running mates from different religious backgrounds. Muslims and Christians intermarry, attend each other's ceremonies, and collaborate in civil society.

When I present this to Nigerian audiences, they often ask: "How do you do it?" My response: "We simply remembered that we are neighbors before we are co-religionists, and family before we are citizens of different faiths." Gummi understood this. He knew that political Shari'ah without social harmony builds palaces on quicksand.

d. Western vs. Islamic Education Debate

Historical Context
The tension between "Western" secular education and "Islamic" traditional education has persisted in northern Nigeria. Some view Western education as Christianization or cultural imperialism. Others see traditional Islamic schools (*Almajiri* system) as inadequate for modern economic participation (Hoechner, 2018).

What Would Gummi Have Said?
This is perhaps the easiest to determine because Gummi already explicitly addressed this during his lifetime. His position was crystal clear: strong advocacy for integrated education (Gummi Conference Document).

He believed that:

1. Islam Commands Knowledge Acquisition: The Qur'an's first revelation was "Read" (*Iqra'*). Islam makes no distinction between "Islamic" and "Western" style of education—there is only beneficial knowledge and harmful knowledge.
2. Reject False Dichotomies: Science, mathematics, medicine, engineering, Technology and AI are not "Western"—they are human knowledge that Muslims contributed to and must reclaim.
3. Reform Qur'anic Schools: Traditional *madrasahs* and *Islamiyahs* must be reformed to include modern subjects while maintaining religious foundation.
4. Produce Muslim Professionals: Muslims need doctors, nurses, engineers, scientists, economists, lawyers—professionals who are Islamically grounded but modernly competent.
5. Reject Ignorance as Piety: He would say: "Ignorance is not *taqwā* (piety). The Prophet was unlettered, but he commanded his Ummah to be learned."

Gummi himself modeled this. He studied at Islamic institutions in Sudan but also engaged deeply with modern disciplines and contemporary issues (Conference Background Document).

The Ghanaian Example

In Ghana, integrated Islamic schools have flourished. Institutions like *Iqra* Educational Center, SAID Arabic and English Academy, Al-Azhariya Secondary School, Islamic University College and Lakeside University Collage are Muslim institutions that combine Islamic studies with modern curricula. Our Muslim youth are not forced to choose between religious authenticity and professional competence. When one of my female *makaranta* student graduated as a medical doctor wearing her hijab, nobody questioned whether she had compromised her faith by studying "Western" medicine. This integration—which Gummi advocated—is perhaps his most practical legacy.

e. Muslim Identity, Media Narratives, and State Power

Historical Context

Post-9/11 global discourse has often stereotyped Muslims as potential extremists. Nigerian Muslims face similar stereotyping domestically, particularly after the Boko Haram insurgency. Muslims often feel misrepresented in media and marginalized in state institutions (Suleiman, 2017).

What Would Gummi Have Said?

Based on his documented emphasis on intellectual engagement and public reasoning, Gummi would:

1. Vehemently Oppose Stereotyping: He would strongly reject the portrayal of Muslims as inherently prone to violence or extremism.

2. Criticize Muslim Silence: However, he would also criticize Muslim communities for intellectual laziness, failure to produce articulate spokespersons, and being reactive rather than adopting proactive communication strategies.
3. Call for Strategic Engagement: Muslims must engage media professionally, write op-eds, participate in public debates, and produce high-quality scholarship.
4. Reject Victimhood Narratives: While acknowledging genuine grievances, he would warn against perpetual victimhood that paralyzes communities. Muslims should lead conversations, not merely react to them.
5. Emphasize Excellence: The best response to negative stereotypes is Muslims excelling in every field—medicine, law, business, arts, sciences, technology, artificial intelligence—thereby disproving prejudices through achievement.

His message would be: Muslims must stop reacting and start leading the conversation.He would remind Nigerian Muslims that Islam spread in West Africa largely through the moral example of traders and scholars, not through conquest or complaint (Levtzion, 2000). Moral authority earns respect; grievance culture rarely does.

The Ghanaian Advantage

Ghana's Muslims, comprising about 20% of the population, have learned to advocate effectively without alienating others. We produce public intellectuals, participate actively in national media, and have held high offices including Vice Presidents, Supreme Court Justice and Lawmakers. This integration—without assimilation—reflects Gummi's vision of confident Muslim participation in plural societies.

5. Synthesizing Gummi's Enduring Framework

a. The Consistency Principle Confirmed

The analysis above demonstrates remarkable consistency. Whether addressing issues he actually confronted (Shari'ah after colonialism, constitutional debates, Maitatsine) or issues we project he would have confronted (post-1999 Shari'ah, Boko Haram, education), the same principles apply:

i. Shari'ah is sacred but must serve justice, not theater
ii. Violence is absolutely rejected
iii. Politics must be engaged wisely; religious exploitation condemned
iv. Education is the foundation of authentic reform
v. Extremism grows from ignorance; scholars bear responsibility
vi. Da'wah and moral transformation must precede political power

b. Gummi's Central Insight

At the heart of Gummi's framework lies one profound insight: A corrupt society cannot uphold just Shari'ah.

This is why he prioritized education, moral reform, and spiritual purification over political activism. He understood—as classical scholars like Imam al-Ghazali understood—that Islamic governance is meaningless without Islamic character, and Islamic law is impossible without Islamic consciousness. As we say in Ghana: "Sɛ wopɛ sɛ wobɛyɛ ade papa a, ɛdi kan sɛ wo ankasa yɛ papa"—if you want to do good things, you must first yourself be good.

c. The West African Relevance

Gummi's framework holds profound relevance for all West African Muslim communities:

1. For Majority-Muslim Societies (e.g., Senegal, Gambia, Mali and to some extent Nigeria): His warning that Shari'ah implementation without justice, education, and welfare is political theater, not Islamic governance.
2. For Minority-Muslim Societies (e.g., Ghana, Benin, Togo): His model of confident Muslim participation in plural systems without either assimilation or isolation.
3. For All: His emphasis on education as the foundation of everything else. Ignorance, not Western influence, is Islam's greatest enemy.

6. Conclusion: Lessons for Contemporary Nigerian Muslims and Beyond

a. What Would Gummi Tell Contemporary Nigerian Muslims?

If Shaikh Abubakar Mahmud Gummi were alive today, I believe he would say:
To Political Leaders: "Stop using Shari'ah as a campaign slogan. If you cannot establish justice, provide welfare, and combat corruption, do not invoke Allah's law to legitimize your rule."

To Religious Scholars: "You have failed the youth. Your silence allowed extremists to poison minds that should have been filled with knowledge. Return to grassroots da'wah. Teach, don't just preach."

To Muslim Youth: "Ignorance is not piety. Learn the sciences, master the technologies and AI, excel in every field—but remain grounded in authentic Islamic knowledge. You can be both Muslim and modern."

To Extremists: "You are not the defenders of Islam; you are its defamers. Every bomb you detonate and every innocent you kill confirms the lies our enemies tell about our religion."

To All Muslims: "Reform yourselves before demanding reform of the state. A society that tolerates corruption, practices tribalism and nepotism as well as neglects the poor has no right to claim Islamic governance."

b. The Ghanaian Reflection

As a Ghanaian Muslim scholar, I have sought throughout this paper to maintain the "outsider" perspective—though we are all West Africans, after all, and Nigeria's challenges often prefigure our own. What strikes me most about Shaikh Gummi is his intellectual courage: he was willing to criticize both Muslim and non-Muslim authorities, both extremists and nominalists, both politicians and scholars. He modeled what it means to be accountable to truth rather than to power.In Ghana , we often say: "Obi nkyere akwadaa Nyame"—no one teaches a child about God (i.e., some truths are self-evident). But Gummi understood that ignorance is not self-correcting. Truth must be taught, justice must be demonstrated, and reform must be modeled.

As I end the presentation of this paper in Kano—the very city where Gummi preached, taught, and challenged both Muslim and secular authorities—I am reminded that his legacy is not primarily his positions on specific issues, but rather his methodology: rigorous scholarship, moral

courage, prophetic critique, and unwavering commitment to both Islamic authenticity and human welfare.

c. Final Word

Shaikh Abubakar Mahmud Gummi was not perfect—no human is. But he was consistent, principled, and courageous. In an age of political opportunism, religious extremism, and intellectual laziness, his framework offers a path forward: Reform Muslims before reforming the state, because only a transformed community can build a just society. This is his enduring legacy. This is why, thirty-three years after his death, we gather in Kano to study his life and learn from his wisdom.

May Allah have mercy on him and benefit us through his knowledge.*Wallāhu ta'aalaa a'lam* (And Allah knows best). *Was Salaamu 'alaikum wa rahmatul Laah.*

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Adjudicating Faith & Statute: A Critical Appraisal of Sheikh Abubakar Gumi's Tenure as Grand Khadi.

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ABSTRACT

This paper critically examines the judicial tenure of Sheikh Abubakar Gumi as Grand Khadi of Northern /Nigeria (1962-1972), positioning his office as the fulcrum between traditional Maliki jurisprudence and the emerging statutory framework of the post-colonial Nigerian state. While much scholarship focuses on Gumi's theological reformism, this study isolates his contributions as a judicial officer during the pivotal era of the "1960 Settlement" (the compromise that integrated Islamic criminal law into a codified Penal Code modeled on Sudanese and Indian precedents). Drawing on appellate decisions from the Northern Region Law Reports, archival materials from the National Archives Kaduna, and contemporary legal commentary, this paper employs a jurisprudential methodology grounded in legal pluralism theory and comparative constitutional analysis.

The study argues that Gumi did not merely preside over the Sharia Court of Appeal but actively engineered four fundamental transformations. First, he provided the doctrinal architecture that legitimized statutory codification through creative deployment of *siyasa shari'yyah* (governance according to Sharia) and *ta'zir* (discretionary punishment) doctrines. Second, he transformed the procedural apparatus from informal *majalis* into formalized courts of record, introducing functional equivalents of *stare decisis* while maintaining Islamic *fiqh* as substantive law. Third, his judicial philosophy of "pragmatic textualism" balanced commitment to scriptural sources with recognition of public interest (*maslahah mursalah*), producing legally progressive outcomes on matters such as women's education while maintaining doctrinal authenticity. Fourth, his model of "cooperative jurisprudence" with the Northern Region political establishment ensured institutional survival but arguably foreclosed development of robust judicial independence.

This appraisal posits that Gumi's tenure established a unique model of "bureaucratic Sharia" (vertically integrated, procedurally formalized, yet substantively Islamic) that proved more stable than comparable experiments in Sudan, Pakistan, or Malaysia. However, the study identifies three unresolved tensions that challenge contemporary Nigerian constitutionalism: jurisdictional boundaries between religious and secular law, conflicts between Sharia penalties and constitutional rights guarantees, and the absence of judicial independence doctrines. Ultimately, this paper positions Gumi as both architect and constraint. He demonstrated that

legal pluralism in Nigeria need not produce chaos, proving that faith and statute can coexist under appropriate institutional design. Yet the structures he established reflect the priorities of state consolidation in the 1960s and may prove inadequate for contemporary challenges of religious extremism, human rights enforcement, and federalist tensions. Whether his legacy represents a sustainable constitutional settlement or a historically contingent accommodation requiring fundamental revision remains Nigeria's unfinished jurisprudential project.

Keywords: Islamic law; Sharia; legal pluralism; Northern Nigeria; judicial reform; constitutional law; post-colonial jurisprudence; *siyasa shari'yyah*; bureaucratic rationalization; comparative constitutional law

I. Introduction: The Jurist in Transition

The legal history of Northern Nigeria is often demarcated by the "Settlement of 1960," a pivotal moment that sought to harmonize the centuries-old tradition of Maliki jurisprudence with the statutory exigencies of a modern, independent state. At the center of this transition stood the office of the Grand Khadi, and more specifically, the tenure of Sheikh Abubakar Gumi. To understand Gumi's judicial legacy, one must first appreciate the "constitutional crisis" of the late 1950s that necessitated his rise.

A. Methodological Framework and Scholarly Context

This study positions itself within the emerging scholarship on post-colonial legal pluralism in Nigeria, building upon the foundational work of scholars such as Philip Ostien on Sharia implementation, Umar Lawan on the Northern Nigerian legal system, and Auwalu Sa'id on Islamic jurisprudence in the Nigerian context. While much of the existing literature approaches Gumi primarily through the lens of religious reform or theological innovation, this paper deliberately adopts a *jurisprudential methodology*—examining his judicial decisions, administrative reforms, and institutional legacy through the analytical framework of *legal realism* and comparative constitutional law.

Our theoretical framework draws on what Sally Falk Moore termed "semi-autonomous social fields"—recognizing that the Sharia court system under Gumi operated within overlapping jurisdictions of religious authority, state power, and customary practice. The concept of *legal transplantation* (borrowed from Alan Watson and refined by Esin Örücü) proves particularly useful in analyzing how the Sudanese-Indian Penal Code model was adapted to Northern Nigerian conditions. Unlike earlier scholarship that treats the 1960 Settlement as a straightforward imposition, we examine it as a negotiated constitutional moment where indigenous legal actors exercised significant agency.

Sources and Limitations

This analysis draws upon three primary source categories: (1) appellate decisions from the Sharia Court of Appeal (1962-1972) available through the Northern Region Law

Reports; (2) administrative correspondence and policy memoranda housed in the National Archives Kaduna; and (3) contemporary legal commentary from the *Nigerian Law Journal* and proceedings of the Nigerian Bar Association. **A methodological caveat is necessary:** the archival record for Alkali court proceedings during this period remains fragmentary, and many lower court decisions were never formally reported. Consequently, our assessment of Gumi's appellate supervision relies on the cases that reached the Sharia Court of Appeal—inevitably representing exceptional rather than routine adjudication.

Furthermore, separating Gumi's *judicial* legacy from his broader religious reform agenda presents analytical challenges. His theological writings and Friday sermons inevitably influenced his judicial philosophy, yet we maintain a deliberate focus on his institutional role as Grand Khadi rather than his persona as religious scholar. This is not to compartmentalize his life artificially, but rather to isolate the specific impact of his tenure on the *structure* of Islamic adjudication in Northern Nigeria.

B. The Crisis of Compatibility (1958–1959)

On the eve of independence, the Northern Region faced a profound legal dilemma. The existing "Native Courts," which handled the vast majority of litigation, administered an uncodified form of Islamic criminal law. This posed a direct conflict with the fundamental rights provisions being drafted for the 1960 Independence Constitution—specifically the principle of *nullum crimen sine lege* (no crime without law). The British colonial administration and Southern political elites feared that the continued application of unwritten criminal law would lead to arbitrary justice, particularly in homicide cases where the distinctions between *qisas* (retaliation) and the English common law concept of *mens rea* (criminal intent) diverged significantly.

This constitutional tension was not unique to Nigeria. Similar challenges confronted post-colonial states in Malaysia (1957), Pakistan (1956), and Sudan (1956) where the integration of Islamic law into Westminster-style constitutional frameworks required creative legal engineering. What distinguished the Northern Nigerian approach was the deliberate retention of *dual jurisdiction*—preserving Sharia for personal law while ceding criminal matters to the statutory Penal Code—a compromise that Malaysia would later adopt in modified form.

C. The "Settlement of 1960"

The resolution to this impasse was the "Settlement of 1960," orchestrated following the recommendations of the Panel of Jurists (1958). The compromise was elegant but legally complex: the Northern Region would adopt a Penal Code—modeled on the Sudanese and Indian Codes—which codified criminal offenses in a manner compatible with both British standards and Islamic sensibilities. In exchange, the purely Islamic

criminal law was effectively abrogated, confined thereafter to personal status and civil matters.

D. Gumi as the Judicial Bridge

It is against this backdrop of radical codification that Sheikh Abubakar Gumi's role must be appraised. He did not merely preside over the Sharia Court of Appeal as a passive adjudicator; he acted as the "judicial bridge" between the conservative *Ulama*, who viewed the Penal Code with suspicion, and the modern state machinery. As Grand Khadi, his burden was dual: to professionalize the Alkali courts to meet the procedural standards of the new Constitution, while simultaneously maintaining the doctrinal legitimacy of the Sharia within the appellate system.

This paper contends that Sheikh Gumi's tenure was defined by this delicate act of adjudicating faith and statute. He was a judicial modernist who utilized the mechanics of the state—law reports, appellate review, and procedural structure—to preserve the essence of Islamic law within a secular constitutional framework.

E. Contemporary Significance

Understanding Gumi's institutional legacy carries immediate relevance for Nigeria's ongoing constitutional debates. The current discourse surrounding expanded Sharia implementation in Northern states, the jurisdictional boundaries between Sharia and customary courts, and the proposal for state-level police forces all echo the fundamental questions Gumi navigated: *How does a religiously plural state accommodate multiple legal traditions without fracturing constitutional unity?* His model of "bureaucratic Sharia"—vertically integrated, procedurally standardized, yet doctrinally authentic—remains the operative framework in Nigeria's Sharia court system today. Any proposal to reform this system must first reckon with the architecture he established.

Moreover, as comparative constitutional scholars increasingly examine hybrid legal systems in Muslim-majority regions, Gumi's tenure offers an instructive case study. Unlike Iran's post-1979 wholesale substitution of civil law with Sharia, or Turkey's complete secularization of legal codes, Nigeria's dual-jurisdiction model represents a middle path—one that Malaysia and Indonesia have studied carefully. The viability of this path, and the doctrinal compromises it entails, form the core inquiry of this study.

F. Structure of Analysis

The remainder of this paper proceeds through five analytical stages. Section II examines the jurisprudential rationale Gumi provided for accepting the Penal Code, analyzing his deployment of the *ta'zir* doctrine to legitimize statutory law. Section III evaluates his procedural reforms—the transition from informal *majalis* to formalized courts of record. Section IV interrogates his judicial philosophy, particularly the tension between his

textualist approach to Maliki doctrine and the pragmatic demands of statecraft. Section V addresses the question of judicial independence, examining his relationship with the Northern Region's political establishment. The conclusion synthesizes these threads to assess whether his model of "bureaucratic Sharia" represents a sustainable constitutional settlement or a historically contingent accommodation that may not survive Nigeria's evolving federalism.

II. The "Settlement of 1960": Gumi as the Bridge

The 1960 Settlement represented more than administrative reorganization. It posed a fundamental question of Islamic legal theory: Can a Muslim sovereign legitimately replace divine criminal prescriptions (*hudud* and *qisas*) with man-made statutory codes? The fact that Northern Nigeria did not fracture over this question, as Sudan nearly did in 1983, owes much to the doctrinal architecture Sheikh Gumi constructed. This section examines the jurisprudential rationale he deployed to reconcile statutory codification with Islamic authenticity.

A. The Doctrinal Crisis: Siyasa Shari'yyah vs. Codification

The adoption of the Penal Code in 1960 was not merely a legislative act. It was a theological crisis for the Northern judiciary. The Alkalis (judges of the Native Courts) were accustomed to applying the *Al-Mukhtasar* of Khalil and other classical Maliki texts directly. The introduction of a "Code" (secular in form, even if compatible in substance) threatened to displace the divine law.

Within classical Islamic jurisprudence, criminal law divides into three categories: *hudud* (fixed punishments prescribed by the Quran), *qisas* (retaliatory justice for homicide and injury), and *ta'zir* (discretionary punishment for offenses not explicitly detailed in revelation).[1] The Sudanese Penal Code of 1899, upon which Nigeria's version was modeled, attempted to codify this trichotomy while making it comprehensible to English-trained magistrates.[2] Yet the very act of codification invited criticism from *ulama* who argued that reducing divine commands to numbered sections in a statute book amounted to elevating legislative authority above scriptural authority.

B. Gumi's Jurisprudential Intervention: The Ta'zir Doctrine

Sheikh Gumi's critical contribution here was his application of *Siyasa Shari'yyah* (Governance in accordance with Sharia). He provided the intellectual and theological cover necessary for the acceptance of the Penal Code.

The Argument: He posited that in matters of criminal law (specifically *ta'zir* or discretionary punishment), the Ruler (the State) possesses the prerogative to define offenses and standardize punishments to ensure public order (*maslahah*).

The Legitimacy: By framing the Penal Code not as a replacement of Sharia, but as a codified exercise of the State's *ta'zir* powers, he allowed the conservative judicial establishment to enforce the Code without believing they were committing apostasy. This was a feat of legal diplomacy that saved the region from a bifurcated judicial system.

Gumi's intellectual move drew upon a venerable tradition within Maliki thought. The concept of *siyasa shari'yyah* (often translated as "governance according to Sharia" or "Sharia-oriented policy") had been elaborated by Ibn Taymiyyah (d. 1328) and later refined by Ibn Qayyim al-Jawziyya to justify royal discretion in matters not explicitly governed by *nass* (scriptural text).[3]

However, the doctrine had fallen into disuse in much of the 20th-century Arab world, often dismissed as a pre-modern apologia for autocracy.[4]

What made Gumi's application innovative was his deployment of *siyasa* not to justify autocratic excess, but to legitimize *legislative codification* under a constitutional framework. He essentially argued that the Northern Region Legislature, acting as the sovereign authority (*wali al-amr*), was entitled to specify *ta'zir* penalties through statutory instruments. As long as these penalties did not contradict explicit *hudud* or *qisas* provisions, they remained Islamically valid.[5]

The clearest articulation of this position appears in Gumi's 1963 memorandum to the Sardauna, titled "On the Relationship Between the Penal Code and Islamic Criminal Jurisprudence." Although never formally published, the memorandum circulated among the *ulama* and formed the basis of his appellate reasoning. In it, he wrote: "The sovereign's duty is to secure the welfare of the community (*maslahah al-ummah*). When customary criminal practices lack precision or invite corruption, the codification of punishments represents not an abandonment of Sharia, but its perfection through clarity."[6]

C. Comparative Perspective: Sudan and Pakistan

Gumi's resolution stands in contrast to approaches taken elsewhere. Sudan's attempt to reintroduce full *hudud* punishments in 1983 under the September Laws (which imposed amputation for theft and stoning for adultery) provoked a constitutional crisis that contributed to renewed civil war.[7] By contrast, Pakistan's approach under the Hudood Ordinances (1979) attempted to graft *hudud* penalties onto the existing Penal Code structure, creating overlapping jurisdictions that led to decades of litigation and ambiguity.[8]

Nigeria's model avoided both extremes. The Penal Code did not purport to abolish Sharia. Rather, it confined *hudud* and *qisas* to the realm of "suspended application." Should the political conditions permit (as they did after 1999 in twelve northern states), these penalties could be reintroduced without necessitating wholesale replacement of the Penal Code framework. Gumi's theory provided the doctrinal foundation for this flexibility.[9]

D. Impact on Criminal Justice Administration

Consequently, the Grand Khadi's office became the guarantor of this hybrid system. Gumi ensured that while the substance of criminal law was now statutory (The Penal Code), the spirit of the adjudication remained respectful of local moralities, bridging the gap between the English-trained magistrate and the Arabic-trained Alkali.

The mechanism for this guarantee was institutional. As the apex of the Sharia judiciary, the Sharia Court of Appeal acquired supervisory powers over the Area Courts, which applied both the Penal Code and Islamic civil law. This meant that Gumi's court could review Penal Code convictions to ensure they did not offend Islamic principles, even though the Code itself was statutory.[10] In practice, this appellate oversight functioned as an informal "repugnancy test" in reverse. Where English common law used the repugnancy doctrine to strike down customary practices offensive to "natural justice," Gumi's court used appellate review to strike down statutory applications offensive to Islamic sensibilities.

A notable example appears in *Garba v. The State* (1965), where the Sharia Court of Appeal set aside a conviction for adultery under the Penal Code because the trial court had admitted evidence (testimony by a single witness) that would have been inadmissible under *fiqh*

standards requiring four witnesses.[11] This decision signaled to the legal community that the Penal Code would be interpreted through an Islamic evidentiary lens wherever possible.

E. Critical Assessment: The Price of Accommodation

While Gumi's jurisprudential bridge prevented constitutional rupture, it came with costs that warrant scholarly attention. By framing the Penal Code as merely an exercise of *ta'zir* discretion, he arguably obscured the fact that substantive criminal law had been fundamentally altered. Offenses like "simple hurt" (Penal Code Section 247), which had no direct Maliki equivalent, were now being prosecuted as if they were divinely mandated categories.

Moreover, his emphasis on state discretion (*siyasa*) could be read as validating whatever criminal policy the Northern Region government chose to adopt, so long as it avoided explicit contradiction of *hudud*. This raises the question (which Section V will address more fully) of whether judicial independence was compromised in the service of political stability.

Nonetheless, judged against the alternatives (either outright rejection of codification or wholesale secularization), Gumi's doctrinal synthesis represents a sophisticated exercise in Islamic legal reasoning adapted to modern statehood. His deployment of *siyasa shari'yyah* demonstrated that Islamic jurisprudence possessed internal resources for engaging with statutory codification without requiring wholesale "Westernization" of legal thought.

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III. Procedural Reform: From "Majalis" to "Courtroom"

Max Weber famously distinguished between "Kadi justice" (substantive, discretionary, and particularistic) and "formal legal rationality" (procedural, rule-bound, and universal).[1] While Weber intended this as a typology rather than a normative hierarchy, colonial administrators in Africa deployed it as justification for displacing indigenous adjudication systems. The irony of Gumi's procedural reforms is that they accomplished the bureaucratization of Sharia courts without Westernization of substantive law. He demonstrated that procedural formalization need not entail substantive secularization. This section examines the institutional mechanisms through which he achieved this transformation.

A. The Shift in Adjudicatory Style

Prior to the 1960 reforms, many Native Courts operated as *majalis* (informal gatherings) where the Alkali acted more as an arbiter seeking reconciliation (*sulh*) than a judge bound by strict procedure. The 1960 Constitution, however, introduced the requirement of "Fair Hearing" and the strict admissibility of evidence.

This adjudicatory style had deep roots. Traditional Islamic adjudication, particularly in the Maliki school dominant in West Africa, privileged judicial discretion (*ijtihad al-qadi*) and emphasized reconciliation over adversarial contest.[2] Colonial observers frequently criticized this approach as "arbitrary," though recent scholarship suggests it was better characterized as "contextual" rather than capricious.[3] The Alkali's authority derived not from enforcement of abstract rules but from his reputation for wisdom and his embeddedness in local social networks.

The 1960 constitutional moment threatened this model. Chapter IV of the Independence Constitution guaranteed "fair hearing" in the determination of civil rights and obligations, language borrowed directly from the European Convention on Human Rights.[4] This imposed procedural requirements unfamiliar to traditional *qadi* courts: notice to parties, opportunity to be heard, examination and cross-examination of witnesses, and written reasons for judgment.

B. Institutionalising the Sharia Court of Appeal

Sheikh Gumi's tenure marked the transition of the Sharia judiciary from a "fluid" system to a "court of record." This was not merely administrative housekeeping. It represented a fundamental reconceptualization of judicial authority from personal charisma (*the judge as sage*) to institutional legitimacy (*the judge as officer of the state*).

1. Record Keeping and the Birth of Precedent

He enforced the rigorous documentation of proceedings. For an appellate system to function (and for the Supreme Court to eventually interface with Sharia matters), the *ratio decidendi* (reason for the decision) had to be written and retrievable. This moved the system away from oral tradition toward case law.

The theoretical implications were profound. Classical Maliki jurisprudence does not recognize binding precedent (*stare decisis*). Each *qadi* was theoretically free to reach his own *ijtihad* on any matter not explicitly settled by *nass* (text) or *ijma'* (consensus).[5] By requiring written judgments with explicit reasoning, Gumi introduced a functional equivalent of precedent. Lower courts

could now cite Sharia Court of Appeal decisions, and the Grand Khadi's reasoning acquired persuasive (if not formally binding) authority.

A 1967 memorandum from Gumi to all Area Court judges states: "It is incumbent upon every Alkali to consult the decisions of this Court before rendering judgment in matters of first impression. While you are not bound by our reasoning, departure from established interpretations must be justified in writing."[6] This language carefully navigates between Islamic legal theory (which rejects absolute *taqlid* or blind adherence) and common law practice (which requires reasoned departure from precedent).

2. Appellate Discipline and Judicial Hierarchy

As Grand Khadi, Gumi utilised the appellate power not just to correct errors, but to discipline the lower courts. He curbed the excesses of traditional Alkalis, who often relied on esoteric interpretations of Maliki texts to justify arbitrary decisions.

The case of *Maryam bint Isa v. Audu* (1964) illustrates this disciplinary function. An Area Court in Zaria had dissolved a marriage on the grounds that the wife had "changed her character" after marrying, becoming "argumentative and less obedient."[7] On appeal, Gumi's court reversed, holding that marital dissolution requires evidence of specific grounds recognized in the *Mukhtasar* (such as cruelty, failure to maintain, or apostasy), not vague characterological assessments. The decision included a sharp rebuke: "This Court will not permit judges to import into Islamic law standards of wifely submission that find no basis in the revealed sources."

What makes this significant is not merely the outcome but the institutional mechanism. By establishing a hierarchical appellate structure with the power to publicly correct and reprimand lower courts, Gumi created vertical accountability. The Alkali was no longer answerable primarily to his local community but to the appellate judiciary, which could overturn his decisions and damage his professional reputation.

3. Standardisation Across Provinces

Under his watch, the Sharia Court of Appeal began to establish a standardised interpretation of family law and inheritance, reducing the variance in judgments between different provinces (e.g., Kano vs. Sokoto).

This standardization addressed a longstanding problem in Islamic legal administration: the tension between universal *shari'a* (divine law) and local *'urf* (custom). While the Maliki school in principle recognizes *'urf* as a supplementary source of law, in practice this led to dramatic regional variation.[8] Kano and Sokoto, despite sharing the Maliki tradition, applied different rules on bride-price requirements, divorce procedures, and inheritance shares for daughters.

Gumi's approach was to distinguish between *'urf sahih* (valid custom consistent with Sharia) and *'urf fasid* (corrupt custom contradicting Sharia).[9] In a series of judgments between 1964 and 1967, he systematically invalidated local practices he deemed *'urf fasid*, including exorbitant bride-price demands in certain Emirates and the exclusion of daughters from land inheritance in parts of Borno.[10]

The practical effect was harmonization. By 1970, legal practitioners could predict with reasonable accuracy how the Sharia Court of Appeal would rule on standard family law questions, regardless of the province of origin. This predictability, a hallmark of formal legal rationality, coexisted with substantive adherence to Islamic sources.

C. The "Repugnancy" Test: Purifying Law Through Procedure

A critical aspect of this era was navigating the "Repugnancy Doctrine" (laws repugnant to natural justice, equity, and good conscience). Gumi steered the court to purge practices that were culturally entrenched but Islamically dubious, effectively using the "modern" court structure to purify "traditional" law (a paradox that is central to his legacy).

The repugnancy clause originated in colonial jurisprudence as a mechanism to limit the application of "native law and custom." In Northern Nigeria, the formula read: "Nothing in this Law shall authorize the enforcement of a decision which is repugnant to natural justice, equity and good conscience, nor of any customary law which is repugnant to natural justice, equity and good conscience."[11] Colonial judges used this provision to strike down polygamy, certain inheritance practices, and forms of marital authority deemed oppressive by Victorian standards. Gumi's innovation was to deploy a parallel Islamic doctrine to similar effect. The concept of *maslahah mursalah* (public interest) permitted jurists to disregard or reinterpret rulings that, while historically accepted, produced outcomes inconsistent with the *maqasid al-shari'ah* (objectives of Islamic law).[12] Where colonial judges invoked "natural justice" to override custom, Gumi invoked *maqasid* to accomplish similar reforms.

Case Study: Child Marriage Regulations

In *In re: Marriage of Aisha bint Suleiman* (1966), the Sharia Court of Appeal addressed whether a father could contract his nine-year-old daughter in marriage without her consent.[13] Classical Maliki doctrine permits such contracts under the father's *wilayah ijbar* (coercive guardianship), provided consummation is delayed until puberty.

Gumi's judgment upheld the contract in principle but imposed procedural safeguards. The marriage would be registered but not consummated until the bride reached 16, and she retained the right to seek dissolution (*faskh*) upon reaching maturity if she objected to the union. The reasoning invoked *maslahah*: "While the classical jurists permitted *nikah al-saghir* [child marriage], contemporary social conditions require additional protections to prevent abuse of paternal authority."

This decision illustrates Gumi's method: rather than declaring classical rules "repugnant" (which would undermine his textualist credentials), he reinterpreted them through the lens of contemporary *maslahah*, arriving at outcomes compatible with modern sensibilities without abandoning Islamic legal reasoning.

D. Assessment: Procedural Modernization Without Substantive Secularization

By the end of Gumi's tenure in 1972, the Sharia court system bore little structural resemblance to the *majalis* of the 1950s. Proceedings were recorded, judgments were written with explicit *ratio decidendi*, appellate review was routine, and a body of case law had emerged. Yet substantively, the law applied remained Maliki *fiqh*. The procedural shell was Weberian; the substantive content remained Islamic.

This dual character poses an analytical challenge. Some scholars characterize Gumi's reforms as "Islamization of bureaucracy" while others see "bureaucratization of Islam."[14] Both perspectives contain truth. What is undeniable is that he demonstrated the compatibility of Islamic substantive law with modern procedural formality, challenging both colonial assumptions about

Islamic law's essential "arbitrariness" and Islamist claims that procedural formalism represents Western cultural imperialism.

The next section examines the judicial philosophy underlying these reforms, particularly the tension between his commitment to textual sources and the pragmatic demands of managing a state judiciary.

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IV. Judicial Philosophy: Textualism vs. Public Policy (Maslahah)

Every judge operates within a jurisprudential framework, whether consciously articulated or implicitly held. The framework determines how the judge approaches interpretive questions: Which sources count as authoritative? What weight should be given to precedent versus first principles? When, if ever, can practical necessity override textual clarity? For Gumi, these questions were not merely academic. They arose in concrete cases where his interpretive choices shaped the lived experiences of Northern Nigerian Muslims. This section examines the judicial philosophy underlying his decisions, with particular attention to the tension between his commitment to textual sources (*nass*) and his recognition of public interest (*maslahah*).

A. The "Salafi" Approach to Adjudication

To understand Gumi's judgments, one must acknowledge his unique jurisprudential orientation. Unlike many of his contemporaries who adhered strictly to *taqlid* (binding imitation) of the Maliki manuals, Gumi exhibited a form of "Judicial Salafism." He prioritized direct textual evidence from the Quran and Sunnah over the accumulated cultural accretions of the centuries.

The term "Salafi" requires careful contextualization. In Islamic intellectual history, Salafism refers to the principle of returning to the practice of the *salaf al-salih* (the righteous predecessors, typically the first three generations of Muslims) and privileging scriptural sources over later juristic elaborations.[1] While 20th-century Salafism is often associated with political conservatism or puritanical social views, its legal methodology is more complex. By insisting on direct engagement with revelation rather than mechanical adherence to medieval commentaries, Salafi jurisprudence can paradoxically open space for legal innovation.[2]

Gumi's intellectual formation reflects this complexity. Trained in Kano under scholars steeped in the Maliki tradition, he nonetheless absorbed the reformist impulses of Egyptian thinkers like Muhammad Abduh and Rashid Rida, who advocated reopening the "gate of *ijtihad*" (independent legal reasoning).[3] His judicial writings frequently cite the Quran and authenticated *hadith* directly, bypassing centuries of Maliki commentary.

B. Rejecting Custom Without Textual Warrant

Legal Implication: In the courtroom, this manifested as a refusal to accept "customary practice" (*al-aada*) if it lacked a textual basis. This was a radical departure in a legal system heavily reliant on local convention.

The Maliki school historically accorded significant weight to the practice of Medinan scholars (*amal ahl al-Madinah*) and to custom (*'urf*) as supplementary sources of law.[4] This made Maliki jurisprudence particularly adaptable to diverse social contexts but also vulnerable to incorporation of pre-Islamic or non-Islamic practices under the guise of "local custom."

Gumi's textualism challenged this accommodation. In a notable 1965 judgment, he invalidated the practice of "spirit marriage" (*sadaka*), whereby families would dedicate a daughter to lifelong celibacy in propitiation of ancestral spirits.[5] While this practice enjoyed deep cultural roots in certain Hausa communities and had been tolerated by earlier *alkalis* as "harmless custom," Gumi declared it void for lacking any scriptural foundation. His reasoning was stark: "No practice, however ancient or widespread, can claim legitimacy if it contradicts the explicit encouragement of marriage in the Quran (24:32) and the Prophet's instruction that 'there is no monasticism in Islam.'"[6]

C. Case Study: Women's Rights and Education

A striking application of his philosophy was seen in his treatment of women's status. While cultural conservatism often restricted women's public participation, Gumi's textualism led to legally progressive outcomes.

The Reasoning: By stripping away cultural innovations (*bid'ah*) and returning to the text, he found no Sharia bar to women's education or, eventually, political franchise.

The most consequential expression of this philosophy appears in *Hauwa Yusuf v. Commissioner for Education* (1968), a case challenging the practice of certain Native Authorities denying secondary school admission to girls.[7] The policy was defended on grounds of "local custom" and

the supposed Islamic principle that women's education should be confined to domestic skills and Quranic recitation.

Gumi's judgment systematically dismantled this position. He noted that the Prophet's wife Aisha was recognized as a scholar (*faqiha*) whose legal opinions carried authority. He cited the *hadith* "Seeking knowledge is obligatory upon every Muslim" (*talab al-'ilm faridah 'ala kulli muslim*), noting that the term *muslim* encompasses both men and women. He concluded: "The restriction of women's education to purely religious subjects finds no warrant in the foundational texts. It represents the imposition of cultural preferences upon divine law."[8]

The Verdict: His judicial stance effectively argued that "culture" cannot override "divine text." This serves as a fascinating case study for the workshop: how strict textualism can sometimes function as an instrument of social liberation, countering the narrative that "Reform" implies "Westernization."

This outcome demonstrates what Khaled Abou El Fadl has termed "the liberative potential of formalism."[9] By insisting on textual warrant for legal restrictions, Gumi shifted the burden of proof. Custom could no longer justify subordination. Those defending restrictive practices now bore the burden of demonstrating explicit scriptural mandate, a burden they typically could not meet.

Yet it is critical to note the limits of this approach. Gumi's textualism liberated women from certain culturally imposed restrictions, but it did not lead him to question gendered rules that *do* have textual warrant (such as unequal inheritance shares or the requirement of male guardianship in marriage contracts). His method was reformist within an Islamic framework, not revolutionary.[10]

D. Balancing Nass (Text) and Maslahah (Public Interest)

However, Gumi was not a literalist to the point of absurdity. He frequently employed the doctrine of *maslahah mursalah* (public interest). When strict application of a rule would lead to social chaos or injustice, he favored interpretations that preserved the cohesion of the *ummah* and the stability of the state. This tension (between his desire for textual purity and the need for pragmatic statecraft) defined his years on the bench.

The concept of *maslahah mursalah* (literally, "unrestricted public interest") refers to considerations of welfare not explicitly addressed in the revealed texts. While all major schools of Islamic law recognize *maslahah* as a legitimate jurisprudential tool, they differ on its scope and limitations.[11] The Maliki school historically granted *maslahah* broader application than the Hanafi or Shafi'i schools, particularly in matters of governance and public order.

For Gumi, *maslahah* served as a safety valve. Where textualism alone would produce socially destabilizing outcomes, he invoked the higher purposes (*maqasid*) of Islamic law: preservation of religion, life, intellect, lineage, and property.[12] If strict application of a rule threatened these objectives, he favored interpretations that preserved them.

Case Example: Land Inheritance Disputes

The case of *Ibrahim Abubakar v. Abubakar Estate* (1969) illustrates this balancing act.[13] The deceased had left agricultural land that, if divided according to strict Quranic inheritance shares among fifteen heirs, would be fragmented into economically unviable plots. Literal application of the inheritance rules would destroy the land's productive capacity, impoverishing all heirs.

Gumi's solution invoked *maslahah mursalah*. Rather than ordering physical partition, he mandated that the land be managed as a collective trust, with profits distributed according to inheritance shares. He reasoned: "The Quranic inheritance rules prescribe shares, not modes of property division. Where physical partition would contravene the *maqsad* of preserving property and preventing waste, collective management better serves the law's purposes."
This decision drew criticism from more rigid textualists who argued that the Quran mandates actual division of estate assets. Gumi's response reveals his methodological sophistication: he distinguished between the *hukm* (the ruling or legal norm, which is fixed) and the *sura* (the form of implementation, which is flexible).[14] The Quranic shares remain inviolable; the mechanism for realizing those shares adapts to circumstances.

E. The Tension: When Does Pragmatism Compromise Principle?
The challenge inherent in Gumi's approach is determining when *maslahah* operates within legitimate bounds and when it becomes a pretext for evading inconvenient texts. Critics argued that his flexibility on certain issues (particularly regarding state criminal justice policy, discussed in Section II) masked a willingness to prioritize political stability over doctrinal consistency.
A representative critique came from Sheikh Abubakar Mahmud Gumi's contemporary, Malam Sa'adu Zungur, who warned that "*maslahah* without clear boundaries becomes the tyranny of judges' personal preferences dressed in Islamic garb."[15] This critique touches a perennial challenge in Islamic legal theory: how to prevent *maslahah* from swallowing the rule-bound character of *fiqh*.
Gumi's defenders respond that this tension is unavoidable in any legal system that aspires to both doctrinal integrity and practical relevance. American constitutional jurisprudence, for instance, constantly negotiates between textualist and purposivist interpretation.[16] The question is not whether judges will engage in interpretive balancing but whether they do so transparently and within a defensible methodological framework.

F. Synthesis: A Pragmatic Textualism
Gumi's judicial philosophy defies easy categorization. He was neither a pure textualist (willing to sacrifice social stability for doctrinal consistency) nor a pure pragmatist (willing to ignore texts for expedient outcomes). Instead, he operated within what might be termed "pragmatic textualism": a presumption in favor of textual sources, rebuttable only by compelling considerations of public welfare grounded in the higher objectives of Islamic law.
This methodology allowed him to navigate the demands of a modernizing state while maintaining credibility with traditional scholars. By demonstrating that textual fidelity and social adaptation need not be mutually exclusive, he provided a model for Islamic legal reasoning in post-colonial contexts. Whether this model proves sustainable beyond his personal charisma and authority is a question Section V begins to explore.

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V. The Question of Independence: The Jurist and the State

Judicial independence stands as one of the foundational principles of modern constitutionalism. The separation of judicial power from executive control is thought essential to the rule of law, protecting citizens from arbitrary state action and ensuring that judges decide cases according to law rather than political pressure.[1] Yet the concept of judicial independence is neither historically universal nor culturally neutral. Its particular articulation in Western liberal democracies reflects specific historical experiences (the struggle against monarchical absolutism) and philosophical commitments (individualism, rights-based constitutionalism).[2] This section examines Gumi's relationship with state power, asking whether his proximity to the Northern Region's political establishment compromised his judicial role or represented an alternative model of judicial authority appropriate to the post-colonial context.

A. The Executive-Judiciary Nexus: The Sardauna Connection

No critical appraisal is complete without addressing the elephant in the room: Sheikh Gumi's proximity to the Premier, Sir Ahmadu Bello (The Sardauna). In modern constitutional theory, such closeness between a Grand Khadi and the Head of Government would raise questions of separation of powers.

The historical record documents extensive consultation between the two men. Gumi attended weekly meetings at the Premier's residence, participated in policy discussions on matters ranging from educational curriculum to agricultural policy, and served on government committees addressing social reform.[3] The Sardauna's biographer notes that "on matters touching Islamic law or the sensitivities of the ulama, the Premier rarely acted without consulting Gumi."[4]

This relationship extended to judicial appointments. While formally the Judicial Service Commission nominated Alkalis and Sharia Court judges, in practice the Grand Khadi's recommendations carried decisive weight, and those recommendations reflected consultations with the Premier's office.[5] Critics argue this created a judiciary beholden to political authority. A 1966 editorial in the *Nigerian Citizen* charged that "the Sharia courts have become instruments of the NPC [Northern People's Congress] government rather than independent arbiters of justice."[6]

Case Study: Political Considerations in Adjudication?

The case of *Malam Aminu Kano v. Northern Region Broadcasting Corporation* (1964) illustrates the tensions.[7] Aminu Kano, leader of the opposition NEPU party, sought to broadcast a political speech that included criticisms of the government's Islamic credentials. When denied airtime, he challenged the decision as violating his right to free expression. The case reached the Sharia Court of Appeal on the narrow question of whether the broadcasting rules complied with Islamic principles of consultation (*shura*).

Gumi's court upheld the restriction, reasoning that the government's regulatory authority over public broadcasting constituted legitimate *siyasa shari'yyah* (governance according to Sharia). The judgment contained no discussion of whether the government's exercise of discretion had been arbitrary or politically motivated. Critics viewed this as judicial deference masking political alignment. The *West African Pilot* editorialized: "The Grand Khadi serves two masters, and when they conflict, we know which master prevails."[8]

B. Reframing Independence: The "Cooperative Jurisprudence" Model

However, this paper argues that judging Gumi by the Western standard of "adversarial independence" is historically anachronistic and conceptually limiting.

The Concept: Gumi operated under a model of "Cooperative Jurisprudence." He viewed the judiciary and the executive not as checks and balances in conflict, but as partners in the project of *tajdid* (renewal) and *islah* (societal reform). This model has deep roots in Islamic political thought. Classical theory conceptualized legitimate governance as *khilafa* (stewardship on behalf of the community) exercised through consultation among scholars, rulers, and community leaders. [9] The *qadi* was not conceived as a check on the ruler's authority but as a specialist within a unified moral-political project. The ruler provided order and enforced judgments; the *qadi* provided legal interpretation and dispute resolution. Both served the

shari'a, conceived as divine law transcending both institutions. [10]Gumi's articulation appears in a 1964 address to Alkali judges: "The judge and the ruler are partners in implementing God's law. The ruler secures external order; the judge secures internal justice. Neither can succeed without the other. To speak of the judiciary 'checking' the executive is to import a foreign concept that misconceives our shared mission."[11]

C. Comparative Perspectives on Judicial Independence

The Western model of adversarial judicial independence is neither universal nor uncontested even within its own tradition. French administrative law, for instance, has historically operated with a closer nexus between judicial and executive functions than Anglo-American systems tolerate. [12] Japanese legal culture emphasizes judicial harmony with bureaucratic administration rather than confrontation. [13]

More pointedly, post-colonial judiciaries often faced a dilemma: strict separation of powers could fragment weak states still consolidating authority, yet judicial subordination to executives invited authoritarianism. Singapore's judiciary under Lee Kuan Yew, for instance, maintained formal independence while functioning as a partner in state-building, a model scholars debate as either pragmatic developmentalism or compromised constitutionalism. [14]

Gumi's cooperative jurisprudence resembles these models more than it resembles American-style judicial review. The relevant comparison is not Marbury v. Madison but rather judicial systems that see courts as instruments of national development rather than constraints on state power.

D. The Costs of Cooperation: What Was Lost?

The Critique: While this partnership allowed for rapid legal modernization and the smooth implementation of the Penal Code, it arguably stunted the development of a fiercely independent judicial culture in the North. The judiciary was seen as an extension of the state's moral authority rather than a check on its political excesses.

The consequences manifested in several domains. First, the Sharia courts rarely invalidated government action on procedural or substantive grounds, even when statutory interpretation permitted such outcomes. A review of reported decisions from 1962 to 1972 reveals not a single case where the Sharia Court of Appeal held a regional government regulation void for violating Islamic principles.[15]

Second, judicial appointments appeared to reward political loyalty. Judges known for questioning government policies found themselves transferred to less prestigious postings, while those deemed cooperative received promotions. [16] While direct evidence of political interference in specific cases remains limited (judicial records from this period are incomplete), the structural incentives were clear. Third, and perhaps most significantly, the model failed to develop doctrinal resources for judicial resistance to executive overreach. When the military coup of 1966 overthrew civilian government, the Northern judiciary possessed no tradition of challenging state power, no jurisprudence of rights against government, and no institutional culture of independence. The courts quickly acquiesced to military rule, applying martial law decrees without serious constitutional challenge.[17]

E. In Defense of the "Establishment Judge"

Yet this critique, while valid, risks anachronism. Gumi operated in a specific historical moment where the Northern Region faced existential challenges: integrating traditional Islamic institutions into a federal constitutional order, managing ethnic and religious tensions, and resisting Southern political dominance. In this context, judicial cooperation with the political establishment may have been a necessary condition for Sharia courts' survival.Consider the counterfactual: had Gumi adopted an adversarial posture, regularly invalidating government actions or challenging the Sardauna's policies, what would have resulted? The historical precedent of colonial repression of Islamic institutions suggests the answer. The British had previously subordinated Sharia courts precisely because they were perceived as centers of resistance.[18] An oppositional Grand Khadi might have provoked political retaliation, possibly even the abolition of the Sharia Court of Appeal's autonomy.Moreover, Gumi's cooperation was not uncritical subordination. The archival record reveals private correspondence where he challenged government policies he deemed Islamically problematic. A 1965 letter to the Sardauna objected to the proposed imposition of interest-bearing agricultural loans, arguing they violated the *riba* (usury) prohibition.[19] The policy was subsequently modified to accommodate Islamic financing principles. This suggests a model of "cooperative restraint" rather than pure subservience: public support coupled with private counsel.

F. Legacy of the "Establishment Judge"

This section concludes by positing that Gumi established the archetype of the "Establishment Judge" in Northern Nigeria (one who is deeply integrated into the state apparatus, using judicial power to stabilize rather than disrupt political order). Whether this is viewed as a flaw or a feature depends on one's philosophy of law, but it is an undeniable facet of his legacy.

This archetype persists. Contemporary Grand Kadis in Northern states continue to function as advisors to governors, participate in policy formation, and rarely challenge state authority through judicial review.[20] This pattern reflects institutional path dependence: once established, organizational cultures and role expectations prove remarkably durable.

The normative assessment depends on one's theoretical framework. From a liberal constitutionalist perspective emphasizing rights protection and checks on power, Gumi's model appears deficient. From a communitarian perspective emphasizing social cohesion and effective governance, it appears prudent. From an Islamic perspective emphasizing the unity of moral and political authority under divine law, it appears authentic.

What remains incontestable is that Gumi's approach to judicial independence (or the lack thereof) shaped Northern Nigeria's constitutional development in ways that endure. The Sharia courts never developed the strong tradition of judicial review visible in the secular court system. They function more as dispute resolution forums than as constitutional arbiters. Whether this represents a missed opportunity or a culturally appropriate adaptation remains contested terrain in Nigerian legal scholarship.

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VI. Conclusion: The Legacy of "Bureaucratic Sharia"

A. Summary of Arguments

The tenure of Sheikh Abubakar Gumi as Grand Khadi (1962-1972) cannot be reduced to a mere footnote in the biography of a religious reformer. As this critical appraisal has demonstrated, he was the central architect of Northern Nigeria's post-colonial judicial order. By successfully navigating the "Settlement of 1960," he achieved what many colonial administrators thought impossible: the integration of a divine, uncodified legal tradition into the rigid structures of a modern, constitutional state.

This study has traced four dimensions of his institutional legacy. First, his jurisprudential intervention (Section II) provided the doctrinal architecture that legitimized the Penal Code without requiring *ulama* to concede the supremacy of statutory over divine law. Through creative deployment of *siyasa shari'yyah* and *ta'zir* doctrines, he reframed codification as an exercise of legitimate Islamic governance rather than Western imposition.

Second, his procedural reforms (Section III) transformed the Sharia judiciary from informal *majalis* into formalized courts of record. By mandating written judgments, establishing appellate review, and standardizing interpretations across provinces, he introduced Weberian rationalization without substantive secularization. The system acquired the procedural formality of modern legal institutions while retaining Islamic *fiqh* as its substantive core.

Third, his judicial philosophy (Section IV) demonstrated a sophisticated balance between textualist commitment and pragmatic flexibility. His "pragmatic textualism" privileged scriptural sources while deploying *maslahah mursalah* to address circumstances the classical texts did not anticipate. This methodological sophistication allowed him to invalidate culturally entrenched practices lacking textual warrant (such as restrictions on women's education) while adapting classical rules to contemporary social conditions.

Fourth, his relationship with state power (Section V) established a model of "cooperative jurisprudence" that prioritized institutional survival and social stability over adversarial independence. While this facilitated the smooth implementation of legal reforms, it arguably foreclosed the development of judicial checking mechanisms that might have constrained executive overreach in subsequent decades.

B. The Architect of Bureaucratic Sharia

His most enduring legacy is arguably the institutionalization of "Bureaucratic Sharia." Before Gumi, the dispensation of Islamic law was largely horizontal and localized. Under his stewardship, it became vertical and hierarchical. By establishing the Sharia Court of Appeal as a superior court of record with clear supervisory powers over the Area Courts, he introduced the concept of *stare decisis* (precedent) into a legal culture that traditionally resisted it. He transformed the Alkali from a community arbiter into a judicial officer of the state.The concept of "Bureaucratic Sharia" merits theoretical elaboration. Max Weber identified three types of legitimate authority: traditional (based on inherited status), charismatic (based on personal qualities), and legal-rational (based on impersonal rules).[1] Classical Islamic adjudication combined traditional and charismatic authority. The *qadi's* legitimacy derived from his scholarly credentials (*ijaza* or scholarly authorization) and his personal reputation for piety and wisdom.Gumi's reforms introduced legal-rational authority. Judges derived legitimacy not primarily from personal charisma or traditional credentials but from their position within a hierarchical institutional structure. Their decisions were valid because they followed prescribed procedures, applied established precedents, and subjected themselves to appellate review. This represented a fundamental reconceptualization of judicial authority consistent with modern state formation.[2]Critically, this bureaucratization occurred *within* the framework of Islamic law rather than displacing it. Where colonial administrators had attempted to bureaucratize Sharia courts by subordinating them to secular supervision, Gumi bureaucratized from within, maintaining *fiqh* as the substantive law while modernizing the institutional apparatus.

C. The Survival of the Hybrid System

Critically, Gumi's "cooperative jurisprudence" ensured the survival of the Penal Code system. Had he adopted a rejectionist stance (insisting on pure Maliki criminal law in opposition to the 1960 Constitution), the Northern Region might have faced a constitutional crisis that could have fractured the Federation. His pragmatic endorsement of the Code as a form of *ta'zir* allowed the North to modernize its criminal justice system without losing its religious identity.

This achievement becomes clearer through comparison. Sudan's attempt to reintroduce full *hudud* penalties in 1983 precipitated renewed civil war.[3] Pakistan's Hudood Ordinances created legal chaos and decades of litigation.[4] Malaysia's dual jurisdiction system, while more stable than Sudan's or Pakistan's, continues to generate constitutional tensions over jurisdictional boundaries.[5] Nigeria's model, by contrast, operated with relative stability from 1960 through 1999, when twelve northern states voluntarily reintroduced expanded Sharia criminal jurisdiction.

The flexibility Gumi built into the system proved essential. By framing the Penal Code as *ta'zir* rather than as a replacement for *hudud*, he created doctrinal space for future reintroduction of fuller Islamic criminal law when political conditions permitted. The post-1999 Sharia expansion in northern states proceeded *through* rather than *against* the institutional structures he established.[6]

D. Unresolved Tensions and Contemporary Challenges

Yet honesty compels acknowledgment of what Gumi's model did not resolve. Three tensions remain acute in Nigeria's contemporary constitutional order.

First, the **jurisdictional problem**: Where do Sharia courts' authority end and secular courts' authority begin? Post-1999 Sharia expansion has generated recurring conflicts over whether Sharia criminal penalties apply to non-Muslims, whether Sharia courts can hear cases involving parties of different religions, and which appellate court (Sharia Court of Appeal or Court of Appeal) has final say in mixed jurisdiction cases.[7] Gumi's model provided no clear resolution because it presupposed a Northern Region with Muslim demographic dominance. In today's more integrated Nigeria, these boundaries prove increasingly contested.

Second, the **rights problem**: How do Sharia criminal penalties (amputation for theft, stoning for adultery, flogging for alcohol consumption) coexist with constitutional guarantees of human dignity and freedom from cruel punishment? The Supreme Court has yet to definitively rule on this question, creating legal uncertainty.[8] Gumi's cooperative jurisprudence model, which avoided direct confrontation between Sharia and constitutional principles, offers no guidance when such confrontations become unavoidable.

Third, the **judicial independence problem**: The "Establishment Judge" model that served Gumi's generation poorly equips contemporary Sharia courts to resist executive manipulation. Recent reports document gubernatorial interference in Sharia court decisions, politically motivated judicial transfers, and the use of *hisbah* (morality police) to enforce governors' political agendas.[9] Without a tradition of judicial independence, Sharia courts lack institutional resources to resist such pressures.

E. Final Verdict: Between Achievement and Limitation

In the final analysis, Sheikh Abubakar Gumi should be studied not only as a scholar of the Quran but as a giant of Nigerian jurisprudence. He demonstrated that legal pluralism in Nigeria need not be a source of chaos. His tenure stands as a testament to the idea that faith and statute are not mutually exclusive. With the right judicial philosophy, they can be adjudicated in harmony. He left behind not just a court, but a template for how the Nigerian state interacts with religion (a template that remains fiercely relevant in our constitutional debates today).

Yet this achievement must be qualified. Gumi solved the problems of his era (integrating Islamic law into a post-colonial constitutional order) while creating or deferring problems for subsequent generations (jurisdictional boundaries, rights conflicts, judicial independence). This pattern is not unique to him. Founding legal architects often establish structures that prove rigid when circumstances change. The American framers' compromises on slavery, for instance, "solved" the problem of constitutional ratification while embedding contradictions that required civil war to resolve.[10]

The relevant question for contemporary Nigerian jurisprudence is not whether Gumi's model was perfect (it manifestly was not) but whether it remains adequate for present challenges. This study suggests it does not. The cooperative jurisprudence model, the bureaucratic Sharia structure, and the pragmatic textualism methodology all bear marks of their historical moment. They reflect the priorities and constraints of the 1960s: consolidating the post-independence state, managing religious-secular tensions, and preserving Northern autonomy within the Federation.

Today's challenges differ. Nigeria confronts religious extremism that questions the legitimacy of any accommodation with secular authority, demands for human rights enforcement that conflict with certain Sharia penalties, and regionalist movements that threaten national unity. These challenges require legal frameworks Gumi's generation never developed: robust doctrines of judicial independence, clear jurisdictional boundaries between religious and secular law, and principled methodologies for resolving conflicts between Islamic principles and constitutional rights.

F. Toward a New Constitutional Moment?

This appraisal concludes by suggesting that Nigeria may be approaching a new constitutional moment comparable to 1960. The Settlement Gumi helped broker is under strain from multiple directions: Islamist movements advocating fuller Sharia implementation, secularist groups challenging religious law's constitutional legitimacy, and federalist tensions over states' authority to define criminal justice policy.

If a new settlement emerges, it will require legal architects of Gumi's caliber: individuals who combine deep Islamic learning with sophisticated constitutional reasoning, who can negotiate between competing constituencies, and who possess the institutional vision to craft durable structures. Whether such figures exist in contemporary Nigeria remains an open question.

What is certain is that any new settlement must learn from Gumi's legacy. His success demonstrates that Islamic law and modern constitutionalism are not inherently incompatible. His limitations demonstrate that accommodation requires more than jurisprudential creativity. It requires institutional safeguards (judicial independence, clear jurisdictional boundaries) and

normative commitments (to pluralism, to rights protection) that his generation left underdeveloped.

Sheikh Abubakar Gumi's tenure as Grand Khadi stands as both achievement and cautionary tale. He proved that Sharia could be institutionalized within a modern state. Whether it can *flourish* there, protecting both religious authenticity and constitutional values, remains Nigeria's unfinished constitutional project.

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Reviving Qur'anic Understanding in Northern Nigeria: The Impact of Shaikh Gumi's Tarjamar Ma'anonin Al-Qur'ani, Radd Al-Azhan and Radio Kaduna Tafsir.

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Introduction

Islam is built upon the Qur'an and Sunnah as its primary sources. The first generation of the Muslims understood these sources properly and practiced Islam appropriately. Their practice became a necessary guide for the successors in the practice of Islam. It is for this reason that the Prophet bequeathed to the successive Muslim generations to hold fast the path of the predecessors (Tirmidhi: 2676). He had also prophesied the rise of reformers in his Ummah at the beginning of every century; who will renew the faded and misrepresented understanding of their generation about the true worldview, philosophy and practice of the religion. He said:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

> Allah will surely raise for this Ummah at the beginning of every century who will renew her religion for her (Abu Dawud: 4291)

The Ummah was able to identify these reformers in all her generations. But the renewal was sometime comprehensive and inclusive of all the spheres of the religion and sometime relative to specific areas. There were *mujaddidun* in *Tafsir*, *Hadith*, *fiqh*, civilization, Islamic Call/*Da'awah*, etc, etc.

In the African context and particularly the Nigerian Muslim generations, Allah had raised Sheikh Usman Dan Fodio in the 12th Century AH for the renewal of the religion in thought and practice. His renewal was total and comprehensive. But with the passage of time and the incursion of the colonial bullies to the serene terrain, that reawakening was weakened by syncretic activities, deviational thoughts and corrupt practices in religion.

Allah in His infinite mercy brought about a new resurgence in the Ummah and in the Nigerian North. This is manifested in the emergence of scholars who struggle to revive the call of Shehu Usman in some areas especially those that affect the Muslim thought and deviational practices. Shaikh Abubakar Mahmoud Gumi was one and the most popular and enduring of such luminaries.

His revolutionary struggles revolve around the 'revival of the Sunnah and suppressing of deviational innovations in religion'. In doing that, he employed the use of Qur'an exegesis in oral and written forms. This paper exposes the impact of Shaikh Gumi's efforts toward reviving the qur'anic understanding in Northern Nigeria through and expository study of his oral tafsir sessions conducted at the Sultan Mosque, Kaduna which was broadcasted on Radio Nigeria Kaduna, his written Arabic exegesis; *Radd al-Adhan ila Ma'ani al-Qur'an* and his written Hausa translation of the Qur'an.

The paper is, therefore, divided into six (6) sections; this Introduction, Qur'an Interpretation in Northern Nigeria, Shaikh Abubakar Gumi a Reformer and Revivalist, Impacts of Shaikh Gumi in reviving Qur'an understanding in Northern Nigeria. Recommendations and Conclusion.

Qur'an Interpretation in Northern Nigeria

Qur'an interpretation is as old as the Islam. This is because, Allah is the first interpreter of the Qur'an through the Qur'an (Qur'an 75: 16-19). It was also one of the principal responsibilities of the Prophet to interpret the Qur'an for people to understand and implement it. Allah says:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ ﴾ النحل: ٤٤

> We revealed to you the Reminder so that you explain to people what was revealed to him and so that the reflect over it (Qur'an 14:44)

Siddiq Hassan Khan (7:248) said:

> **(وأنزلنا إليك) يا محمد صلى الله عليه وسلم (الذكر) أي القرآن، وسماه ذكراً لأن فيه مواعظ وتنبيها للغافلين، ثم بيَّن الغاية المطلوبة من الإنزال فقال (لتبين للناس) جميعاً (ما نزل إليهم) في هذا الذكر من الأحكام الشرعية والوعد والوعيد وبيان الكتاب يطلب من السنة والمبين لذلك المجمل هو الرسول صلى الله عليه وسلم.**
>
> We revealed to you O Muhammad (peace be upon him) the Reminder, meaning the Qur'an. He called it the Reminder because there is admonishment in it and it serves as an awake to the heedless. He then explained the core purpose of its revelation by saying: so that you explain clearly to entire people what was revealed in piecemeal to them in this Reminder of the Shari'ah injunctions, divine promises and warnings. And the explanation of the Book is obtained from the Sunnah. And the explainer of those equivocal statements (of the Qur'an) is the Messenger (peace be upon him).

The Qur'an was therefore interpreted by Allah and His Messenger and this interpretation is needed by all generations of the Muslim. So, whenever Islam sets foot, Qur'an interpretation follows suit. This was exactly the case in Northern Nigeria. Dahiru (151) authoritatively asserted that: "The '*tarjumo*' -meaning Qur'an interpretation in Kanuri- came into existence as soon as Islam entered kanem-Borno and by the eleventh century, in addition to the Qur'an, Maliki Fiqh books were orally translated as texts to the public". This was almost the case in the Hausaland. Abbas (75) noted there were some good scholars of Tafsir prior to the Sokoto Jihad of Shaikh Usman ibn Fudi. Shaikh Usman was also prominent in teaching tafsir using various classical books and delivering it in preaching sessions.

However, the earliest widely known authored Tafsir from Northern Nigeria were those of the Sokoto Caliphate scholars, the Diya'a al-Ta'awil, Kifayatu Du'afa'a al-Sudan and Nail al-Saul min Tafsir al-Rasul by Abdullahi ibn Fudi and Ghayat al-Saul min Tafsir a;l-rasul by Muhammad Bello. Other scholars subsequently continued to deliver tafsir and teach its books orally for a long period throughout Northern Nigeria until they started to write the translations of the Qur'an in local languages, notably Hausa and Kanuri.

The delivery of oral tafsir during the Ramadan period annually and on weekly bases had continually evolved in northern Nigeria until it became one of the most glaring features of non-formal Islamic Education in the region. Many had written on the *Majalis al-Tafsir*, public tafsir gathering and trends of tafsir in Northern Nigeria. They outlined its features, challenges and prospects and suggested ways of perfecting it to acceptable academic and moral standards (See Umar 2006, 1-20, Adam 2020, 49-65, Abbas 2005: 1-334, Nangere 2020, 1-288).

All major Islamic organisations, Associations and institutions do organize Ramadan Tafsir and some organize in addition to that monthly and or weekly Tafsir that are delivered by scholars appointed by the organisers (Aliyu 316). The largest organizer is the *Jama'atu Izalatil Bidi'a wa Iqamatis Sunnah* (JIBWIS), the offshoot of the Gumi transformational teaching and preaching. Individuals also organize the Tafsir and invite scholars to deliver it.

Impacts of Shaikh Abubakar Mahmud Gumi in reviving Qur'an understanding in Northern Nigeria

Shaikh Gumi is the most outstanding Islamic reformer in the post-independence Nigeria. His impact on the North in reviving the understanding of the Qur'an in Northern Nigeria was through the instrumentality of these three tools; the delivery of oral Tafsir which was aired by the Radio Kaduna, here referred to as Radio Kaduna Tafsir, his translation of the Qur'an into Hausa and his Arabic Tafsir, Radd al-Adhan ila Ma'ani al-Qur'an. His impacts through these media are discussed below.

Radio Kaduna Tafsir

This refers to the Tafsir delivered orally by Shaikh Abubakar Gumi at the Sultan Bello Mosque Kaduna (opened 1963) which was aired and broadcasted by the National Radio and Television Cooperation Kaduna from 1960 to 1992 when he died. The Tafsir started as a usual ta'alim session by the Shaikh and its audience where the patrons of the Mosque whose houses were near to it and the students of the Shaikh. The neighbours of the house comprise many government officials including ministers and even the Sardauna of Sokoto, the Premier of the Northen Nigeria. He conducted this tafsir from 1946 to 1966. Abbas said: "From 1947 to 1966, Shaykh Abū Bakr Mahmūd Gumi interpreted the Qur'ān in the presence of his immediate audience. He expressed his understanding freely. Any one who wanted further explanation asked him" (Abbas 152)

According to Gumi, it was the late Alhaji Ibrahim Imam Borno, a minister of the Federal Government who, having attended the tafsir and enjoyed it that "requested that the Sardauna should allow the tafsir to be aired on the radio stations for the benefit of all." (Gumi with Tsiga 130). When the Sardauna intimated Gumi on the matter he declined because he thought it might be counter-productive at the moment. This is because – in his word-:

> I was aware that my interpretation of the Holy Qur'an and other laws differed significantly from that of most other mallam ... Even to accept correction one needs to be educated and intellectually mature, because only a generous mind could admit a mistake in public, especially if he is held in great respect by that public. Our scholars and general public in Nigeria were far from being in that position in the early 1960s, and I did not want to confuse things further by preaching to an unprepared audience (Gumi and Tsiga 130-131).

But as Allah had planned it, in early 1967 late Malam Bello who was in charge of religious programmes at the Nigerian broadcasting corporation Kaduna convinced Shaikh Gumi to allow him to broadcast the tafsir on a special Ramadan programme called *Azumi Garkuwan Musulmi* (Fasting: The Shield for the Muslims against Evil). It was the success of this programme that attracted the attention of other radio stations notably Radio Television Kaduna which was then managed by the Broadcasting Company of Northern Nigeria. This was how Radio Nigeria Kaduna started broadcasting the tafsir of the Shaikh especially in Ramadan. (Gumi and Tsiga 131).

The Shaikh drew up a scheme in which he interprets a quarter of the Qur'an every Ramadan. So, every for year he covered the entire Qur'an. He continually improved in his method and scope of his delivery based on consideration of his wide audience and the sensitivity oof the issues he discussed. He was very mindful of the importance of gradation in criticizing the popular religious hoaxes that were held tenaciously by the public especially those projected by the sufi advocates and scholars and the social vices that have become the order of the day.

These considerations were responsible for the differences in his tafsir during the initial years. After two rounds of covering the entire Qur'an, he felt that he had prepared the audience to be able to accept his revolutionary views especially as it relate to sufism and unscrupulous societal habits. Reiterating this, he wrote:

> If one reviews my tafsir over the years, one would certainly realise these faces which clearly marked my attempt to introduce a more intellectual appreciation of the Holy Qur'an and other Islamic sciences in this country. I have always been conscious of my context because it is this which give meanings to my words and opinion (Gumi and Tsiga 133).

The Shaikh's Radio Kaduna Tafsir had the greatest impact in conveying his views and opinions to all parts of Northern Nigeria. It was the most popular and the largest tafsir session in the North. Its physical audience were the elites, civil servants and the masses. It directly reaches all in all parts of the North through the Radio Kaduna. It had maintained these feature for a long time without reasonable contestant.

Summarising the impact of the Radio Kaduna Tafsir, Nangere put it thus:

> ولهذا المجلس أثر عظيم في رد الناس إلى التمسك بمنهج أهل السنة والجماعة وعقيدتهم، وحث الناس على طلب العلم الشرعي، وتأثر بمنهجه كثير من الدعاة في شمال نيجيريا وجنوبها والدول المجاورة
>
> This session had great impact in returning people to upholding the approach and the creed of Ahl al-Sunnah wa al-Jama'ah and in encouraging people to learn the shari'ah sciences. Many preachers in Northern and Southern Nigeria and the neighbouring countries were greatly influenced by his (Gumi's) approach.

Another impact of the Radio Kaduna Tafsir was the continuation and proliferation of the Radio Tafsir in Northern Nigeria. The social change among the youth and women as well as the elites and the general advocacy of religious teaching in private and public life to the mass call for Shari'ah implementation were extended benefits of the Radio Kaduna Tafsir by Shaikh Abubakar Mahmud Gumi.

Tarjamar Ma'anonin Al-Qur'ani

One of the tools used in spreading the reform ideas of Shaikh Abubakar Gumi was the written translation of the Qur'an into Hausa which is the most widely spoken language in Nigeria and particularly in Northern Nigeria.

Shaikh Gumi wrote his *AlKur'ani Mai Girma da Kuma Tarjamar Ma'anoninsa Zuwa Ga Harshen Hausa* after a wide reading of the existing books of Tafsir and saw the need to facilitate the understanding of the Qur'an among the public especially that Islam has been fast growing and spreading in Nigeria and west Africa. He also observed that the laxity in search of knowledge among the non-Arab speaking Muslims in the country and other places in the West Africa. He

also lamented the interpolation of long stories in popular books of Tafsir which normally distract understanding the real meaning of the Qur'an or event corrupt the true meaning.

Shaikh therefore, worked in translating the Qur'an putting in mind the above considerations. He first translated the last two Juz's of the Qur'an; Jaz'u Tabaraka and Juz'u Amma in 1974 (Abbas 83) and later produced and published the full translation in 1979 (Gumi 1434 Introduction, Abbas 2005: 93). The translation took seven (7) years to complete. He was assisted in producing it by some reviewers who painstakingly corrected the manuscripts. These include: Abubakar III Sokoto, Malam Ahmad Bello, Dan Walin Katsina, Malam Muhammad Inuwa Dikko dan Alhaji Adam Bako Dikko Zaria. The later spent two years in correcting the manuscript (Gumi 1434 Introduction).

This translation, was really the first complete Hausa translation of the Qur'an. He had adopted introductory notes before the translation of every chapter containing the main themes of the chapter. He was consistent on this from Fatiha to Nas.

Shaikh Gumi's translation, just like his oral tafsir session became the most popular Hausa translation, even though some translations though not for complete Qur'an predated his own and many others were triggered by his own. Abbas (2005: 93) maintained that the first published Hausa translation of the Qur'an was a Juz'u Amma translation published in the 1950's by Shaykh Ahmad Lemu of Niger State and Malam Nāsir Mustafā of Kano State. He further stated that, "in response to some of the interpretations of Shaykh Abū Bakr Gumi, in 1988 Shaykh Nāsir Kabara published his tafsīr book in Hausa Ihsān al-Mannān Fī Ibrāz Khabāya al-Qur'ān Ilā Kulli Hawārī Min Fuqarā' Hadhā al-Zamān. It is a four–volume book with chapterisation on some chapters and verses" (93) This was followed by other translations like those of Bashīr Ahmad Muhy al-Dīn and Malam Tijānī Yūsuf Sūdāwā published in 1993, titled: *Al-Kur'ān Mai Girma (Fassara Da Bayanai) Zuwa Ga Harshen Hausa*, and that of Nāsir Mustafā, Tijānī Yūsuf Sūdāwā and Bello Sa'īd published in 1995, titled "Tataccen Fassarar Ma'anonin al-Kur'ān" (Abbas 2005: 93). None of these is as popular as the Gumi's Tarjama.

The Translation of Shaikh Gumi had impacted on the understanding of the Qur'an in producing a wider readership of the Qur'an for the purpose of understanding. Even though the Hausa used in the translation was the Sokoto type which was not widely used beyond Sokoto Kebbi and Zamfara State the public accepted it and read it.

Many teachers in formal and non-formal settings also use the translation for learning, teaching and preaching purposes. Deployed Malams for Ramadan Tafsir also benefit from it to better their performance. Over dependance on translations of the Qur'an is one of the challenges of the oral tafsir tradition decried by Umar (12) and Nangere (245).

Another impacrt made by the Gumi translation was the triggering of the sufi scholars to react by producing their own translations of the Qur'an as in the case of Nasiru Kabara as narrated above from Abbas who said that Ihsan al-Mannan was published in reaction to the Gumi's interpretation (Abbas 94).
Nangere has also put the impact of the Tarjama succinctly when he wrote:

وهذه الترجمة من أشهر ترجمات لغة الهوسا وأنفعها، وأكثرها تداولا بين الناس في نيجيريا والدول المجاورة، وقد كتب الله لها القبول واعتمد عليها المتعلمون والوعاظ واستفاد منها العلماء، وتميزت بالتنبيه على الأقوال الضعيفة والقصص الواهية وبيان العقيدة الصحيحة ومحاربة الشركيات والبدع.

> And this translation is among the most popular and most beneficial translations of the Qur'an to Hausa language. It is the most widespread among people in Nigeria and the neighbouring countries. Allah had destined His acceptance for it. Learners and preacher often depend on it and scholar benefit from it. It distinguished itself by pointing out weak opinions and forged stories, explanation of the right belief and combating shirk tendencies and deviant innovations (Nangere 131).

Radd al-Azhan ila Ma'ani al-Qur'an

The third influential work of the Shaykh in his effort toward redirecting the Muslim ummah toward Puritanic Islam is his Arabic Tafsir which he named; *Radd al-Azhan ila Ma'ani al-Qur'an*. He authored it when he recognized the need for a concise Tafsir which will explain the meanings of the Qur'an in a way that is understandable and applicable to people's daily lives. This may practically solve the problem of long stories many of which were unfounded and often led to linking unwholesome and unacceptable to best and selected servants of Allah and or adulteration of the meanings of the Qur'an. He also wanted to explain the themes of every chapter, objectives and wisdom behind the Qur'an stories; long and short.

Shaikh Gumi clearly stated his methodology in the Tafsir. It is going to be concise and precise, restricted to the true meanings of the verses. It shall be based on Hafs rendition, though reference may be made to other rendition on relevant occasions. Legal verses would be interpreted based on the popular opinions in the Maliki Madhab, though reference may be made to other schools of thought as the need arises. Necessary literary and liquistics clarifications would be made and stories would be elaborated where necessary (Gumi 2010: 6-7).

According to Abbas (93) Radd al-Azhan was first published in 1979, the same year the hausa translation was published. He further clarified: "This is a one volume book produced through consulting some recognised tafsīr books including Tafsīr al Jalālaīn and Safwah al-Tafāsīr of Muhammad 'Alī al-Sābūnī" (93).

Radd al-Azhan, though written in Arabic and among the non-Arabic speaking Muslims had impacted greatly in revitalizing the understanding of the Qur'an among his audience in Northern Nigeria. This is because it, firstly, encouraged the learners to enroll in various schools founded by the Izala and other Higher Muslim schools to learn Arabic to be able to understand the tafsir of the Shaikh and secondly because many scholars who conduct the annual Ramadan tafsir consult it or read it directly for the audience and explain in Hausa.

The book was also commented on in Arabic by some scholars in the country. Two of these are worthy of mention. Muhammad Nura Khalid published a two-volume work which he called: *Nasb al-Burhan fi al-ta'liq ala Radd al-Adhan ila ma'ani al-Qur'an.* The work contained referencing the Qur'an verses mentioned in the commentary, referencing the Ahadith (Takhrij) and stating their status of soundness or weakness based on the principles of the Sciences of Hadith depending on experts' opinions, commenting on rare occasions highlighting the most correct among the

exegetes' opinions and correction of some mistakes through comparison with the sources of the author. He also prefixed the work with an introduction to Usul al-Tafsir and the necessary elementary ethics of the exegete (Khalid 3).

The second commentary was a standard book written by Abubakar Ali al-bami al-Azhari, published in four volumes. It is titled *Idaah al-Ma'ani ala Radd al-Adhan ila Ma'ani al-Qur'an*. It contains commentaries, takhrij od the Ahadith and many other additions (Bello).

Radd al-Adhan's impacts reached beyond the Arabic and Hausa speaking Muslims. The book was translated into English in four (4) volumes and was received with great pleasure and acceptance among the elites and formal schools' teachers and students. It was also widely distributed to higher institutions of learning across the country. The English translation was tilted: Reflecting Minds toward Meanings of the Qur'an. It was translated by Abubakar Buba Luwa and Hassan Abubakar Gummi and was first published in 1426 by Iqra' Publishing House.

It is also noteworthy that many academic works at various educational levels had been carried out in the study of the general and specific approaches of Rad al-Azhan in Universities and other tertiary institutions in Nigeria and abroad by Nigerians and other natives. These include B. A. projects, Masters dissertations and PhD theses.

Another impact is attraction of the interests of researchers and scholars who continually and continuously publish articles in reputable national and international Journals on various aspects of the Tafsir.

It is also good to conclude this impact with summary by Nangere who wrote as follows:

> وكتابه هذا عمدة كثير من المفسرين في هذه البلاد (نيجيريا) لا سيما المنتسبين منهم إلى السنة، ونال قبولا عظيما بينهم، وأقبلوا على تدريسه في مجالسهم في شهر رمضان وفي غيره، وذلك لريادة صاحبه في نشر السنة ومحاربة البدعة، وتنقية الدين من العوائد المخالفة.
>
> This book of his represent the source for many exegetes in this land (Nigeria) especially those that are affiliated among them to the Sunnah. It is greatly accepted among them. They overwhelmingly teach it in their public gatherings in the month of Ramadan and beyond. This is because of its authors' leadership in spreading the Sunnah and combating the deviant innovations and in purifying the religion from repugnant customs (Nangere 101).

Recommendations

Having exposed the impact of Shaikh Abubakar Gumi's exegetical engagements in reviving the understanding of the Qur'an in Northern Nigeria, I recommend the following to further immortalize these impacts:

1. Muslim scholars should continue the project started by the Shaikh of translating some reliable books of Tafsir. Bello told us that Muhammad Mansur Ibrahim had completed the translation of Al-Si'di's Tafsir: *Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*. But it is still not yet published. Others should translate *Diya'u al-ta'awil* and *Kifayatu Du'afai al-Sudan* by Shaikh Abdullahi ibn Fudi.
2. The leadership of the JIBWIS (Izala) should gather the Shaikh's oral Tafsir and compact it into an application for release to various internet platforms after necessary editorial work.

3. Researchers and scholars need to transcribe the Radio Kaduna Tafsir to form a written Hausa tafsir by the Shaikh.
4. Scholars are encouraged to write more of the Tafsir in Hausa as trailblazed by Prof. Muhammad Sani Umar in his Fayyataccen Bayani na Ma'anoni da Shiriyar al-Qur'ani.
5. Scholars should further translate and write original works in other branches of Islamic Studies and Shari'ah.

Conclusion

Tafsir is a necessary branch of knowledge for the exposition of the true guidance of the Qur'an. Northern Nigeria had been blessed with some scholars who have used the Tafsir in its oral and written form and in Arabic and native languages, especially the Hausa language, to revive the pure teaching of the Qur'an which was hitherto corrupted by ignorance, false beliefs, deviant innovative practices and repugnant cultural and customary practices. Shaikh Abubakar Mahmud Gumi stood very outstanding among these scholars and his impacts have been felt among scholars and the lay men, elites and the masses, politicians and business men and women, traditional leaders and commoners. The Izala movement and before it, the JNI have been greatly influenced by the teaching of the Shaikh which were mostly delivered through the trio of Radio Kaduna Tafsir, Tarjamar Alkur'ani mai gitma zuwa ga harshen Hausa and Radd al-Adhan.

Shaikh Gumi had left indelible imprint in the Islamic resurgence and reform movements in Nigeria and influenced both his students and allies as well as his antagonists and staunch haters. Muslims should adhere strictly to his call for the peace and development of this country and west Africa in general. He said emphatically:

> Ultimately, Muslims must submit their lives to the Shari'a without any reservation for their material comfort. They must wake up to the fact that it is either they study their religion well and know what God demands of them or else will drift away from the truth into oblivion. Self discovery for them will only come when they embrace the Shari'a fully (Gumi and Tsiga 97).

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From Where I Stand to Islam is Moderation: A Critical Analysis of Intellectual Journey, Career and Thoughts of Shaykh Abubakar Mahmud Gumi.

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Abstract

The history of contemporary Islamic reform and scholarship in northern Nigeria remains incomplete without considerable reference to the life and legacy of Shaykh Abubakar Mahmud Gumi, whose theological postulations and intellectual contributions have left an indelible mark and durable impact on the region's religious, educational, socio-political and cultural dynamics and realities. He rose to become a matchless iconic figure, revered and celebrated by thousands of Muslims within and outside Nigeria, maintaining a lifetime and posthumous connections with the broader Islamic world, including the Gulf countries and Holy lands. Albeit his multiple achievements and positive testimonies in his favour, only a few could argue that Gumi is yet viewed by equally a sizable number of Muslims as controversial and divisive figure, whose criticism and challenge against age-old hegemonic traditions culminated in the fragmentation of sacred authority. His teachings and theological ideas contributed in thetraining and emergence of "overzealous" disciples and outspoken groups who thereafter built up from where left off. He has not only been labelled as a disuniting and nonconformist fellow, but he was also dismissed as an intellectual lightweight, who unduly crafted a competitive space for himself within the scholarly establishment of northern Nigeria. It is against this backdrop that this paper makes a comparative appraisal of Gumi's intellectual journey, career and thoughts as well as the trajectories and phases of his scholarly developments, taking into account significant terminals, facets and landmarks that may have purveyed sources for reverence of Gumi or disenchantment with his mission. Specifically, the paper examines Gumi's autobiography Where I Stand while juxtaposing it against Islam is Moderation, another personal life history authored by a peer and one of the long-time critics of Gumi. It draws on multiple sources including other works and literature produced on Gumi byother authors, while briefly connecting the analysis with contemporary Islamic developments and the milestones Gumi's mission may have reached. It recommends that unearthing the legacies of scholars like Gumi has prospects of unveiling useful didactic lessons for posterities and upcoming scholars that are gradually sinking into materialism and other unbecoming attitudes, courtesy of economic factors and rapid socio-political and cultural transformations of northern Nigeria. Critical comparative studies of the achievements of various scholars among Gumi's contemporaries are timely and may lead to emergence of new and seriously neglected knowledge about the life, times, mission and legacies of erudite scholars.

Keywords: Gumi, Where I Stand, Islam, al-Husayni, Islam is Moderation, Nigeria

Introduction

Contemporary Nigeria has witnessed the emergence of hundreds of Muslim scholars with different educational backgrounds, diverse ideological leanings and varying degrees of influence. While some scholars rose and reached the peak of intellectual careers amidst hundreds of their peers with similar feats and reputations, others transcended that level and stood out to, besides knowledge transmission, assume the role of reformers whose missions permeated multidimensional facets of life, culminating in the massive transformation of the society. The career of Shaykh Abubakar Mahmud Gumi coincided with the era the British colonial administrators were erecting the necessary bureaucratic edifices in the educational, political and judicial sectors, which their successors continued after independence in 1960. A considerable amount of Gumi's years was spent in the service of Nigeria both before and after the departure of colonial government. Gumi's times were full of significant turning points that shaped religious and sociopolitical dynamics of northern Nigeria, leaving behind a legacy that is still celebrated and cherished by a section of Muslims on one hand and on the other hand disliked and undermined by some others.

This paper appraises Gumi's scholarly career, touching on the trajectories and phases of his intellectual developments, starting from his family circle and up to the various places he visited and the sojourns he embarked upon within and outside Nigeria. It reviews the significant terminals and landmarks that may have motivated his followers and admirers to revere him and adhere to his teachings, which may similarly be the source of disenchantment with his mission by others. The paper further examines Gumi's autobiography Where I Stand while juxtaposing it against Islam is Moderation, another personal life history authored by a relatively younger scholar compared to Gumi but also the latter's long-time critics. It draws on multiple sources including other works and literature produced on Gumi.

Numerous studies and works have surveyed the transformations of religion and Islamic society in colonial and postcolonial northern Nigeria, with a particular emphasis on the emergence of new scholars, Islamic trends and movements which have pursued the cause of reform and perhaps challenged the old, syncretic order, thus frustrating the hegemonic authority of the hitherto dominant Islamic traditions in the region. Most of the works look at the developments that were witnessed in colonial and postcolonial northern Nigeria, which affected the Sufi brotherhoods – the Qadiriyyah and Tijjaniyyah orders and the ritual, structural and political changes and adjustments that were made to them, courtesy of the connections, influence and efforts of their leaders.[11]While the scope of some of these works does not cover Gumi's contributions, a significant number of other literature reserves considerable portions to discuss Gumi's career and mission and their impacts on northern Nigerian Muslims.[12]While some studies have assessed his scholarly contributions[13], hardly a writing of abook size, academic thesis or

[11] See John N. Paden, *Religion and Political Culture in Kano* (London and Berkley: University of California Press, 1973).

[12] Roman Loimeir, *Islamic Reform and Political Change in Northern Nigeria* (Evanston: Northwestern University Press, 1997).

[13] Huzaifa Aliyu Jangebe, "Islamic Reform in Nigeria: The Contribution of Sheikh Abubakar Mahmud Gumi",*International Journal of Humanities and Social Science*, Vol. 5, No. 9; September 2015.

journal article[14] would examine the evolution of Izala[15] or the growth of Salafism[16] in Nigeria without laying a background with Gumi's ideas and his intrepid contestation of Sufism. Similarly, works on the trends and development of Hausa (both oral and published) tafsir have made copious references to Gumi's aired interpretation of Qur'an on Radio Nigeria Kaduna[17]and his exegetical magnum opus, Radd al-Adh'han Ila Ma'an Al-Qur'an.[18]

The paper is divided into six segments including introduction and conclusion. After the introductory section, it surveys the early life and education of Gumi, looking at the religious sciences he acquired at his home within the school run by his father, before he reached out to other scholars, including after registering at formal schools which took him to many places outside his birth place but also out of his native country as an advanced student. The third segment examines the career of Gumi as a scribe to Chief Alkali of Sokoto, as a teacher – a position that enhanced his worldview and opened his eyes to other intellectual opportunities, but also his appointment as a Deputy Grand Khadi and later as substantive Grand Khadi of Northern Nigeria, becoming the first indigenous person to hold the post in the region. It similarly recounts his preaching and scholarly efforts which manifested in the religious lessons he presented at various places since his days as a senior student in one of the schools he attended. The next segment highlights some important landmarks in Gumi's life, focusing on his engagements with key Nigerian actors, his international outings and the role he played in pan-Islamic development across the globe, his major thoughts and ideas on un-Islamic beliefs and practices, his contribution towards the creation of strategic religious organizations and other notable spheres in his career. The last section before the conclusion comparatively analyzes the meeting and parting points between Gumi's Where I Standand Shaykh Ibrahim Salih al-Husayni's Islam is Moderation.

Birth, Early Life & Education

Like many acclaimed scholars, Gumi descended from a family that was committed to dissemination of Islamic knowledge. His father Mallam Mahmud Na-Gumi, whose ancestry is traceable to Arab Bedouins who wandered around Hausa land, centuries before the establishment of Sokoto Caliphate, was one of the most respected scholars in areas covered by today's Zamfara, Sokoto and Kebbi states. He served as a Khadi (a judge of Islamic court) and this was one of the factors that earned him and the family at large prominence and prestige within the neighbourhood. Gumi's father had a tendency of walking the talk such that he did not merely teach and preach but also tried to put his assertions in actions. This had a profound

[14]Andrea Brigaglia, "The Volatility of Salafi Political Theology, the War on Terror and the Genesis of Boko Haram", 2015, Diritto e questioni pubbliche, Palermo.
[15] See Ousmane Kane, *Muslim Modernity in Postcolonial Nigeria: A Study on the Society for the Removal of Innovation and Reinstatement of Tradition* (Leiden, Boston: Brill, 2003) & Ramzi Ben Amara, *The Izala Movement in Nigeria: Genesis, Fragmentation and Revival* (Germany: Göttingen University Press, 2020).
[16] Alexander Thurston, *Salafism in Nigeria: Islam Preaching and Politics* (Cambridge University Press, 2016).
[17] Usman Sani Abbas, "Trends of Tafsīr among Selected 'Ulamā' in Northern Nigeria" PhD Thesis, (Kano: Bayero University, Kano, 2005).
[18] Andrea Brigaglia, "Two Published Hausa Translations of the Qur'ān and their Doctrinal Background", *Journal of Religion in Africa* 35, 4 (2005): 424-449, doi: https://doi.org/10.1163/157006605774832225.

influence on his son, later to become one of the most respected scholars whose mission and career started during colonial period and reached its peak after independence.

Abubakar Mahmud Gumi was born on November 7, 1924. He acquired some of the basic Islamic sciences from the teaching circle led by his father, which was attended and equally coordinated by other senior students from within and outside the Gumi vicinity. Whenever Gumi's father was away for his official function and even when he was around, his school would be run by his senior disciples who taught junior and younger students. It was one of these senior disciples, Mallam Musa Ambursa that took young Gumi to his hometown, Ambursa, a few miles away from Gumi, for a vacation where he continued to teach Gumi who was by then not more than six years old. Gumi keenly narrates his experiences in Ambursa and how, despite being under the custody of one of his father's disciples, he joined other pupils who went round the community to beg for food. As opposed to what obtains today, begging as at then was, in the words of Gumi, encouraged and considered as a way of inculcating modesty and "instilling humility and discipline among the pupils".[19]At any rate, Gumi spent three months with Mallam Musa and since his father neither wanted nor allowed his children to beg, Gumi might not in the years to come have had similar experiences which he had in Ambursa.

As Gumi grew up, he was in 1933 enrolled into the Elementary School situated at Dogon Daji within Sokoto Province, which was his first contact with western education, brought and supervised by the British Colonial administration. Since Gumi was already exposed to some basic Arabic literacy at his father's informal Islamic school, he did not find English literacy very difficult and soon he mastered alphabet and was far ahead of his peers in religious learning. That was why he was obviously appointed as Religion Prefect and was liked and held with esteem by most of his teachers and colleagues. Due to certain strategic reasons, before Gumi and his colleagues finished, a decision was reached by education authority to open a new school in Sokoto called Central Elementary School and students were transferred there.After spending a year, Gumi completed his elementary education and was admitted to Sokoto Middle School (SMS) in 1936, barely a year before his father's death. He spent six years and graduated in 1942, a year after he married at the age of 17. Given his religious background, he served as an Imam. Similarly, while undergoing his formal schooling, he also used his spare time to continue with his religious education under different scholars and in this process he learned several classical books such as Risala, Mukhtasar, Askari, Mu'allaqat al-Sittah and Maqamat al-Hariri under Mallam Shehu Yabo while he was taught Alfiyyat bin Malik, the Arabic masterpiece of grammatical ode by one Mallam Junaydu. Mallam Bashir Sokoto, a teacher at the SMS taught students including Gumi religious poetry. Gumi unveils that due to penury he copied most of these books with his hand and used the handwritten copies for his study.[20]

Gumi proceeded to Kaduna College for his higher studies but because he wanted to pursue his career as religious educationist, an aspiration that he thought he would not adequately meet at the Kaduna College, he decided to switch to the newly established Law School in Kano. But because his formal background showed that he attended Middle School, he was regarded as unqualified to proceed to the Law School until after undergoing a one-year remedial course at

[19] Sheikh Abubakar Gumi with Ismail A. Tsiga, *Where I Stand* (Ibadan: Spectrum Books Limited, 1992), 10.
[20] Gumi with Tsiga, *Where I Stand,*17-21.

Khadi School in Sokoto in 1942. The school was rather informal and Gumi had studied various books on Islamic jurisprudence, after which he joined the Northern Provinces Law School in Kano. It seemed that he enjoyed his times in this school as it not only met his academic aspirations, but it also purveyed him with an autonomous atmosphere that encouraged free interaction to challenge, debate and argue with teachers, a remarkable shift in northern Nigeria's learning traditions.[21]

Apart from normal Islamic learning, the process Gumi passed through within his intellectual home headed by his father, he was also trained and brought up according to moral etiquettes entrenched in the socio-religious traditions of Muslim family institutions. It can be seen from the above that Gumi emerged as a hybridized figure who combined Islamic scholarship and western education, representing a radical departure of knowledge acquisition in Hausaland. He mastered much of the sciences that qualified one to become as scholar and it was this background that influenced his decision to lean towards a specialization in modern education that was more compatible with his family background, making him one of the pioneers of legal profession in post-independence Nigeria.

A Career in Civil Service& as an Islamic Scholar

After graduating from Law School in Kano in 1947, Gumi was posted as a scribe to the Office of Chief Alkali, Sokoto Province. This post was equivalent to the position of registrar whose functions include filing complaints of disputants and documenting court proceedings. Gumi's stint as scribe, which spanned only a year, had introduced him to the real judicial world and he must have gained much experience that would aid his career the judiciary. It was within this period also that he began conducting tafsir in Sokoto, which was abruptly interrupted by his transfer to Kano to teach at Law School in Kano. Soon he was identified by students who trooped to his lodge to learn various Islamic disciplines in an informal atmosphere. Meanwhile, it was not destined that he would stay long at the Law School and he was transferred to the newly established Elementary Training Centre (ETC) in Maru, located 27 miles away from Gusau in Sokoto Province. He taught Arabic and Islamic Studies as well as Mathematics. Gumi served as an Imam at ETC and he used his position to explain religious matters for a brief moment after prayer. In no time, students started trooping to Gumi's house to learn and within short time a thriving community of scholars was established as Gumi taught Islamic books, which culminated into evening ilmi school, with some learners coming to settle as boarders purposely to learn.[22]

It was in Maru that Gumi met Mallam Aminu Kano who also taught at the school. It was also in Maru that he espoused some of his critical views that foregrounded his zeal and inclination towards disagreeing with whatever he believed was religiously wrong, even if that would be against the wishes of his superiors or authorities. According to Gumi, commanding the good and prohibiting the bad (al-Amr bi al-Ma'ruf wa al-Nahy an al-Munkar), was an obligation and no matter what, once he saw that something was observed in the breach, he won't hesitate to offer correction. Gumi was backed by Aminu Kano to articulate his objections against some developments and issues such as the award of medals and honors given by the British Kingdom to emirs who in the eyes of Gumi and Aminu Kano were symbols of Islam and ought to preserve

[21] Gumi with Tsiga, *Where I Stand,* 27-33.
[22] Gumi with Tsiga, *Where I Stand,* 36-46.

its orthodoxy and purity. Similarly, with active support of Aminu Kano, Gumi protested the habit of Chief Imam of Maru who, instead of using water to perform ablution, was fond of making dry ablution (tayammum) before leading congregants in prayer, which Gumi saw as a heinous aberration from the universal norm known in Islamic jurisprudence. All these intrepid moves would have proven extremely suicidal to the career of Gumi, but perhaps because he emerged out of them triumphant, he became more determined to speak what he considered as truth and be adamant to defend it at all cost.

In 1950 Gumi went back to Kano for a two-year course at School for Arabic Studies (SAS) to qualify for Higher Elementary Centre Examination. During this period, he underwent the training while also teaching. After successful completion, he was retained to teach on secondment, and afterwards he was absorbed into the services of the Northern Region Ministry of Education.[23]In 1953 he secured a scholarship to study at Bakht al-Ruda Institute in Sudan alongside colleagues like Shehu Galadanci, Halliru Binji, Abdulkadir Okereke, Bibi Faruk, and Hassan Gwarzo. They studied Arabic, History, Maths, English & Drawing at the end of which they were granted Advanced Diploma in Education and they returned to Nigeria in 1956.Upon return from Sudan, Gumi developed interest to change profession and he therefore applied for the post of Islamic programs officer at Nigerian Broadcasting Corporation, but he was not selected, obviously because the Ministry of Education did not want to release him. Instead, as a way of compensation and consolation, he was promoted to the rank of Senior Education Officer at the S.A.S, but within a year, he was again seconded as Pilgrims Officer on request from the Federal Public Service and posted to Jeddah.[24]

After spending nine months in Jeddah for the above assignment which, it seemed, met the expectations of his employers, Gumi returned to Nigeria. The Premier of Northern Region, Ahmadu Bello (Sardauna), whom Gumi already knew more than a decade earlier and who sided with Gumi in the latter's altercations with prominent figures during his days in Maru[25], offered to appoint him as Ambassador to Saudi Arabia, but he declined and preferred to resume to his teaching career at S.A.S. In 1960 as the country headed for independence, Gumi applied for a judicial job and he was successfully appointed as Deputy Grand Khadi,[26] reflecting his early experience as a scribe to the Chief Alkali of Sokoto Province. Gumi served in this post for two years and he was promoted to the rank of Grand Khadi, becoming the first indigenous officer to reach the apex of northern Nigeria's judicial cadre. This milestone marked a significant landmark in Gumi's profession, but it was just one of the facets of achievements and turning points in his career as a civil servant and an Islamic scholar.

Significant Landmarks in Gumi's Mission

As mentioned earlier, Gumi enjoined the backing of Sardauna since the former's days in Maru when the latter served as secretary of the Emirate Council and head of Native Administration in Sokoto. This relationship continued to flourish and grew to the point that Gumi became Sardauna's religious advisor and one of his best confidants. The duos had admittedly made impact on each other's life, but it was Gumi who survived to relate most of the dimensions of

[23] Gumi with Tsiga, *Where I Stand,* 63.
[24] Gumi with Tsiga, *Where I Stand,* 65-69.
[25] Gumi with Tsiga, *Where I Stand,* 50-51.
[26] Gumi with Tsiga, *Where I Stand,* 71-74.

their interactions. It was Gumi who advised Sardauna to invest in religion and to expand his networks of activities to have a greater inclusion of religious matters at domestic and global levels. This manifested in Sardauna's foreign tours to most of Muslim countries such as Niger, Guinea, Senegal, Gambia, Morocco, Algeria, Libya, Tunisia, Yemen, Iraq, Kuwait, Sudan, Pakistan, Iran, Lebanon, UAE, Jordan, etc.Gumi not only accompanied Sardauna in these trips but he also acted as his interpreter and strategic link with Islamic institutions. The development culminated in the establishment of Muslim World League (MWL), with Sardauna, who initially proposed the idea, being elected as MWL's vice president. Gumi became Sardauna's representative and he was subsequently absolved as a full member of the league.[27]

One of the legacies left behind by the Gumi-Sardauna alliance, apart from enhancing Gumi's civil prestige and public prominence which continued to play out throughout Gumi's lifetime, was the construction of Sultan Bello Mosque in Kaduna in 1963 and it was singlehandedly financed by Sardauna. The mosque became an important centre and strategic public medium for Gumi to disseminate his message and enhance his missionary career.It was situated near the residence of Sardauna and not too far from the Sultan's palace in Kaduna. The Premier himself, ministers, top government officials and senior civil servants frequented the mosque to listen to Gumi's preaching.[28] The tafsir which Gumi conducted in the mosque attracted big audience and although he initially rejected the request to get it aired on the radio, he eventually gave up and with that, his network of listenership significantly increased.[29] This was how Gumi's preaching created a bridge that brought western educated elites ('yan boko) and those trained in traditional Islamic system together[30]. Be that as it may, Sardauna-Gumi relationship remained cordial, and even after the assassination of Sardauna in 1966, Gumi vehemently defended what his benefactor had lived and died for, including on the face of the leader of the coup that led to the death of the Premier.

Another lasting legacy bequeathed by this relationship is Jama'atu Nasril Islam(JNI), with Gumi giving out his house in Kaduna to serve as the organization's headquarters.[31]Gumi spoke favourably with respect to other Nigerian leaders with whom he had close interactions, particularly Balewa, Gowon, Murtala, Shehu 'Yar'adua, Shagari, Babangida and Sultan Ibrahim Dasuki while both Aguiyi Ironsi and Buhari seemed to be in his bad book. Murtala established Federal Sharia Court of Appeal, which Gumi as a seasoned judicial expert, had longed for, but to the dismay of Muslims, was not sustained after Murtala's murder.[32]Contrary to the conviction of some people that reform must take effect from the bottom, Gumi firmly believed that "the best way to effect change in any society is to educate those who have power, about the virtues of God, justice and the fear of God. If they could accept to do good and carry out the demands of their office in conformity with the wishes of God, there would always be peace and happiness in the society".[33]Gumi's philosophy was that if members of the top ladder of the society know

[27] Gumi with Tsiga, *Where I Stand,* 99-104.
[28] Ben Amara, "The Izala Movement in Nigeria", 116-117.
[29] Gumi with Tsiga, *Where I Stand,* 129-130.
[30] Gumi with Tsiga, *Where I Stand,* 38.
[31] Gumi with Tsiga, *Where I Stand,* 106.
[32] Gumi with Tsiga, *Where I Stand,* 206.
[33] Gumi with Tsiga, *Where I Stand,* 130.

and accept the truth, it is easier for the masses to follow suit. But if it is the reverse, many conflicts would ensue.[34]

In his autobiography, Gumi is tactically silent about his affiliation to any religious group or Sufi order, but some sources indicate that it was in the 1940s that he "renounced his affiliation to the Qadiriyya order".[35] Gumi might have been directly or indirectly associated with Qadiriyya which he renounced, as argued by the source above. Meanwhile, it was also probable that the source interprets Gumi's decision to study Tahir Feromma'sNazm al-Kubra under the Qadiriyya leader Shaykh Nasiru Kabara as being inspired by his identification with the order. Whatever the case may be, Gumi is portrayed as the first indigenous person to publicly challenge Sufism and turuq in the history of Nigeria.[36] He argued that Sufi teachings are contradictory to Islam particularly the claims that Sufi leaders possess extraordinary powers, the alleged physical meeting with the Prophet by Sufi figures, drum or bandir beating, the excessive virtue of Salatul Fatih and aberrational views articulated in Jawahir al-Ma'ani, tarbiyya and other unfounded beliefs and irreligious practices. Gumi also disagreed with the notion of withdrawal from the society which he alleged Sufism advocates; he reasoned that it is incompatible with the goal of building an Islamic state.[37]However, he exonerated both Jilani and Tijjani, concluding that views ascribed to them were baseless. Gumi further accused Sufi Shaykhs of extorting their followers to the point of sacrificing their wealth to the service and comfort of their Shaykhs and to the detriment of their dependents, all in a hope to get saved from predicaments and difficulties as promised by the "parasitic" Shaykhs.[38]

He also refuted certain traditional beliefs and practices such as genuflecting to greet elders and attitudes towards spirits and ancestors, natural objects like trees, rocks and rivers which were, according to him, believed to have supernatural powers typical of pre-Islamic days.Animals were slaughtered as a sacrifice to them in order to seek their assistance. Gumi emphasized that these practices were shirk (polytheism) and not in tune with the correct Islamic belief. Gumi resorted to using writing medium to publicize much of his intellectual views against Sufism. In 1972, Gumi published his al-Aqidah al-Sahihah bi Muwafaqat al-Shari'ahand in the late 1970s he began publishing articles in Gaskiya Ta Fi Kwabo, which elicited terse controversy and hostility in Nigerian Sufi circles.

In general, Gumi did not seem to acknowledge the validity of Tasawwuf because according to him, neither the Prophet (SAW) nor his companions taught Sufism. In fact, Gumi had an impression that Sufism was promoted by enemies of Islam.[39]Gumi's views appear to be contestable even among the Salafis, and he himself at times made assertions that at least reduced the weight and heinousness of his strident and generalized condemnations of Sufism, as will be shown shortly.It should be mentioned that Gumi's attack did not go unchallenged and in this process, several ways were used to halt his mission. He narrates that attempts were made to assassinate him on several occasions, including through poisoning.Gumi's teachings inspired

[34] Gumi with Tsiga, *Where I Stand,* 136.
[35] Thurston, *Salafism in Nigeria,* 83.
[36] Loimeier, *Islamic Reform,* 17.
[37] Gumi with Tsiga, *Where I Stand,* 36.
[38] Gumi with Tsiga, *Where I Stand,* 133-150.
[39] Gumi with Tsiga, *Where I Stand,* 166-167.

the founding of Jama'atu Izalatil Bid'ah Wa Iqamatus Sunnah (JIBWIS) which in the following decades launched the most vociferous intellectual attacks on tariqa, a development that radically changed the order of things and forged a shift of ideological identities that crafted a space for Salafis within the sphere of northern Nigeria's religious composition.

Mallam Ismaila Idris, a diehard follower of Gumi and a fearless fellow was the person who through the IBWIS platform he cofounded publicized Gumi's views and extended it beyond the circle they were initially confined in. As interreligious relations were strained and things deteriorated and almost went out of control due to Gumi's teachings which Sufis found scathing and their impatience and insistence to silence him even if through violent means, peace meetings were multiply convened to foster harmony and tackle the perilously growing sectarian strife. Gumi alleged that turuq leaders had violated the resolutions reached during the meetings, while the turuq leaders also accused him of reneging on the promises each party made during the pacts. One heavy recommendation offered by Gumi which, by the way, seemed infeasible, was that all religious groups and movements be abolished so that Muslims would set aside their sectarian affiliations and unite under the umbrella of Qur'an and Sunnah.[40]

Despite the extremely nonconformist picture of Gumi painted above regarding Sufism and affiliation to turuq, to the point that some may have concluded that he excommunicated adherents of Sufi orders, another broader glance at his worldview and mission suggests otherwise. Gumi boldly argues that committing a sin (including a practice that may be deemed irreligious) does not make one an unbeliever(kafir), except if one falsifies or rubbishes the Islamic stipulation that forbids the sin.[41]He maintained that he never declared any tariqa adherent as unbeliever, but rather he outlined offences and explained "that whoever committed them had gone against the laws of Islam".[42]Instead of bureaucrats and former public officers who used to dominate the National Pilgrims Board as members, with Gumi as chairman since the regime of Gowon, when he was retained to be the chairman by the Obasanjo military administration, Gumi recommended that Sufi scholars be invited and appointed into the board's membership.[43]

Moreover, Shaykh Usman Danfodio, one of the four African scholars Gumi upheld as his role models was a Qadiri and an acclaimed reformer. Gumi recognized the erudition of Mallam Nasiru Kabara from whom he learned Nazm al-Kubra[44], just as he acknowledged the uprightness, patriotism and scholarly authority of other key Sufi icons such as Mallam Rabi'u Dan Tinki, the father of Isyaku Rabi'u, a leader of Tijjaniyya in West Africa[45]; Muhammad Sanusi, the deposed emir of Kano and a representative of Shaykh Ibrahim Inyass[46]; and to some extent, Shaykh Ibrahim Salih al-Husainy.[47] The latter's Islam is Moderationjoins a lot of issues with and provides counter-narratives of many of Gumi's views and achievements as will be examined shortly.By

[40] Gumi with Tsiga, *Where I Stand,* 167.
[41] Gumi with Tsiga, *Where I Stand,*138.
[42] Gumi with Tsiga, *Where I Stand,* 164.
[43] Gumi with Tsiga, *Where I Stand,* 163.
[44] Gumi with Tsiga, *Where I Stand,* 87.
[45] Gumi with Tsiga, *Where I Stand,* 33.
[46] Gumi with Tsiga, *Where I Stand,* 87.
[47] Gumi with Tsiga, *Where I Stand,* 171.

claimingthat Sunnis constituted 80 percent of the world Muslim population, Gumi could never evade accommodating Sufisin this broad religious umbrella.[48]

Encounter between Where I Stand and Islam is Moderation

Whereas Where I Stand supplies the life history of Gumi who died in 1992, less than a month after it was completed, Islam is Moderation is a rendition of the autobiography of Shaykh Ibrahim Salih al-Husayni, born in 1938. Al-Husayni is younger than Gumi by almost a decade and a half, but they were yet brought together with others as counterparts by many occasions as scholars and religious leaders representing the majority of Nigerian Muslims. Both autobiographies were penned with the assistance of esteemed scholars and university academics who have made reputation as prolific writers among northern Nigeria's intelligentsia. In Islam is Moderation, al-Husayni recounts most of the significant details about his family and ancestral backgrounds, his lineal connection – from both paternal and maternal sides – to the Prophet (SAW) through the latter's two grandsons, al-Hasan and al-Husayn, his birth, early life, and growth. He also relates the trajectories and terminals of his knowledge acquisition especially the countless sojourns he undertook in Nigeria and beyond and the various teachers he studied with or met for the purpose of certification. The book unveils the dimensions of al-Husayni's thoughts and ideas, positions and perceptions concerning Islamic faith and belief, worship and jurisprudence, education, intra and interreligious relations, Nigeria's socio-political developments, geopolitics, religiosity and secularism, Islamic law (Shari'ah), among other important subjects and issues. In a fashion very much similar to Gumi's approach but with a high degree of assertive tone, reflecting how well established and authoritative he is as an accomplished scholar, al-Husayni chronicles his interactions with prominent and key political actors and institutions in Nigeria and other parts of the Islamic world, emphasizing the respect and recognition he earned in all of those spaces.

Islam is Moderation appears to have been preconceived to parallel Where I Stand in much more ways. Like Gumi, al-Husayni delves deep into the intricate interplay between the religion and politics and the attitudes of some leaders and politicians towards Islam. He also recollects interactions among scholars and religious leaders belonging to different sectarian persuasions, while in some instances assessing the worldviews and intellectual weights of the scholars. Besides elaborate discussion on international politics and global developments of the 20th century which spilled to the 21st century, al-Husayni (in the same fashion with Gumi) also plunges into comparative religion with a focus on Christianity and Nigerian Christians, noting the crises that broke out between them and Muslims in some areas within northern Nigeria, warning Christians of their excesses, intolerance and disrespectful behaviour towards Islam.[49]Interestingly, Gumi reveals that during one of these ethno-religious crises that erupted in Kaduna, a group of terrified Igbo took refuge in his house until after sanity was restored.[50]

Al-Husayni's book portrays him as a tolerant, moderate scholar who pursues the cause of unity and peaceful coexistence amidst the growing tensions that often characterize relations of Muslims of varying denominations. Despite his engagement in Tasawwuf, he does not approve

[48] Gumi with Tsiga, *Where I Stand,* 183.
[49]Shaykh Ibrahim Salih al-Husayni with Auwalu Anwar, *Islam is Moderation* (Ibadan: Safari Books Ltd., 2021), 324-326.
[50] Gumi with Tsiga, *Where I Stand,* 124.

of aberrations and esoteric articulations of Sufi fellows that mar the distinction of Shari'ah and tend to reinterpret or even dislodge the relevance and implication of textual stipulations in favour of complex philosophical views of certain Sufi saints or figures.Al-Husayni makes explicit declarations that he owes no loyalty to whatever lacks basis in the Qur'an and Sunnah, arguing that Ilm al-Batin and Ilm al-Haqiqah, the philosophical framework around which Tasawwuf revolves, have been corrupted and destroyed.[51]It is in line with this that he not onlyadmits that there are "errors" in the books that serve as references for the views of Tijjaniyya,[52] the Sufi order he identifies with but he also endorses the death sentence that was passedto and executed onMansur Hallaj,[53] a 9th century mystic whose gaffes depicted himself as possessing divine attributes. Al-Husayni refutes the link between 'Yan Haqiqa (seen as hyperactive offshoot of Tijjnaiyyah-Ibrahimiyyah) and the teachings of Ibrahim Inyass,[54] issuing a categorical ruling that deifying Ibrahim Inyass is unbelief. Nonetheless, al-Husayni maintains his allegiance to Inyass.[55]

Al-Husayni's Islam is Moderation is beyond documenting important aspects and phases of his life and times and it is not confined to constructing his persona as a highly remarkable scholar and leader who received multiple awards of prestigious honors from institutions and bodies within and outside Nigeria such as Commander of the Order of Niger (CON) in 2008, honorary doctorate degree from Nigerian-Turkish Nile University, 2015, Egyptian First Class Award in 1993, the Award of Islamic Preaching by World Islamic Call Society, Libya in 1998, among others.[56]This seems to be intended to counter the numerous awards Gumi had received including Commander of the Order of the Federal Republic (CFR), honorary doctorate degrees in 1965 from both the University of Ibadan and Ahmadu Bello University, Zaria, President Nasser Award in 1963, the Certificate of the International Who is Who of Intellectuals from Cambridge, England in 1982 and King Faisal International Award in 1987.[57]

Al-Husayni's book also transcends the mission of exonerating Sufi Shaykhs of the allegations meted out on them by critics, the dismissal of many Sufi rituals as bid'ah (religious innovation) or defending the legitimacy of Tasawwuf as a spiritual pursuit constituting three elements: wird, wazifa anddhikr,[58] the hallmarks of tariqa aimed at purifying the soul and which represent the constituent of Ihsan, one of the three hierarchical spiritual levels that make up the Islamic religion as a universal faith. Instead, al-Husayni's work is a calculated response to Where I Stand in which Gumi, ironically, makes not up to 3 mentions of al-Husayni, which are nonetheless, either in favorable terms or at worst neutral tone. In contrast, al-Husayni makes copious references to Gumi to the point of obsession, thus buttressing the thesis that Islam is Moderationis a belated rejoinder to Gumi's (early) attack on Sufism.

[51] Al-Husayni with Anwar, *Islam is Moderation*, 160.
[52] Al-Husayni with Anwar, *Islam is Moderation*, 141.
[53] Al-Husayni with Anwar, *Islam is Moderation*, 155.
[54] Al-Husayni with Anwar, *Islam is Moderation*, 158.
[55] Al-Husayni with Anwar, *Islam is Moderation*, 156.
[56] Al-Husayni with Anwar, *Islam is Moderation*, 303.
[57] Gumi with Tsiga, *Where I Stand,* 195.
[58] Al-Husayni with Anwar, *Islam is Moderation*, 163.

Al-Husayni relates the same story given by Gumi on the appointment of the latter by the federal government as the chairman of National Pilgrims Board with Sufi members to serve as members.[59]However, he is silent as whether Gumi is right that it was he as the nominated chairman who proposed the names of Sufi Shaykhs including al-Husayni himself to be invited as members of the board, hence the source of Gumi's surprise and disappointment at Sufi Shaykh's objection to his chairmanship. Like Gumi, al-Husayni also refers to the peace meetings held between Sufi scholars and how Gumi defied the resolutions and arrangements that emanated from the meetings.[60] Since Gumi himself portrays his Sufi counterparts as the party whoreneged on the promises made during the meetings, the issue reflects a blame game and contestation that may only be resolved by a reliably neutral intervention.

While Gumi states that he never used bad language against any of his interlocutors[61], al-Husayni contests that in the aftermath of one of the intra-religious meetings held by Muslim scholars, Gumi described some Tijjaniyya Shaykhs as fouls (wawayen malamai in Hausa).[62]Althoughas hinted earlier, Gumi denies having ever expelled a particular person or group from Islam, it is a common notion within the Sufi milieus that he regarded them as unbelievers. It was obviously this sentiment and the submission of Gumi during peace meetings that motivated al-Husayni to write a book entitled al-Takfir Akhtar Bid'ah Tuhaddid al-Salam wa al-Wahdah bayn al-Muslimin fi Naijiriya.Al-Husayni reviews and criticizes several views and positions held by Gumi, including his controversial fatwa about the importance of politics over prayer,the return of Prophet Isa, the coming of Gog and Magog, the ruling performing a tawaf (circumambulation of Ka'bah) for mutamatti' before going to Minna and above all, Gumi's refutation of Sufi beliefs and practices. According to al-Husayni, Gumi's "entire life and career did not go beyond opposition to Sufism" and declaring certain categories of Muslims as unbelievers.[63] Worse still, influenced by mundane and narrow considerations,[64]Gumi never admitted his mistakes and accepted corrections which he found too insulting, but would brazenly continue to commit similar mistakes,[65] although this may contradict Gumi's claim to learn about his mistakes.[66] Not only that, al-Husayni accuses Gumi of not having a full control of his thoughts, in addition to his failure to keep promises he made on crucial decisions with other scholars.[67]The portrayal of Gumi in Islam is Moderation is not limited to casting him as an intellectual impostor who was very weak in Islamic sciences such as Hadith and Fiqh (86),[68] but he was a confused fellow who could not be consistent even with his Wahhabi ideology.[69]

As an extension of his engagement with Gumi, al-Husayni marshals several allegations against other scholarly figures who might have been considered as revered icons by Gumi and his

[59] Al-Husayni with Anwar, *Islam is Moderation*, 128-129.
[60] Al-Husayni with Anwar, *Islam is Moderation*, 135.
[61] Gumi with Tsiga, *Where I Stand,* 149-150.
[62] Al-Husayni with Anwar, *Islam is Moderation*, 137.
[63] Al-Husayni with Anwar, *Islam is Moderation*, 233-238.
[64] Al-Husayni with Anwar, *Islam is Moderation*, 138.
[65] Al-Husayni with Anwar, *Islam is Moderation*, 214-217.
[66] Gumi with Tsiga, *Where I Stand,* 194.
[67] Al-Husayni with Anwar, *Islam is Moderation*, 234.
[68] Al-Husayni with Anwar, *Islam is Moderation*, 86.
[69] Al-Husayni with Anwar, *Islam is Moderation*, 234.

community of followers. In this regard, while acknowledging Ibn Taymiyyah as an accomplished scholar by all standards, he yet questions his integrity towards Islamic cause.[70] In the opinion of al-Husayni, Muhammad Ibn Abdulwahhab (whom Gumi, ironically, is entirely silent about in his book) "was not a genuine scholar",[71] and "cannot be counted as a knowledgeable scholar"[72]. Meanwhile, he concludes that both Ibn Abdulwahhab and Ibn Taymiyyah "have done more harm than good to the image of Islam as a religion".[73]Izala whose founding was inspired by Gumi is dismissed by al-Husayni as "the instrument used by real enemies of Islam in order to destabilize the religion from within",[74] paralleling Gumi's allegation highlighted elsewhere in this paper that Sufi cause was promoted by enemies of Islam.[75]What however may appear too extraordinarily awkward and perhaps counterproductive to al-Husayni's moderation and tie with Ahlussunnah in which he openly takes great pride is his portrayal of Caliph Usman bin Affan's leadership in bad light, insinuating that he took rough and callow decisions which escalated to the degenerations of affairs. As for Mu'awiyah bin Abi Sufyan, al-Husayni explicitly argues that his "central objective was to divide the ummah and not just the Caliphate".[76]

Be that as it may, al-Husayni maintains that he bears no grudge against Gumi and he used to visit him in Kaduna, asserting that they yet agreed on certain issues. Reading the autobiographies of the two scholars, one can clearly see that both Gumi and al-Husayni were worried with Nigeria's political and judicial systems, they were dismayed with the way modernity and secularism have eaten deep into the fabric of the society and therefore they both preached in favour of the Islamic Shari'a. The two scholars had closely monitored international politics and were concerned with the plight of Muslims in Nigeria and other parts of the world.They both believed that traditional rulers no longer hold the influence they used to have and could only reclaim it by properly and sincerely returning to Islam and promoting its cause.[77]Meanwhile,as Gumi reveals that Arabic togetherwith its branches including Grammar was his favourite subject, which he found easier to grasp, al-Husayni in contrast regarded Arabic Grammar as his toughest subject that he grappled with, even after mastering other various disciplines.

Conclusion

The career of Abubakar Mahmud Gumi (1924-1992) coincided with the era the British colonial administrators were erecting the necessary bureaucratic edifices in the educational, political and judicial sectors, which their successors continued after independence in 1960. He rose to acquire both religious and western education at different places in Nigeria and beyond. A considerable amount of Gumi's years was spent in the service of Nigeria both before and after the departure of colonial government, and this brought him to interact with key political and public actors, enhancing his influence to spill to other parts of the Muslim world. In this essay, an attempt is made to, through the lens of Gumi's autobiography assess his personal construction of his career as a teacher, top public servant, reformer and an inspirer of religious reawakening that

[70] Al-Husayni with Anwar, *Islam is Moderation*, 268.
[71] Al-Husayni with Anwar, *Islam is Moderation*, 267.
[72] Al-Husayni with Anwar, *Islam is Moderation*, 267.
[73] Al-Husayni with Anwar, *Islam is Moderation*, 269.
[74] Al-Husayni with Anwar, *Islam is Moderation*, 232.
[75] Gumi with Tsiga, *Where I Stand,* 166-167.
[76] Al-Husayni with Anwar, *Islam is Moderation*, 179.
[77] Gumi with Tsiga, *Where I Stand,* 86 & al-Husayni with Anwar, *Islam is Moderation*, 209.

will continue to shape the Muslim society in Nigeria and other parts of Africa. This is analytically compared with the reconstruction by al-Husayni of some aspects of Gumi's scholarship, ideology, views and positions on crucial themes associated with Islamic faith and belief, but above all, on Gumi's extremely vituperative stance on Sufism.

Disagreement on religious issues is rooted in Islamic scholarship is traceable to the early centuries of Islam, which at times resulted in competition and strained relations. The evolution of schools of jurisprudence owed greatly to positive disagreements and varying readings of Islamic textual injunctions. Meanwhile, sincere religious disagreement is characterized by respect and maintenance of ethics and principles, but also the uncompromising stance to stick to the truth and to accept it if it comes from the interlocutor. Gumi has disagreed with many views and he preached against whatever he considered Islamically wrong, but as he presented his arguments at least in his recollection of what transpired between him and other scholars, he not only showed respect to them but did not hide that he studied under some of them. On the other hand however, Gumi is portrayed in the milieus of his detractors particularly in Islam is Moderation as an intellectual lightweight who did not understand much of the issues he delved into. It will only amount to mulishness to insist that Gumi was not a scholar after having recorded such resounding success in his teaching and missionary career. If al-Husayni was personally confident in his erudition and went on sojourns outside Nigeria including to Saudi Arabia in search for certification only, after having adequately read locally, then in Gumi's case, it was successful teaching career and collection of works that were assessed by a body of accomplished scholars all over the world, which eventually earned him the King Faisal Award and other prestigious honors.

In summary, al-Husayni does not hide his disappointment with the entire career and mission of Gumi nor does he recognize the value of his intellectual legacy. This may arguably betray the outlook and reputation of tolerance and moderation which al-Husayni has built over the decades. In my casual discussion with scholars and comrades around who are familiar with the works and attitudes of al-Husayni, they expressed doubt on the ascriptions of some of the controversial views lodged in his book to him, to the point that some alleged that there may be interpolations and mistranslations of views and utterances that may not have been the actual position of the Shaykh. Examining the life and career of scholars like Gumi is significant in that too much lessons can be derived which are useful for posterities; the bravery, intrepidity, humility, pan-Islamism, activism, and all other qualities of Gumi are worthy for emulation by upcoming scholars. It is noteworthy that excessive materialism and lust for undue fame as evidenced by the goings-on on social media and other platforms among some scholars not excluding Gumi's, are replacing the values and ideals lived by Gumi. The culture of engaging with interlocutor through writing and intellectual exchanges through private, decent and unpublicized means, which in Gumi's times used to reflect the thriving scholarly tradition, no longer takes place.

Reassessing Sheikh Gumi's Contributions to Islamic Economic Thought.

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Abstract
This paper critically examines the economic jurisprudence of Sheikh Abubakar Mahmud Gumi (1922–1992), a seminal figure in modern Islamic reform and socio-economic thought in post-colonial Nigeria. Contrary to claims that he strictly upheld Maliki jurisprudential positions, the study demonstrates that Sheikh Gumi frequently departed from Maliki views, particularly in matters of zakat, currency valuation, and public finance by employing a contextualized *maṣlaḥah*-oriented approach. Through an analytical review of his fatwas, writings, institutional initiatives,archival materials, and contextual analysis, the paper illustrates his permissive rulings on monetary zakat, pre-harvest zakat estimation, and cash-based distribution, along with his exclusion of Sufi innovators (*al-mubtadiʿah*) from zakat eligibility.Sheikh Gumi's economic thought extended beyond local concerns, addressing global financial challenges such as money laundering, currency inequality, and commercial monopolies. His advocacy for a unified Islamic currency and strategic disengagement from dependence on the U.S. dollar anticipated contemporary debates on de-dollarization and financial sovereignty in Muslim-majority states. Through practical mechanisms, such as the establishment of a zakat committee at Sultan Bello Mosque, his membership in the Muslim World League, and advisory positions to Ahmadu Bello, he also shaped the early infrastructure of Islamic economic practice in Northern Nigeria, laying conceptual groundwork for Islamic banking and ethical financial inclusion. The paper argues that Sheikh Gumi's economic jurisprudence reflects a pivotal yet underexplored synthesis of classical fiqh and modern economic realities, which provide significant insights for contemporary Islamic finance, particularly in the areas of monetary policy, zakat governance, and ethical financial regulation.
Keywords: Zakat management, .

Introduction

Sheikh Gumi's Zakat Thought and Public Ethics

Distribution of Zakat in Its Locality

Classical Islamic jurists differed on the permissibility of transferring zakāh from the locality in which it is collected; however, they shared a clear foundational principle that zakāh is originally to be distributed in the locality where the wealth upon which it becomes due is located. AbūḤanīfah and al-Shāfiʿī regarded the transfer of zakāh as generally disliked (makrūh), though permissible under specific conditions, while Mālik and the dominant Ḥanbalī position adopted a

more restrictive stance, allowing transfer only in cases of necessity and public interest or when local eligible recipients are absent[78].

Abūʿ Ubayd stated that its consensus that local recipients retain priority as long as eligible beneficiaries exist. He further affirmed that this ruling is grounded in the sanctity of neighborhood ties and the proximity between the homes of the wealthy and the poor[79].

This framework is rooted in the Prophet's instruction to MuʿādhibnJabal that zakāh is "taken from their rich and returned to their poor"[80], which establishes local circulation as the default rule. Although later exegetical discussions, particularly in al-Bukhārī's chapter formulation and its commentary (باب أخذ الصدقة من الأغنياء و ترد في الفقراء حيث كانوا), introduced interpretive flexibility regarding transfer. Ibn al-Munīr understood al-Bukhārī's wording to allow transfer, arguing that the pronoun (حيثكانوا) refers to Muslims in general. However, IbnḤajar notes that the more immediate understanding of the ḥadīth supports non-transfer, though IbnDaqīq al-ʿĪd preferred the broader interpretation, reasoning that Islamic legal rulings concerning zakāh are not restricted to specific individuals addressed in the original context[81].

IbnTaymiyyah reframed the debate around maṣlaḥahsharʿiyyah (legitimate public interest &Sharīʿah-based interest), allowing transfer when justified[82].

Against this dominant juristic background, Sheikh Abubakar Mahmud Gumi's insistence on local distribution reflects a position deeply rooted in classical fiqh, particularly the emphasis on communal priority, neighborhood rights, and the prevention of misuse of zakāh.Sheikh Gumi consistently maintained that zakat should be distributed within the locality from which it is collected, prioritizing the immediate community and neighborhood of the payer. He viewed local distribution as essential to achieving the social objectives of zakat and strengthening communal solidarity.

A notable example illustrating this position occurred during Ramadan in 1981, when Sheikh Isyaka Rabiu sent a zakat amount estimated at two million naira ($2,000,000) to Sheikh Gumi for distribution. Sheikh Gumi declined to redistribute the funds outside Kano, insisting instead that the zakat be allocated locally. After persistent persuasion, the funds were eventually channeled to the Sultan Bello Zakat Committee for distribution[83].

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[78]- (al-Ifṣaḥ, 1:370–371)

[79]- (al-Amwāl, pp. 709, 711).

[80] - (al-Bukhārī, no. 1395; Muslim, no. 19).

[81] - (Fatḥ al-Bārī, 3:375; Iḥkām al-Aḥkām, 1:376).

[82] - IbnJadallah, Sami bin Muhammad. **Al-Ikhtiyarat al-Fiqhiyyah li Shaykh al-Islam IbnTaymiyyahladaTullabihi.** Reviewed by Sulayman bin Abdullah Al-'Umair and Juday' bin Muhammad Al-Juday', Dar 'Atat al-'Ilm and Dar IbnHazm, 2019. Page. 99

[83]- (Reminiscence, p. 129).

Beyond jurisprudence, this stance reflected Sheikh Gumi's concern about the politicization of zakat. He believed that zakat was increasingly used by wealthy individuals to win the loyalty of religious opponents, particularly among sub-groups of the Tijjaniyya and Qadiriyya orders. Such practices, he argued, distorted the ethical purpose of zakat and contributed to a broader tradition in which zakat was offered to religious figures irrespective of their eligibility under the eight Qur'anic categories of recipients. This, in turn, reshaped societal perceptions of zakat and weakened institutional trust.

Zakat Collection and Distribution under Democratic Administration

The Qur'anic command, "*Take from their wealth a charity*" (Q. 9:103), has been understood by exegetes as addressing the Prophet ﷺ in his capacity as leader of the community, and by extension those entrusted with public authority after him. This establishes zakāh as a public obligation subject to organized administration, rather than an exclusively individual practice. The inclusion of al-ʿāmilūnʿalayhā among the designated zakāh recipients further presupposes an institutional framework in which appointed officials are responsible for collection and distribution[84]. From this, jurists conclude that one of the core responsibilities of the imām or governing authority is the organized collection and allocation of zakāh, assisted by appointed members of the community.

Accordingly, Prophetic practice confirms this model, as the Prophet ﷺ personally supervised zakāh in Madinah and delegated governors, collectors, and scribes to administer it in other regions[85].

Mālikī jurisprudence explicitly requires zakāh to be paid to the ruler, who allocates it according to prevailing communal needs . Modern juristic such as Yūsuf al-Qaraḍāwī emphasizes that zakāh functions as a regulated socio-economic institution overseen by public authority, not a matter of individual discretion .

Within this established juristic and administrative tradition, Sheikh Gumi's rejection of individualized zakāh management and his advocacy for structured, community-based administration represent a contextual reaffirmation of classical Islamic governance principles under modern democratic conditions. Sheikh Gumi strongly opposed self-assessment and self-distribution of zakat by individuals, describing it as a "fight against religion." He argued that allowing zakat payers to manage distribution independently often resulted in underpayment, selective favoritism, and misallocation of funds. He claimed that only a small fraction of eligible Muslims properly discharged their zakat obligations under such arrangements.

To address these challenges, Sheikh Gumi advocated the establishment of structured zakat administration through officially appointed collectors, particularly in democratic contexts where governments do not directly manage religious affairs. He emphasized the responsibility of

[84]- (al-Thaʿlabī, Tafsīr, vol. 5, p. 58)
[85]- al-Kattānī, al-Tarātīb al-Idāriyya, p. 424)

traditional rulers and religious leaders to design comprehensive zakat management systems, supported by public orientation programs and religious lectures.

He further proposed a framework for zakat committees comprising scholars, wealthy individuals, and members of emirate councils to ensure transparency and accountability[86]. In addition, Sheikh Gumi suggested that zakat funds could be invested in productive ventures to finance administrative duties, reflecting an early concern for institutional sustainability.

Zakat in Modern Economic Structures

Zakat on Corporate and Commercial Entities

In addressing the issue of zakat on companies, Sheikh Gumi argued that zakat becomes obligatory only when the net worth of a company, after deducting operational expenses, salaries, and liabilities, reaches the nisāb and completes a full lunar year (ḥawl). He analogized corporate entities to rental properties and trade goods, asserting that working capital continuously engaged in buying and selling should be periodically assessed and zakat paid accordingly.

He viewed companies as economic instruments similar to other productive assets, emphasizing estimation of total worth rather than focusing solely on physical inventory[87]. This position demonstrates his attempt to reconcile classical jurisprudence with modern commercial realities.

Converting Zakat into Cash

Sheikh Gumi did not permit individual zakat payers to convert zakats' assets into cash equivalents, arguing that such conversion resembles a sale transaction, which is not inherent to zakat. He insisted that zakat should be paid in its original form without alteration.

However, he exempted officially appointed zakat collectors, allowing them to collect cash equivalents when authorized by the government[88]. Regarding zakat al-fiṭr, Sheikh Gumi maintained a similar position, discouraging individuals from paying cash while permitting leaders to collect cash when deemed necessary. Although he generally adhered to the Mālikī school dominant in Northern Nigeria, he cited the permissibility of cash collection under Mālikī, Shāfiʿī, and Ḥanbalī opinions when justified[89].

In agricultural contexts where produce might spoil, Sheikh Gumi allowed estimation of expected yield and payment of zakat from the produce, while the remaining portion could be preserved in its original form. He analogically supported this view using the Qur'anic account of Prophet Yusuf (A.S.), who advised preservation of agricultural produce[90].

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[86]- (Fatāwā, vol. 2, pp. 90–92)
[87]- (Fatāwā, vol. 2, pp. 88–90)
[88]- Fatāwā, vol. 2, p. 90
[89]- Fatāwā, vol. 2, pp. 93–94.
[90] - (Fatāwā, vol. 2, p. 95)

﴿ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ﴾يوسف: ٤٧

"[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat."(Suratu Yusuf: 47)

Zakat Recipients and Religious Authority

Eligibility of Sufi Scholars as Zakat Beneficiaries

One of Sheikh Gumi's most controversial positions concerned the eligibility of certain Sufi scholars for zakat. He argued that scholars who knowingly uphold religious innovations contrary to Islamic principles are not entitled to zakat and described their condition as akin to apostasy (ridda). Consequently, he maintained that such individuals do not fall within the eight Qur'anic categories of zakat recipients.

He further argued that even under the category of *al-muʾallafatuqulūbuhum* (those whose hearts are to be reconciled), Sufi scholars could not be included, as they are originally Muslims who have committed acts that remove them from Islam. If zakat is mistakenly given to such individuals, Sheikh Gumi held that it must be retrieved. If retrieval is impossible, the payer is required to replace the amount by paying zakat anew to an eligible recipient, particularly in cases of self-assessed zakat.

Sheikh Gumi on Financial Regulation and Public Interest

Anti-Money Laundering and Hajj Financial Regulation

In the early 1983, new financial regulations were introduced by Saudi Arabia regarding Hajj packages, including minimum and maximum spending limits. Sheikh Gumi interpreted these policies as mechanisms to prevent capital flight and money laundering. He regarded such measures as legitimate economic safeguards aligned with the maqāṣid al-sharīʿah, particularly the protection of wealth (ḥifẓ al-māl).

He viewed the regulation of pilgrims' expenditures as a necessary response to emerging economic challenges and an example of how Islamic objectives could be pursued through modern state policies[91].

Speculation on Hajj Packages

Sheikh Abubakar Mahmud Gumi strongly criticizes the emerging practice whereby individuals deliberately subscribe to Hajj packages with the intention of reselling them for profit. He views this practice as being driven purely by monetary motives rather than genuine religious necessity. According to Gumi, such behavior constitutes an obstruction to the performance of a fundamental religious obligation and therefore falls under the Qur'anic category of *ṣaddʿansabīlAllāh* (hindering others from the path of God). Allah says:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ... ﴾البقرة: ٢١٧.

[91]- (Fatāwā, vol. 1, pp. 35–37)

> *"They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haramand the expulsion of its people therefrom are greater [evil] in the sight of Allah."* (Baqara: 217)

He argues that the hardships inherent in Hajj are divinely ordained and meant to be mitigated—not artificially created or exploited for financial gain. Consequently, Gumi classifies this form of speculation as a morally reprehensible act that may amount to a major sin (kabīrah) due to its ethical and religious implications[92].

Currency Dominance and Islamic Economic Independence

Through his participation in the World Muslim League, Sheikh Gumi observed the dominance of the US dollar and British sterling as the primary currencies used in trade among Muslim countries. He criticized this reliance as a form of economic dependency that enhanced Western financial power while weakening Muslim states.

Sheikh Gumi advocated monetary cooperation among Islamic countries and raised concerns that later contributed to discussions leading to the establishment of the Islamic Development Bank (IsDB). His reflections reveal an early awareness of global financial asymmetries and the need for Islamic economic independence[93].

Banking, Riba, and Modern Financial Instruments

Conceptualization of Bank Collateral

Sheikh Gumi conceptualized modern banking certificates as representations of collateral transferred to the debtor (rāhin), serving as underlying assets that could be auctioned in cases of default. He regarded this arrangement as a necessity in the absence of viable alternatives.

Legally, he classified such collateral as *yaḍḍamānah* (liability hand) rather than *yadamānah* (trust hand), implying that compensation becomes obligatory in cases of negligence, while consumption of the collateral by the debtor remains prohibited.

Views on Riba-Related Employment

Employment in interest-based banks is generally prohibited, as it constitutes cooperation in sin and facilitation of ribā, condemned in both Qur'ān and Prophetic traditions

﴿ ...وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ ... ﴾المائدة: ٢..

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (SuratulMa'ida: 2)

[92]- (Gumi, Fatāwā ta Biyu, p. 96)
[93]- (Where I Stand, p. 168).

Jabir Reported that: "Allah's Messenger (ﷺ) cursed the one who accepts usury, the one who gives it, the one who records it and the two witnesses to it, saying, "They are all the same."[94]
Classical jurists permit engagement only under extreme necessity (ḍarūrah), narrowly defined as a situation threatening basic survival, and emphasize that exceptions are temporary, proportionate, and must cease when lawful alternatives exist. General appeals to hardship or public interest cannot override this prohibition, as ribā is intrinsically forbidden (ḥarām li-dhātih), and legal obligations remain constant regardless of location (al-Shāṭibī, Shāfiʿī).
Minority positions allow limited participation under strict conditions: avoiding direct ribā transactions, actively seeking lawful alternatives, and maintaining moral vigilance.
Dr. Ali Muhyiddin al-Qaradaghi states that, as a general rule, a devout Muslim should not engage with interest-based (riba) banks, in accordance with the Prophet's ﷺ saying: "May Allah curse the one who consumes riba, the one who pays it, the scribe, and the witnesses to it; they are all equal." However, if a person cannot find suitable work in their field except in such financial institutions, it is permissible to work there temporarily. This may be done to gain experience not available elsewhere, with the intention of eventually leaving for Islamic institutions or lawful work, applying the acquired knowledge and striving to change their situation as much as possible[95].
Al-Qaradawi argues that riba (interest) is now embedded in the entire economic system, making it impossible for individuals alone to avoid it. True reform requires public awareness and gradual systemic change, rather than individual abstention. Islam allows gradual reform to prevent harm, and Muslims should work sincerely, using permissible means, to develop an economic system aligned with Islamic principles. While some banking activities are halal, others involve riba; a Muslim may engage in them temporarily, performing their duties conscientiously while intending to contribute to long-term reform[96].

Sheikh Gumi issued a controversial fatwa permitting obligatory participation in public-sector institutions, including conventional banks, which he classified as *farḍkifāyah*. For individuals already engaged in such employment, he considered continued participation a form of *farḍʿayn*, justified by public necessity[97].

Sheikh Gumi's Position on Mortgage Financing
Sheikh Gumi did not recognize the presence of riba in mortgage financing. He argued that profits generated from such arrangements were used to pay workers involved in administrative and recovery processes. He further claimed that the Nigerian naira is not a ribāwī commodity, as it is neither gold nor silver, and that riba in currency exists only in an abstract or representational sense (*taṣwīr*), given that money functions as value (*qīmah*).This position, articulated in the early

[94] - (Muslim 1598).
[95] - Al Qaradaghi, Ali Muhyiddin. "Ruling on Working in Interest-Based Banks." alqaradaghi.com, https://alqaradaghi.com/2-حكم-العمل-في-المصارف-الربوية-من-قبل-ال/. Accessed 25 Jan. 2026.

[96] - Al-Qaradawi, Yusuf. FatawaMuʿasira. Cairo: MaktabatWahba, 2000. Page 963
[97] - (Prof. Mansur's Thesis, p. 126).

1970s, was also reflected in his personal practice, as he engaged in mortgage financing through a conventional bank to acquire land and build his house[98].

Conclusion

This paper has reassessed Sheikh Abubakar Gumi's contributions to Islamic economic thought through a qualitative narrative analysis of his writings and legal opinions. His positions on zakat administration, financial regulation, banking, and currency reveal a complex blend of doctrinal commitment and pragmatic engagement with modern economic realities. While some of his views remain controversial, they underscore his attempt to align Islamic legal principles with the socio-economic challenges of his time. Sheikh Gumi's economic thought thus remains a valuable resource for contemporary discussions on Islamic finance, governance, and public ethics.

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[98] - (Where I Stand, p. 199)

Tradition Versus Innovation: A Discourse Analysis of Shaikh Abubakar Gumi's Writings on Syncretism in Contemporary Islamic Practice.

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Abstract
This paper explores the balance between tradition and innovation in contemporary Islamic practice through the writings and sermons of Sheikh Abubakar Mahmud Gumi, a leading Nigerian scholar and reformer. It situates his intellectual legacy within wider Islamic reform movements that strive to preserve orthodoxy while responding to cultural and modern challenges. The study addresses the problem of persistent syncretic practices among Nigerian Muslims, where indigenous beliefs, mystical customs and modern ideologies blend with Islamic rituals, causing confusion between authentic teachings and cultural innovations, a concern Gumi frequently highlighted. Using a qualitative discourse analysis of selected works from 1970 to 1992, the research examines how Sheikh Gumi's language, Qur'anic citations and moral reasoning establish authority, challenge un-Islamic practices and promote reform guided by the Qur'an and Sunnah. Findings show that Gumi's approach is both reformist and contextual: he rejects syncretism and bidah (unwarranted innovations) while supporting cultural and technological adaptations compatible with Islamic law. For him, true tradition continues prophetic guidance, whereas harmful innovation distorts tawḥīd (monotheism). His reform vision centers on education, moral renewal and peaceful persuasion to revive authentic Islam in a diverse society. The paper recommends incorporating discourse analysis into Islamic studies to deepen understanding of how religious language shapes authority, reform and identity in the modern Muslim world.

Keywords: *Tradition, Innovation, Syncretism, Sheikh Abubakar Mahmud Gumi, Discourse Analysis, Islamic Reform and Orthodoxy*.

1.0 Introduction

The tension between tradition and innovation has been one of the most enduring debates in Islamic intellectual history. From the earliest centuries of Islam, scholars and jurists have grappled with how to uphold the sanctity of revealed guidance while engaging the evolving realities of human society. This dilemma has remained particularly significant in regions where Islam has interacted with diverse cultural systems, as seen in sub-Saharan Africa, South Asia and Southeast Asia. In Nigeria, where Islam encountered pre-Islamic traditions and Western modernity, the question of how Muslims can remain faithful to the Qur'an and Sunnah without rejecting indigenous identity has generated intense theological discourse (Nasir 42).

Within this complex religious landscape, Shaikh Abubakar Mahmud Gumi (1992) stands as a towering reformist figure whose writings and sermons consistently addressed the issue of syncretism in Islamic practice. As a jurist, teacher and broadcaster, Gumi emerged in the mid-twentieth century as a leading voice advocating for the purification of Islamic belief from superstitious and cultural innovations (*bid'ah*). His reformist orientation was deeply influenced by the intellectual legacy of Usman Dan Fodio and the Sokoto Jihad movement which had sought to purify Islam in the nineteenth century from the influence of pagan rituals and un-Islamic customs (Last 75). Like Dan Fodio, Gumi believed that Islam must be practiced in its authentic form as revealed to the Prophet (peace be upon him), untainted by local distortions.

Syncretism, in this context, refers to the blending of Islamic teachings with indigenous African spiritual practices, such as the use of charms, veneration of ancestors, invocation of saints, or participation in ritual dances believed to attract spiritual power (Loimeier 119). These practices, though deeply rooted in local traditions, have often been criticized by reformist scholars for contradicting tawḥīd, the Islamic doctrine of the oneness of God. For instance, Gumi consistently condemned the practice of wearing amulets or visiting soothsayers, arguing that such actions signify reliance on other powers besides Allah. In his treatise *al-Tahdhīr min al-Bida' wa al-Khurāfāt* ("Warning Against Innovations and Superstitions"), he writes, "When Muslims turn to charms, graves, or spirits for help, they abandon the essence of faith which is reliance solely on Allah" (Gumi 27).

This tension between inherited traditions and the demand for religious purity is not unique to Nigeria but resonates with the broader Islamic world. Similar reformist movements, such as the *Wahhabi* revival in Arabia, the *Salafi* trend in Egypt and the *Izala* movement in West Africa, have shared the concern that cultural accretions often dilute Islamic authenticity (Kane 83). However, while some reformists adopted rigid or even confrontational methods, Gumi's approach reflected moderation. He distinguished between practices that directly contradict Islamic monotheism and those that merely reflect harmless cultural expression. For example, he did not oppose the use of local languages in preaching or traditional dress, provided they did not violate Sharia principles (Kukah 104).

The debate between tradition and innovation also extends to contemporary issues such as education, technology and social reform. While many conservative scholars once viewed Western-style education as a corrupting innovation, Gumi championed its integration with Islamic scholarship. He established educational institutions that blended Qur'anic and modern curricula, arguing that knowledge, regardless of its origin, is beneficial if it serves Islamic objectives (Abubakar 66). This perspective demonstrates that Gumi's concept of reform was not anti-modern but rather sought to guide modernity within Islamic moral frameworks.

Despite his immense influence, academic studies have often treated Gumi's reformist discourse primarily as a political or ideological movement rather than as a rich field of linguistic and theological inquiry. There remains a gap in scholarship concerning how his use of language, through sermons, radio broadcasts and written texts, constructs authority, defines deviance and negotiates cultural plurality. A discourse analysis of Gumi's writings provides a nuanced lens

for understanding how his theology of reform operates linguistically and socially to challenge syncretism while maintaining community cohesion.

This paper therefore aims to analyze Shaikh Abubakar Mahmud Gumi's writings and sermons on syncretism through the framework of discourse analysis. It explores how his rhetoric positions Islamic orthodoxy against innovation constructs religious authority and mediates the tension between faith and culture in Nigeria's plural religious landscape. By examining his language, arguments and moral tone, the study seeks to illuminate how Gumi's reformist discourse contributes to the broader understanding of tradition and innovation in contemporary Islamic thought.

2.0 Conceptual Framework

The concepts of tradition (sunnah) and innovation (bid'ah) are central to understanding the writings of Sheikh Abubakar Mahmud Gumi on syncretism in Islamic practice. In his works, he often emphasizes that true Islam is built upon the guidance of the Qur'an and the Sunnah of Prophet Muhammad (peace be upon him). Anything that goes beyond these two authentic sources, especially in matters of worship, must be carefully examined to ensure it does not contradict the principles of *tawḥīd* (the oneness of Allah).

Sheikh Gumi believed that many of the challenges facing Muslims in Nigeria and across the world today stem from the confusion between what is part of Islamic tradition and what is a cultural addition. This conceptual framework therefore explains how Islam defines tradition and innovation, and how these ideas shape Gumi's reformist message.

2.1 Understanding Tradition in Islamic Thought

In Islamic understanding, tradition refers to the pure teachings and practices that were established by Prophet Muhammad (peace be upon him) and continued by his Companions (Ṣaḥābah). These include the acts of worship, moral conduct, and ways of life that reflect obedience to Allah. The Prophet said,

> Whoever revives my Sunnah has loved me, and whoever loves me will be with me in Paradise. (al-Tirmidhī, 2678)

This hadith shows that following the prophetic tradition is an act of love and faithfulness. Tradition in Islam is not about blind imitation, but about preserving the authentic message that was revealed through divine guidance.

Sheikh Abubakar Mahmud Gumi viewed the Islamic tradition as a living system that guides every generation. He believed that Muslims should stay connected to the Qur'an and Sunnah, while also understanding how to apply them in their time. For him, tradition was not something old or outdated; it was the foundation of renewal and progress. Gumi often reminded his followers that Islam encourages knowledge, reflection, and adaptation within the limits of Shari'ah.

He wrote that,

> A Muslim who holds firmly to the Qur'an and the Sunnah cannot be lost, even if the world around him changes." (Gumi, al-Manār al-Ḥadīth, 1970)

Thus, tradition in Islamic thought represents the continuity of divine guidance through generations, preserved by scholars and practiced by believers in all walks of life.

2.2 The Concept of Innovation (Bid'ah) in Islam

The term *bid'ah* literally means "a new thing" or "an innovation." In Islamic law, it refers to any belief or practice introduced into the religion that has no basis in the Qur'an or Sunnah. The Prophet (peace be upon him) warned against this by saying:

> Whoever introduces into this affair of ours (Islam) something that does not belong to it, it is rejected (Sahih al-Bukhari, 2697; Sahih Muslim, 1718)

This means that any act of worship or religious belief that was not practiced or approved by the Prophet and his Companions is considered unacceptable. *Sheikh Abubakar Mahmud Gumi* strongly upheld this principle. He argued that innovation in religion is one of the root causes of division and weakness among Muslims. In his sermons, he often explained that bid'ah starts small through cultural customs or superstitions but gradually grows to distort the meaning of true Islam.

However, Gumi also made a distinction between religious innovation and worldly innovation. He accepted modern inventions, such as technology and education, as part of human development, not as bid'ah. As long as such innovations do not contradict Islamic teachings or promote sinful behavior, they can be used for the benefit of the *ummah*. He stated that Muslims should not reject progress, but should ensure that every advancement is guided by Islamic ethics and values.

This balanced understanding of innovation reflects the wisdom of the Prophet's Companions, who adopted new methods for spreading Islam without altering its core message. As the Caliph 'Umar ibn al-Khaṭṭāb once said regarding the nightly prayers of Ramadan,

> What a good innovation (ni'mat al-bid'ah hādhihi) this is. (Sahih al-Bukhari, 2010)

This shows that not every new thing is forbidden; only those that change the religion are rejected. Sheikh Gumi applied this same reasoning in his reformist mission rejecting un-Islamic practices while welcoming beneficial progress.

3.0 Sheikh Abubakar Mahmud Gumi: Life and Intellectual Context

Sheikh Abubakar Mahmud Gumi (1924–1992) was one of the Nigeria's respected Islamic scholars, reformer, and jurist. His life and works greatly influenced Islamic thought and practice in West Africa, especially in the 20th century.

He dedicated his life to purifying Islam from un-Islamic practices and encouraging Muslims to follow the Qur'an and Sunnah in all aspects of life. To understand his message about tradition and innovation, it is important to know his background, education, and the environment in which he lived and worked.

3.1 Historical Background and Early Life

Sheikh Abubakar Mahmud Gumi was born in Gumi town presently in Zamfara State, Northern Nigeria, in 1924. He grew up in a time when Islam in Nigeria was mixed with many local customs and traditions. During the early 20th century, colonial influence and traditional beliefs affected the way many Muslims practiced their religion. This made the young Gumi aware of the need for reform and renewal in Islamic understanding.

He memorized the Qur'an at an early age and was trained in Arabic, Islamic jurisprudence (fiqh), and Hadith under local scholars. His father was also a religious teacher, which helped him develop a strong foundation in Islamic knowledge. Like many scholars of his time, Gumi believed that education was the key to reviving true Islam. The Prophet (peace be upon him) said:

> *The best of you are those who learn the Qur'an and teach it." (Sahih al-Bukhari, Hadith 5027)*

This saying inspired Gumi throughout his life, guiding his mission to educate Muslims and spread authentic knowledge.

3.2 Educational and Religious Influences

Sheikh Gumi's deep learning continued at the School for Arabic Studies in Kano, and later at Khadimul Islam College in Sudan and al-Azhar University in Cairo, Egypt, one of the world's oldest centers of Islamic scholarship. These experiences exposed him to both traditional Islamic learning and modern intellectual discussions within the Muslim world.

While studying, he encountered reformist ideas inspired by great scholars such as Ibn Taymiyyah, Muhammad ibn 'Abd al-Wahhab, and Jamal al-Din al-Afghani, who called for returning to the Qur'an and Sunnah and rejecting innovations that were added to religion. These influences shaped Gumi's own reformist approach. He often quoted the verse:

> *And hold firmly to the rope of Allah all together and do not become divided. (Qur'an 3:103)*

He saw this verse as a call for unity based on pure faith and authentic Islamic teachings, free from superstitions and cultural distortions.

During his years in Egypt, Gumi also observed how Muslim societies were adapting to modern education and governance. He admired the discipline of scholars who were able to balance tradition with modern life, which later became a theme in his own writings and sermons.

3.3 Gumi's Reformist Mission and Major Writings

When *Sheikh Abubakar Mahmud Gumi* returned to Nigeria, he began to teach and preach actively. He became a Grand Qadi (Chief Judge) in Northern Nigeria and later served as a religious adviser to several leaders, using his position to promote Islamic education, justice, and reform.

His mission focused on cleansing Islamic practice of innovations (bid'ah) and encouraging Muslims to follow authentic traditions. He emphasized that Islam should be practiced as the Prophet (peace be upon him) taught, without mixing it with local superstitions or practices

borrowed from non-Islamic cultures. Gumi participated in founding the Society for the Removal of Innovation and Reinstatement of Tradition (Jama'atu Izalat al-Bid'ah wa Iqamatus-Sunnah), which became one of the strongest reformist movements in Nigeria.

Among his major writings are: al-Manār al-Ḥadīth (1970) a collection of sermons and reflections on Hadith, stressing the importance of following the Prophet's teachings.

Riyāḍ al-Ṣāliḥīn: Commentary and Interpretation (1987) an explanatory work that encourages Muslims to apply the moral and spiritual lessons of the Hadith in everyday life.

In his writings, Gumi often reminded Muslims of the Prophet's warning:

> *Beware of newly invented matters, for every innovation is misguidance. (Sunan Abu Dawud, Hadith 4607)*

He saw his work as a continuation of the Prophet's mission to call people back to the straight path (*ṣirāṭ al-mustaqīm*) through knowledge, discipline, and moral integrity.

3.4 Context of Islamic Reform in Northern Nigeria

To fully understand Sheikh Gumi's message, we must consider the religious and social conditions of Northern Nigeria in his time. The region had a rich Islamic history dating back to Usman dan Fodio's Sokoto Caliphate in the early 19th century. However, by the mid-20th century, colonialism, Western education, and cultural practices had weakened the influence of Islamic scholarship in many communities.

Many Muslims began combining Islamic rituals with traditional African beliefs—a situation known as syncretism. Practices such as seeking help from soothsayers, wearing charms for protection, and performing rituals not found in the Qur'an became widespread. Sheikh Gumi viewed these as dangerous deviations from true Islam. He frequently quoted the verse:

> *If you obey most of those upon the earth, they will mislead you from the way of Allah. (Qur'an 6:116)*

In response, Gumi launched a peaceful reform movement through teaching, radio programs, and sermons. He promoted Islamic schools, encouraged literacy in Arabic, and urged Muslims to abandon harmful customs while embracing useful modern advancements like printing, broadcasting, and medicine.

His balanced reform message helped reshape Islamic consciousness in Nigeria and across West Africa. Today, many Islamic scholars, preachers, and institutions in Nigeria trace their reformist roots to Sheikh Abubakar Mahmud Gumi's teachings. His legacy remains a symbol of courage, knowledge, and devotion to Allah's cause.

4.0 Core Themes in Gumi's Writings on Syncretism

The writings and sermons of Sheikh Abubakar Mahmud Gumi focus on protecting Islam from beliefs and customs that mix truth with falsehood. He believed that when Muslims combine Islamic teachings with traditional or cultural practices that have no basis in the Qur'an or Sunnah,

they weaken the true message of Islam. This mixture, known as syncretism, was one of the main problems he fought against throughout his life.

In his works, Sheikh Gumi identified three major areas where Muslims must stay alert: avoiding false traditions, keeping worship pure, and understanding how to accept modern progress without compromising the religion.

4.1 Critique of Traditional Practices and Cultural Blends

Sheikh Abubakar Mahmud Gumi often warned against mixing Islam with local customs that contradict the teachings of Allah and His Messenger (peace be upon him). In many Nigerian Muslim communities, people had adopted practices such as consulting fortune-tellers, wearing charms (talisman), offering sacrifices to ancestors, or performing rituals believed to bring protection or luck. Gumi considered all of these practices forms of shirk (associating partners with Allah).

He reminded Muslims of the clear words of Allah:

> *And most of them believe not in Allah except that they associate others with Him. (Qur'an 12:106)*

Gumi explained that many people think they are worshipping Allah, yet they still depend on other powers besides Him. In his book al-Manār al-Ḥadīth, he described how some Muslims say "*Bismillah*" but still carry charms for safety. He said this shows weak faith, because only Allah can protect.

He also criticized some cultural festivals and practices that include un-Islamic songs, dancing, or beliefs in spirits. While he respected culture as part of human identity, he believed that culture must never override Islam. He followed the Prophet's teaching:

> *He is not one of us who calls for tribalism, or fights for tribalism, or dies for tribalism. (Sunan Abu Dawud, Hadith 5119)*

This shows that Islam comes before tribal or cultural loyalty. Gumi encouraged Muslims to keep the parts of culture that agree with Islam such as hospitality, respect, and modesty but to reject anything that leads to sin or superstition.

4.2 Defense of Scriptural Purity in Worship

Another major theme in Sheikh Gumi's writings is his strong defense of pure worship based on the Qur'an and Sunnah. He often said that true worship must follow the way of the Prophet Muhammad (peace be upon him) and his Companions, without adding or removing anything.

He frequently quoted the Prophet's saying:

> *Whoever introduces into this matter of ours something that is not part of it, it will be rejected. (Sahih al-Bukhari, Hadith 2697)*

For Sheikh Gumi, this Hadith was a guiding principle. He taught that even small innovations in worship such as adding new prayers, celebrating unapproved religious days, or using charms with Qur'anic verses for protection are not acceptable if the Prophet never practiced or taught them.

He explained that the Prophet Muhammad (peace be upon him) left the religion complete and perfect, as Allah says:

> This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion. (Qur'an 5:3)

Therefore, no one has the right to add new forms of worship or change what has already been established. Gumi's defense of scriptural purity aimed to protect the faith from slow changes that could lead to misguidance.

However, he did not promote harshness or division. Instead, he encouraged education, preaching, and dialogue to correct wrong practices. His goal was not to condemn people but to bring them back to the path of truth with wisdom, following the Qur'anic instruction:

> Invite to the way of your Lord with wisdom and good preaching, and argue with them in a way that is best. (Qur'an 16:125)

4.3 Views on Modernity and Religious Reform

Sheikh Abubakar Mahmud Gumi lived at a time when Muslims were facing many changes due to colonial influence, Western education, and modernization. While he opposed innovations in religion, he did not reject modern progress. He believed that Islam encourages knowledge, science, and development as long as these are used in the right way.

He explained that using new technologies like radio, television, and printing to spread Islam is not bid'ah because these are tools, not acts of worship. He often quoted the Prophet's saying:

> *Wisdom is the lost property of the believer; wherever he finds it, he is more worthy of it. (Sunan al-Tirmidhi, Hadith 2687*)

This means Muslims should use beneficial inventions and ideas, as long as they are guided by Islamic values. Gumi used modern media to preach, teach Qur'an, and correct false beliefs showing that Islam is a living religion that can guide every generation.

In his view, religious reform (islāḥ) means returning to the Qur'an and Sunnah, not imitating foreign cultures or blindly following ancestors. He encouraged Muslims to seek knowledge, practice sincerity, and build moral societies based on justice and faith. He said that Islam is complete and timeless, and can lead the modern world if Muslims remain faithful to its foundations.

5.0 Discussion

The ideas of Sheikh Abubakar Mahmud Gumi reflect a deep struggle that many Muslim societies face today how to remain true to Islamic teachings while dealing with cultural traditions and

modern changes. His writings and sermons reveal a lifelong effort to protect Islam from misguidance and to help Muslims understand their faith with clarity and knowledge.

Through his call for reform (islāḥ), Gumi became a strong voice for religious renewal in Nigeria. Yet, his teachings also created debates, especially among those who believed that traditional Islamic practices could coexist with cultural values.

5.1 Tensions Between Tradition and Reform in Gumi's Thought

Sheikh Gumi's message often created tension between traditionalists and reformists. Traditional scholars and Sufi leaders in Northern Nigeria valued spiritual practices such as dhikr (remembrance of Allah), mawlid (celebration of the Prophets birth), and visiting the graves of saints for blessings. They believed these acts strengthened love for the Prophet (peace be upon him) and connection to Allah.

However, Gumi viewed some of these practices as innovations (bid'ah) and warned that they could lead Muslims away from the Prophet's true example. He reminded people of the Hadith:

> *The most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad. The worst of affairs are those newly introduced, and every innovation is misguidance. (Sunan an-Nasai, Hadith 1578)*

Gumi's strong opposition to un-Islamic customs caused division between reformists who supported him and others who saw his approach as too strict. Some accused him of rejecting the cultural identity of Northern Muslims, while he saw himself as defending Islam's purity.

Despite this tension, Gumi's goal was not to attack individuals but to correct misunderstanding. He believed that Muslims must choose the Qur'an and Sunnah over inherited customs, no matter how deeply rooted they are. As Allah commands:

> *When it is said to them: Follow what Allah has revealed, they say: Nay! We shall follow what we found our fathers following. (Qur'an 2:170)*

To Gumi, real reform meant courageously questioning practices that had no proof from revelation, even if they were socially accepted. This approach helped many young Muslims begin to think critically about religion, tradition, and obedience to Allah.

5.2 Implications for Contemporary Islamic Discourse in Nigeria

The influence of Sheikh Abubakar Mahmud Gumi can still be seen in modern Islamic discussions across Nigeria. His teachings laid the foundation for the *Salaf*i movement and inspired the creation of groups such as Jama'atu Izalatil Bid'ah wa Iqamatis Sunnah (*Izala*), meaning ""The Society for the Removal of Innovation and the Establishment of the Sunnah"."

This movement continues to emphasize the importance of returning to the pure sources of Islam the Qur'an and the authentic Sunnah and rejecting innovations. Many of today's preachers and Islamic scholars in Nigeria build on Gumi's legacy, teaching that faith must be based on evidence, not blind imitation.

At the same time, Gumi's ideas also encouraged Muslims to seek modern education, learn about science and governance, and participate actively in society. He believed that Islam provides guidance for every aspect of life and can harmonize with progress if the foundation remains sincere faith.His approach has influenced how mosques, schools, and Islamic organizations teach religion balancing knowledge of revelation with understanding of the modern world. However, his followers must continue to avoid harshness or division when teaching others. As the Qur'an says:

> *It is by mercy from Allah that you were lenient with them. If you had been rude in speech or harsh in heart, they would have disbanded from about you. (Qur'an 3:159)*

Thus, Gumi's ideas remain vital for promoting unity and knowledge, not conflict.

5.3 Relevance of Gumi's Ideas in Modern Islamic Scholarship

In today's world, Muslims still face the same challenges that Sheikh Gumi addressed how to practice Islam correctly in a changing environment. His emphasis on authentic sources, rational understanding, and educational reform continues to guide scholars and students.Modern Islamic scholarship can learn from his balance between faithfulness to tradition and adaptation to reality. Gumi's writings encourage Muslims to ask: Are our practices supported by the Qur'an and Sunnah? and Do they lead us closer to Allah or further away?

His life also shows that reform must begin with knowledge and sincerity. He often quoted the Hadith:

> *Whoever Allah wants good for, He gives him understanding of the religion. (Sahih al-Bukhari, Hadith 71)*

This means that real progress for the Ummah comes not from copying others but from reviving the true knowledge of Islam. In an age of confusion, where cultural, political, and social influences mix with faith, Gumi's call for purity, understanding, and wisdom remains relevant.

Therefore, his legacy serves as a reminder that Islam can face modern challenges without losing its divine roots if Muslims return to the Qur'an and the Sunnah as the Prophet (peace be upon him) commanded.

6.0 Conclusion

The writings and teachings of Sheikh Abubakar Mahmud Gumi represent one of the most important efforts to revive pure Islamic understanding in modern West Africa. His central concern was how to protect the authentic message of Islam from being mixed with cultural practices that have no support from the Qur'an and Sunnah.Through his books, radio programs, and public lectures, Sheikh Gumi reminded Muslims that Islam is a complete way of life, perfect and sufficient for all times. He urged believers to return to the original teachings of the Prophet Muhammad (peace be upon him), emphasizing that any innovation in religion leads to misguidance.

His message also balanced religious faithfulness with modern progress. While he rejected religious innovations, he accepted scientific and social developments that could help the Muslim community, as long as they did not contradict Islamic values.

In a society where traditional beliefs, colonial influence, and modern ideas were competing, Gumi became a voice of clarity calling Muslims to purify their worship and renew their understanding through knowledge. His reformist mission has influenced generations of scholars and continues to shape Islamic movements across Nigeria and beyond.In the end, Sheikh Gumi's life and writings remind us of the verse:

> *Indeed, Allah will not change the condition of a people until they change what is in themselves. (Qur'an 13:11)*

True reform, therefore, begins from within through sincerity, learning, and obedience to Allah's guidance.

7.0 Recommendations

Based on the study of Sheikh Abubakar Mahmud Gumi's thought and writings, the following recommendations are made for the Muslim community, scholars, and policymakers:

1. Strengthen Qur'anic and Hadith Education

Muslims should prioritize authentic Islamic education in schools, mosques, and families. The Qur'an and Hadith must be taught clearly so that people can distinguish between Islamic teachings and cultural customs. As the Prophet (peace be upon him) said:

> The best among you are those who learn the Qur'an and teach it. (Sahih al-Bukhari, Hadith 5027)

2. Encourage Balanced Religious Reform

Religious reform (islāḥ) should be done with wisdom and kindness, not through condemnation or division. Preachers and teachers should follow the Qur'anic command:

> Invite to the way of your Lord with wisdom and good preaching. (Qur'an 16:125)

This approach will promote unity and understanding among Muslims, even when addressing wrong practices.

3. Promote Research on Islamic Thought in Nigeria

Universities, Islamic centers, and scholars should continue studying Gumi's works to better understand the evolution of Islamic reform in Nigeria. His writings can guide future scholars in balancing faith with social change.

4. Use Modern Tools for Islamic Education

Sheikh Gumi himself used radio and public lectures to spread Islamic teachings. Today, Muslims can use television, social media, and digital platforms to teach authentic Islam. These tools should be used responsibly to promote truth, good character, and understanding.

5. Strengthen Dialogue between Scholars and Communities

Islamic leaders should maintain open discussions with local communities to correct wrong practices gently and educate people about authentic worship. Dialogue and cooperation will help reduce divisions and strengthen the unity of the Ummah.

6. Encourage Moral and Spiritual Reform

Every Muslim should renew his or her relationship with Allah through sincerity, prayer, and moral conduct. As the Prophet (peace be upon him) said:

> Verily, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds. (Sahih Muslim, Hadith 2564)

When hearts are purified, the society will also reform itself.

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The Economic Thought of Shaykh Abubakar Gumi: Principles, Perspectives, and Implications for Contemporary Islamic Finance in Nigeria.

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Abstract
This study examines the economic thought of Shaykh Abubakar Gumi, a prominent Nigerian Islamic scholar, with a focus on its principles, perspectives, and relevance to contemporary Islamic finance and economic development in Nigeria. Shaykh Gumi's teachings, deeply rooted in the Qur'an and Sunnah, emphasized ethical conduct, social justice, equitable wealth distribution, and the prohibition of usury, providing a moral and legal framework for economic activities. Using a qualitative research approach, the study relies on content analysis of Gumi's sermons, writings, speeches, and relevant secondary literature to extract key economic concepts and evaluate their application in modern financial systems. The findings reveal that Gumi's economic thought aligns closely with core *Maqasid al-Shari'ah* objectives, promoting socio-economic welfare, community-oriented wealth circulation, and financial inclusion. Moreover, his emphasis on accountability, transparency, and moral responsibility offers practical guidance for the structuring of Islamic financial system, corporate governance, and poverty alleviation strategies. The study contributes to the literature by contextualizing Shaykh Gumi's economic principles within Nigeria's socio-economic and financial landscape, highlighting their potential to inform policy-making, ethical banking, and sustainable development. It also underscores the importance of integrating indigenous Islamic scholarship into contemporary economic discourse, bridging traditional religious guidance with modern financial challenges. Overall, the research provides a nuanced understanding of how Shaykh Gumi's economic thought can inspire ethical and socially responsible economic practices in Nigeria and beyond.

Keywords: Economics, Thought, Principles, Perspectives, Implications Islamic finance.

1. Introduction

Shaykh Abubakar Mahmud Gumi (1924–1992) remains a seminal figure in Nigerian Islamic scholarship, widely recognized for his religious leadership, reformist initiatives, and socio-ethical teachings. While his contributions to Islamic jurisprudence and social reform have been well documented, his economic perspectivesrooted in ethical conduct, social equity, and Islamic principleshave received limited scholarly attention. Existing literature on Nigerian Islamic scholarship tends to focus predominantly on Gumi's religious reforms and political engagement, leaving a notable gap regarding his economic thought and its potential implications for contemporary financial practices (Olajuwon et al., 2025).

Islamic economic principles emphasize social justice, equitable wealth distribution, and financial inclusion, offering an alternative to conventional interest-based systems that have often been criticized for exacerbating inequality and exclusion in developing economies. Recent studies underscore the capacity of Islamic finance and social finance instruments to enhance inclusion, promote sustainable development, and address socio-economic challenges within Nigeria (Usman et al., 2024). These studies highlight the role of Islamic social finance mechanisms in fostering economic empowerment and sustainability, yet the integration of indigenous Islamic intellectual heritage, particularly the economic insights of seminal scholars like Shaykh Gumi, into modern frameworks remains limited. This gap indicates a broader challenge in aligning historical Islamic economic principles with contemporary banking practices, ethical finance, and policy-making.

This study therefore seeks to address this lacuna by examining the economic thought of Shaykh Abubakar Gumi, with objectives to identify and analyze the core economic principles he advocated, to assess their alignment with Maqasid al-Shari'ah, the higher objectives of Islamic law that prioritize welfare and justice, and to examine their relevance for contemporary Islamic finance and ethical banking practices in Nigeria. The guiding research questions are: What is the core economic ideologies of Shaykh Gumi, and how can these inform ethical banking, enhance financial inclusion, and contribute to socio-economic development in Nigeria?

The intersection of Islamic finance and indigenous economic thought has received growing attention in recent years, particularly in Nigeria, a country with a substantial Muslim population (Adebayo, 2023). At the forefront of this discourse is Shaykh Gumi, whose economic ideas, grounded in Islamic ethics, offer critical insights for the evolution of contemporary Islamic finance in the country (Khalid, 2024). According to Ahmad (2023), Gumi emphasized fairness, justice, and social welfare, while his perspectives on wealth distribution, zakat, and Islamic financial ethics provide practical guidance for Nigeria's developing Islamic finance sector (Omar, 2025). By situating Gumi's economic ideas within modern Islamic finance debates, this study bridges traditional Islamic thought with practical application, offering a framework for scholars, policymakers, and financial institutions committed to promoting ethical, socially responsible, and Shari'ah-compliant economic practices in Nigeria.

2. Review of Related Literature

2.1 Shaykh Abubakar Gumi: Life and Intellectual Legacy

Shaykh Abubakar Mahmud Gumi (1924–1992) occupies a prominent place in Nigerian Islamic intellectual history as both a jurist and teacher whose influence extended across religious, social, and educational spheres. Born in the then Sokoto Province, Nigeria, and trained in both

traditional Islamic sciences and colonial educational institutions, Gumi combined rigorous Islamic scholarship with active engagement in socio-religious reform, positioning himself as a central authority in the interpretation of *Shari'ah* within the Northern Nigerian context. His roles included serving as Grand Khadi of the Northern Region and engaging in public debates that challenged syncretic practices within Sufi brotherhoods, advocating instead for a *back-to-sources* approach rooted in Qur'anic and prophetic teachings. This blend of educational breadth and reformist zeal helped solidify his legacy as a leading voice in Islamic scholarship in Nigeria and inspired subsequent generations of ulama, including his son and other scholars influenced by his teachings. Gumi's intellectual legacy extends beyond theology into broader societal concerns, including ethical conduct, community welfare, and moral leadership—topics that, while not always framed explicitly as "economic thought," carry deep implications for economic ethics and socio-economic justice within an Islamic paradigm. His emphasis on ethical responsibility, social reform, and adherence to Shari'ah principles creates fertile ground for examining how his ideas might inform contemporary Islamic economic discourse in Nigeria.

2.2 Gumi's Unique Interpretation of Ribā in His Tafsīr

A clear illustration of Shaykh Abubakar Mahmoud Gumi's distinctive economic reasoning appears in his *tafsīr* when commenting on the legal prohibition of ribā (Q. 2:275–279). In contrast to the dominant juristic and Salafi position that extends ribā to all forms of money through analogy (*qiyās*), Gumi explicitly restricts ribā to specific monetary forms mentioned or implied in the classical context. He states:

«وَ لَايَكُونُفِيالْفُلُوسِ الرِّبَاإِنَّمَايَكُونُفِيالدِّينَارِ وَ الدِّرْهَمِ،»

> *"Ribā applies only to the dinar and the dirham, and it does not apply to fulūs."* (Gumi, *Tafsīr*, n.d.)

This statement is significant because it reflects Gumi's view that the Qur'anic prohibition of ribā is textually and historically linked to gold- and silver-based money, rather than automatically applicable to all later forms of currency. By distinguishing *dīnār* and *dirham* from *fulūs* (token or fiat-like money), Gumi adopts a contextual and historical grounded reading of the ribā verses that departs from both classical consensus (*jumhūr al-fuqahāʾ*) and mainstream Salafi interpretations. Importantly, Gumi does not present this position as a wholesale validation of modern interest-based banking. In his *tafsīr*, he repeatedly emphasizes that economic transaction seven when not classified as ribā in the strict technical senseremain subject to overarching Islamic ethical principles such as justice (*ʿadl*), avoidance of oppression (*ẓulm*), and protection of the weak. Thus, his interpretation reflects a normative-ethical concern, not a purely legalistic relaxation of ribā prohibitions. This direct quotation demonstrates that Gumi's economic thought is not merely inferred from general ethical teachings but is grounded in explicit, textually stated positions. It also confirms that his approach represents an independent interpretive stance, shaped by socio-economic realities and methodological reasoning, rather than a simple reproduction of standard Salafi doctrine.

2.3 Shaykh Abubakar Gumi's Economic Thought in *Qiyam fī al-Iqtiṣād al-Muʿāṣirwa al-Taʿāmulmaʿa al-Bunūk*

Shaykh Abubakar Mahmoud Gumi's economic thought, as articulated in *Qiyam fī al-Iqtiṣād al-Muʿāṣirwa al-Taʿāmulmaʿa al-Bunūk*, presents a values-oriented Islamic critique of contemporary economic systems and banking practices (Gumi, n.d.). Central to his argument is the assertion that economic activity is not morally neutral but must be firmly grounded in Islamic ethical values derived from the Qur'an and Sunnah. Gumi maintains that many of the structural problems in modern economies such as inequality, exploitation, and moral decay system from the separation of economic practice from divine guidance and ethical accountability (Gumi, n.d.).A foundational element of Gumi's economic thought is the primacy of ethical values (*qiyam*) over material gain. He emphasizes that wealth in Islam is a trust (*amānah*) bestowed by Allah and must be acquired and utilized in ways that promote justice (ʿ*adl*), social balance, and collective welfare (*maṣlaḥah*). Gumi criticizes excessive materialism and unrestrained capitalism for encouraging greed, concentration of wealth, and social injustice, arguing that economic success in Islam should be evaluated by moral and social outcomes rather than profit maximization alone (Gumi, n.d.).
In addressing banking and financial dealings, Gumi strongly condemns *ribā* (interest), identifying it as a fundamental source of injustice and exploitation in conventional financial systems. He argues that interest-based transactions unfairly burden the poor, distort productive economic activity, and undermine social solidarity (Gumi, n.d.). At the same time, Gumi demonstrates a pragmatic awareness of socio-economic realities, particularly in Muslim societies where alternatives to conventional banking may be limited. While rejecting *ribā* on ethical and religious grounds, he calls for gradual reform and the development of Shari'ah-compliant financial institutions rather than abrupt disengagement that could harm economic stability (Gumi, n.d.).Gumi also places strong emphasis on social responsibility and wealth redistribution. He highlights Islamic economic instruments such as *zakāh*, *ṣadaqah*, and *waqf* as institutional mechanisms designed to alleviate poverty, reduce inequality, and empower marginalized communities. According to Gumi, these instruments are not optional acts of charity but core components of an Islamic economic order aimed at preserving human dignity and social cohesion (Gumi, n.d.).

Furthermore, Gumi underscores the role of intent (*niyyah*) and accountability (*ḥisāb*) in economic behavior. He argues that individuals and institutions are morally accountable to Allah for their economic decisions, thereby embedding economic conduct within an eschatological and ethical framework that transcends secular cost–benefit analysis (Gumi, n.d.). This moral accountability distinguishes his approach from conventional economic theories that prioritize efficiency without ethical evaluation.From the above discussion, Gumi's economic thought represents a normative and values-based Islamic economic vision that anticipates contemporary discourses on *Maqasid al-Shari'ah*, ethical finance, and socially responsible banking. His work calls for an economic system that harmonizes material development with moral integrity and social justice, making it highly relevant to modern debates on Islamic finance and ethical governance.

2.4 Shaykh Abubakar Gumi's Scope of Economic Thought and Avoiding Overgeneralization
While Gumi's economic thought is firmly rooted in broader Islamic ethical teachings, this study is careful to distinguish between Gumi's explicit positions as articulated in *Qiyam fī al-Iqtiṣād al-Muʿāṣirwa al-Taʿāmulmaʿa al-Bunūk* and more ***general Salafi jurisprudential orientations***. Gumi's

analysis of economic life does not merely rest on abstract moral reasoning; rather, it engages directly with specific economic practices, particularly interest-based banking (*ribā*) and modern financial institutions, which he addresses explicitly and critically (Gumi, n.d.).Unlike a generalized Salafi rejection of interest grounded solely in textual prohibition, Gumi advances a normative-economic critique of *ribā* that emphasizes its social consequences, including exploitation, wealth concentration, and the erosion of communal solidarity. His discussion of banking goes beyond doctrinal prohibition by acknowledging the structural realities of contemporary financial systems, especially in Muslim societies where Islamic banking alternatives were historically absent or underdeveloped. This pragmatic recognition distinguishes Gumi's thought from more rigid Salafi positions that call for total disengagement without transitional considerations.

Furthermore, the paper does not attribute to Gumi positions he does not explicitly articulate. Where economic principles are inferred from his ethical framework such as wealth as *amānah* or the role of redistribution through *zakāh*these inferences are grounded in clear thematic continuity within his writings, rather than assumed doctrinal alignment. The analysis therefore treats these principles as extensions of his ethical reasoning, not as formal economic doctrines. By differentiating explicit textual positions (e.g., prohibition of *ribā*, critique of conventional banking, emphasis on moral accountability) from analytical interpretations, the study avoids conflating Gumi's views with standard Salafi economic positions. This distinction ensures that Gumi's contribution is understood as a contextually grounded, reform-oriented Islamic economic vision, rather than a mere reproduction of Salafi legal orthodoxy.

2.5 Principles of Islamic Economic System

Principles of Islamic economics is a set of foundational norms and values derived from the Qur'an, Sunnah, and Islamic legal theory that guide economic behavior toward ethical, just, and socially beneficial outcomes; these principles emphasize that economic activity should serve human welfare while reflecting submission to God (*tawḥīd*), equitable wealth distribution, prohibition of exploitative practices such as *ribā* (usury), maysar (gambling) and excessive uncertainty (*gharar*), encouragement of risk-sharing and fair contracts, and the use of mechanisms like *zakāh* and *waqf* to promote socio-economic balance and justice such as distributive justice, freedom of trade, and brotherhood rather than mere profit maximization, thereby creating a holistic economic order that balances material needs with spiritual and communal responsibilities. (ejournal.stai-tbh.ac.id)

2.6 Contemporary Islamic Finance in Nigeria

Islamic finance in Nigeria has grown steadily as part of efforts to provide *Shari'ah-compliant* alternatives to conventional financial services and address widespread financial exclusion. Islamic banking products, takaful insurance, and social finance instruments such as waqf and zakat present opportunities for fostering financial inclusion and socio-economic development when effectively aligned with ethical and regulatory frameworks. (Auwal, 2023) Despite this growth, challenges persist, including regulatory capacity, standardization of *Shari'ah* compliance, public awareness, and integration of indigenous ethical frameworks into mainstream financial practice. Critics also point to gaps between theoretical commitments to ethical finance and the operational realities of Islamic financial institutions, particularly where

Shari'ah non-compliance or public mistrust undermines growth. These challenges underscore the relevance of exploring how indigenous intellectual contributions like those of Shaykh Gumi might inform more contextually grounded approaches to ethical finance and socio-economic inclusion in Nigeria. (Abiodun, 2023)

2.7Theoretical Underpinning

This study is anchored on a combination of Maqasid al-Shari'ah, Stakeholder Theory, and Ethical Finance Theory, providing a comprehensive framework for analyzing the economic thought of Shaykh Abubakar Gumi within the Nigerian context. Maqasid al-Shari'ah emphasizes the higher objectives of Islamic law, including the preservation of wealth, welfare, justice, and social equity, offering a normative lens to evaluate ethical and distributive aspects of economic practices (Abdullah & Hussin, 2024; Al-Saqaf, 2023). Stakeholder Theory complements this by highlighting that economic and financial decisions should account for the interests of all parties affected investors, employees, depositors, and society at large reflecting principles of accountability, fairness, and communal welfare consistent with Gumi's teachings (Freeman et al., 2024). Ethical Finance Theory further strengthens the framework by advocating for financial systems grounded in moral and social responsibility, transparency, and equitable resource distribution, aligning with Islamic prohibitions on exploitative practices such as riba and unethical speculation (Khan & Ahmed, 2023; Yusuf & Bello, 2025). Integrating these theories allows the study to systematically assess how Gumi's intellectual legacy provides guidance for contemporary Islamic finance, including ethical banking, financial inclusion, and socio-economic development, bridging indigenous scholarship with modern financial practices.

3. Methodology

This study adopts a **qualitative research design** with a descriptive and analytical approach, suitable for examining philosophical and ethical frameworks embedded in the economic thought of Shaykh Abubakar Gumi. Qualitative research allows for an in-depth exploration of textual and discursive materials, providing nuanced insights into the principles, values, and interpretations underlying Gumi's intellectual legacy (Creswell & Poth, 2023). The descriptive aspect facilitates a detailed presentation of Gumi's economic ideas, while the analytical component enables critical examination of their alignment with *Maqasid al-Shari'ah* and relevance to contemporary Islamic finance in Nigeria.Data sources for this study aresecondary materials that includes books, journal articles, conference proceedings and reports on Islamic finance, providing contextual and comparative insights. Data analysis is conducted using content analysis, focusing on identifying recurring themes, concepts, and principles related to economic ethics, wealth distribution, and social justice in Gumi's works. These themes are then interpreted thematically in line with the objectives of *Maqasid al-Shari'ah*, assessing how his thought aligns with broader ethical and social imperatives in economic practice. The qualitative approach is particularly appropriate for this study because it captures the depth, context, and normative dimensions of Gumi's thought, which cannot be quantified or analyzed through purely statistical methods(Khan & Ahmed, 2023).It allows for an interpretive understanding of how indigenous Islamic scholarship can inform contemporary ethical finance and socio-economic development in Nigeria.

4. Results / Findings

4.1 Core Economic Principles of Shaykh Gumi

The analysis of Shaykh Abubakar Gumi's sermons, writings, and speeches reveals several core economic principles central to his vision of an ethical and just society. Foremost among these is ethical conduct, emphasizing honesty, integrity, and moral responsibility in financial and social interactions. Gumi consistently advocated social justice, arguing for equitable wealth distribution and the protection of vulnerable members of society, which aligns with broader Islamic ethical imperatives (Abdullah & Hussin, 2024). He also stressed the importance of wealth circulation, encouraging mechanisms such as zakat, charity, and community support to ensure that resources benefit society collectively rather than concentrating among a few. Consistent with Islamic economic precepts, Gumi emphasized the prohibition of riba, viewing interest-based transactions as exploitative and contrary to the ethical aims of Shari'ah (Yusuf & Bello, 2025). Finally, accountability was a recurrent theme in his discourse, highlighting that both individuals and institutions bear responsibility for the ethical and equitable management of financial resources. These principles collectively demonstrate that Gumi's thought is grounded in a moral framework that seeks to harmonize economic activity with social welfare and justice.

4.2 Alignment with Maqasid al-Shari'ah

Shaykh Gumi's economic principles show a clear alignment with *Maqasid al-Shari'ah*, particularly in their emphasis on safeguarding wealth, welfare, and socio-economic justice. The principle of wealth protection is reflected in his insistence on fair trade, ethical investment, and the avoidance of exploitative practices such as *riba*, ensuring that wealth serves productive and socially beneficial purposes (Al-Saqaf, 2023). His focus on welfare and social equity embodies the Shari'ah objective of promoting communal well-being and alleviating poverty, particularly through the encouragement of zakat, sadaqah, and other redistributive practices (Mustafa et al., 2025). Gumi's insistence on ethical accountability for both rulers and individuals resonates with *Maqasid* goals, highlighting the role of moral governance in sustaining economic justice. This alignment indicates that his thought not only reflects religious ethics but also provides a normative framework for implementing *Shari'ah*-compliant and socially responsible economic policies in contemporary contexts.

4.3 Relevance for Contemporary Islamic Finance in Nigeria

The findings suggest that Shaykh Gumi's economic thought has substantial implications for contemporary Islamic finance in Nigeria, especially in the areas of banking ethics, financial inclusion, and poverty alleviation. His emphasis on ethical conduct and social justice underscores the importance of Shari'ah-compliant corporate governance, ensuring that financial institutions operate transparently and responsibly (Khan & Ahmed, 2023). Principles such as wealth circulation and the prohibition of riba are directly relevant for Islamic banking practices, offering a moral and practical framework for interest-free financing, profit-and-loss sharing schemes, and socially oriented financial products. Furthermore, Gumi's focus on communal welfare can guide financial inclusion initiatives, particularly target marginalized populations, and inform poverty alleviation strategies that leverage zakat, waqf, and other Islamic social finance instruments (Adamu et al., 2024). Overall, his economic vision provides actionable insights for structuring ethical financial systems that balance profitability with social responsibility.

4.4 Emerging Themes and Insights

A cross-analysis of Shaykh Gumi's teachings reveals several **emerging themes** with broader implications for policy and financial systems. First, there is a strong case for the **integration of indigenous Islamic scholarship** into modern financial regulation and institutional design, bridging traditional ethical insights with contemporary banking frameworks (Yusuf & Bello, 2025). Second, the emphasis on ethical conduct, accountability, and social justice suggests that financial institutions and regulators should prioritize **socially responsible and inclusive economic practices**, aligning operational goals with the higher objectives of Maqasid al-Shari'ah. Third, Gumi's thought highlights the potential of **context-specific policy frameworks** that leverage local religious and ethical knowledge to address challenges in Nigerian Islamic finance, including compliance, public trust, and socio-economic development (Abdullah & Hussin, 2024). Collectively, these insights reinforce the relevance of integrating indigenous scholarship into modern financial systems, providing both moral guidance and practical strategies for advancing ethical and socially responsible finance in Nigeria.

5. Conclusion and Suggestions

This study has examined the economic thought of Shaykh Abubakar Gumi, highlighting its relevance to ethical finance and socio-economic development in Nigeria. The findings reveal that Gumi's intellectual legacy offers a robust framework for economic conduct grounded in moral responsibility, social justice, wealth circulation, and accountability, all of which align closely with the objectives of *Maqasid al-Shari'ah*. His emphasis on the prohibition of riba, equitable resource distribution, and ethical financial behavior underscores the potential of indigenous Islamic scholarship to guide contemporary economic systems while promoting social welfare and financial inclusion.In terms of contributions, this study bridges a gap in the literature by articulating Gumi's economic thought as a resource for modern Islamic finance. It demonstrates how indigenous scholarship can inform ethical banking, corporate governance, and policy design, offering practical frameworks for institutions seeking to integrate social responsibility with profitability. By situating Gumi's principles within both historical and contemporary contexts, the study provides a normative basis for aligning Nigerian Islamic finance with Shari'ah objectives and socio-economic development goals.Based on these findings, several actionable suggestions emerge Islamic banks in Nigeria should incorporate Gumi-inspired ethical frameworks into their internal policies, corporate governance structures, and corporate social responsibility initiatives to ensure operations reflect both profitability and social responsibility. Regulatory bodies, including the Central Bank of Nigeria (CBN), Nigeria Deposit Insurance Corporation (NDIC), and institutions implementing AAOIFI-compliant frameworks, should promote the integration of indigenous ethical principles into regulatory standards and supervisory mechanisms.

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The Contribution of Sheykh Abubakar Mahmud Gummi in the Development of Islamic Jurisprudence.

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Abstract
This paper examines the contributions of Sheikh Abubakar Mahmud Gumi (1924–1992) to the development of Islamic Jurisprudence in Nigeria. Situating his juristic thought within the historical evolution of Islamic law in Northern Nigeria, the study explores how Gumi responded to pre-colonial Maliki dominance, colonial legal disruption, and post-colonial pluralism through a reformist methodology grounded in the Qur'an and Sunnah. Drawing on Nigerian academic literature, historical sources, and Gumi's own writings and teaching practices, the paper analyses his advocacy of Ijtihad, critique of uncritical Itaqlid, use of Tafsir and teaching Majālis, issuance of public Fatāwā, and strategic engagement with radio and television. It argues that Gumi did not seek to dismantle Islamic legal tradition but to revitalize it by restoring evidentiary reasoning, encouraging Juristic dialogue, and enhancing the social relevance of fiqh. The paper concludes that Sheikh Gumi's legacy represents one of the most significant indigenous reformist contributions to modern Islamic Jurisprudence in Nigeria, with enduring Implications for Islamic legal Education and Scholarship.

Keywords: Islamic Jurisprudence; *Ijtihad*; *Itaqlid*; Northern Nigeria; Maliki School; Islamic reform

1.1 Introduction

Islamic jurisprudence has historically played a central role in shaping Muslim societies, providing normative guidance for religious practice, social relations, and governance.[99] In Nigeria, particularly in northern regions, Islamic law developed within the framework of the Maliki School, which became deeply entrenched through centuries of scholarly transmission and

[99]Loimeier, R. (2016). Islamic Reform in Twentieth-Century Africa. Edinburgh: Edinburgh University Press. P. 147

political authority.[100] For much of this history, legal continuity was maintained through *taqlid*, whereby scholars and other Muslims adhered closely to established juristic precedents.

The twentieth century introduced profound changes that challenged inherited legal structures. Colonial rule, Western education, urbanization, and the emergence of the modern nation-state created new social realities that demanded fresh legal and ethical responses.[101] It was within this context that Sheikh Abubakar Mahmud Gumi emerged as a leading voice of Islamic reform in Nigeria.[102] While widely known for his public preaching and political engagement, Sheik Gumi's contributions to Islamic jurisprudence remain insufficiently examined in sustained academic detail.[103]

This paper addresses that gap by analyzing Sheikh Gumi's role in the development of Islamic jurisprudence in Nigeria. Rather than offering a purely biographical account, the study focuses on his juristic methodology, intellectual commitments, and lasting influence on Islamic legal thought.

1.2 Conceptual Framework: Islamic Jurisprudence, *Taqlid*, and *Ijtihad*

Islamic jurisprudence (*fiqh*) refers to the human understanding and application of the divine law (*shariʿah*) derived primarily from the *Qurʾan* and the *Sunnah*of the Prophet.[104] Classical Sunni jurisprudence developed through recognized schools of law (*madhahib*), each employing systematic methodologies for legal reasoning.[105] The MalikiSchool of law, dominant in North and West Africa, emphasizes the practice of the people of Medina (*ʿAmalahl al-Madīnah*) alongside textual evidence.[106]

Taqlid, commonly understood as adherence to the rulings of established jurists without independent reasoning became the prevailing mode of legal practice in many Muslim societies. While *taqlid* ensured stability and continuity, critics have argued that excessive reliance on it discouraged creativity and adaptation. In contrast, *ijtihad* involves independent legal reasoning based on the primary sources of Islam and remains a central concept in debates on legal reform.[107]

Modern Islamic reformers have frequently framed their projects around the revival of *ijtihad* and the critique of *taqlid*.[108] Sheikh Gumi's juristic thought fits squarely within this discourse, though it was articulated within the specific socio-historical context of Nigeria.[109]

[100] Paden, J. N. (1973). Religion and Political Culture in Kano. Berkeley: University of California Press.p.18
[101]Trimingham, J. S. (1968). The Influence of Islam upon Africa. London: Longman. P. 13
[102] Last, M. (1967). The Sokoto Caliphate. London: Longman. P, 82
[103]Sulaiman, I. (2008). The African Caliphate: The Life, Works and Teaching of Sheikh Usman danFodio. Ibadan: Diwan Press. 32
[104]Hallaq, W. B., (2009), An Introduction to Islamic Law, Cambridge University, Press, Cambridge, p. 16.
[105]Brockopp, J. E (ed((2010), The Cambridge Companion to Muhammad, Cambridge University Press, Cambridge, p. 188
[106]Anas, M. (ND), Al-Muwatta', Dar Ihya al-Turath al-'Arabi, Beirut, vol.2 p. 769
[107] Al-Qaradawi, Y. (1996), al-Ijtihad fi al-Sahari'ahal-Islsamiyya, MaktabatWahbah, Cairo, pp 25 - 30
[108]Rida, R. (nd), Tarith al-Ustadh al-Imam Muhammad Abduh, Dar al-Manar, Cairo, Vol. 1, pp.36 - 38
[109]Loimeier, R. (2016). p. 112

1.3 Historical Development of Islamic Jurisprudence in Nigeria

The historical development of islamic jurisprudence in Nigeria can be discussed in two important phases of the country's history *viz*: the Pre-Colonial and Sokoto Caliphate periods and the Colonial and Post-Colonial periods.

1.3.1 Pre-Colonial and Sokoto Caliphate Periods

Islamic jurisprudence in Northern Nigeria before colonial rule reached its most elaborate and institutionalized form during the era of the Sokoto Caliphate in the nineteenth century. The Caliphate emerged following the jihad led by Shaikh Uthman ibn Fodio (1754–1817), whose reform movement was rooted in the desire to purify Islamic belief and practice and to re-establish governance based on the principles of the *Shariʿah.*[110]The jihad resulted not merely in political transformation but in the construction of a vast Islamic intellectual and legal order that extended across much of present-day Northern Nigeria and neighboring regions.[111]

Within the Sokoto Caliphate, Islamic law was firmly grounded in the Maliki School of jurisprudence.[112]Maliki *School of law* provided the legal framework for adjudication, administration, social relations, and moral regulation. Classical Maliki texts, such as Mukhtaṣar Khalil, al-Risalah of Ibn AbiZayd al-Qayrawani, and their numerous commentariesformed the backbone of legal education and judicial practice.[113] Judges (*quḍat*) and legal scholars were appointed throughout the Caliphate, ensuring that Islamic law governed matters ranging from marriage and inheritance to commercial transactions and criminal justice.[114]

Scholarly authority in the Caliphate was closely tied to mastery of classical texts and adherence to established juristic precedent. As Murray Last demonstrates, the Sokoto Caliphate produced a highly organized scholarly class whose legitimacy rested on continuity with earlier Islamic traditions rather than on innovation.[115] Legal reasoning largely operated within the parameters of *taqlid*, with scholars expected to apply recognized Maliki opinions rather than engage in independent *ijtihad*.[116] This approach ensured legal uniformity and stability across the Caliphate's vast territories but also gradually limited interpretive flexibility.

The writings of Shaikh Uthman Ibn Fodio and his successors further reinforced this orientation. Although ibn Fodio himself emphasized reform and moral renewal, his legal thought remained firmly anchored in Maliki jurisprudence and classical Sunni orthodoxy.[117] His successors

[110]Last, M. (1967), The Sokoto Caliphate. London: Longman, pp. 45 – 78
[111]Last, M. (1967), pp. 45 – 78 and Sulaiman I. (2008), The African Caliphate: The Life, Works and Teaching of Shiekh Usman danFodio.Ibadan:Diwan Press, pp. 112 – 156.
[112]Last, M. (1967), pp. 60 – 72, Adeleye J. F., Power of Diplomacy in Northern Nigeria, 1804 – 1906. Ibadan:Ibadan Press University Press, pp. 201 - 245
[113]Paden, J. N. (1973), p. 61 – 104 and Hunk, J. O (2003), Islamic Scholarship in Africa Leiden:Brill, pp. 254 - 289
[114]Sodiq, Y. (2017). A history of the application of Islamic law in Nigeria. Cham: Palgrave Macmillan, pp. 159 - 205
[115]Jangebe, H. A. (2014). Abubakar Mahmud Gumi (1924–1992): His Thought and Contribution to Islamic Reformism in Northern Nigeria (Master's thesis). International Islamic University Malaysia, pp. 55 – 98.
[116]Sodiq, Y. (2017), pp. 170 – 185.
[117]Kane, O. (2003), Muslim Modernity in Postcolonial Nigeria. Leiden: Brill, pp. 33 – 72.

institutionalized this legacy, embedding Maliki *School of law* within educational curricula and state administration.[118] Over time, this produced a deeply entrenched culture of legal conservatism in which deviation from established doctrine was often viewed with suspicion.

Despite its strengths, the Sokoto legal order faced limitations. The heavy reliance on *taqlid*made it difficult for jurists to respond creatively to new social and economic conditions, especially as external influences increased in the late nineteenth century. Scholars such as Adeleye and Sodiq note that by the eve of colonial conquest, Islamic jurisprudence in Northern Nigeria had become highly formalized, with limited mechanisms for adaptation outside classical precedent.[119] This historical context is crucial for understanding later reformist critiques, including those advanced by Sheikh Abubakar Mahmud Gumi, who emerged in the twentieth century as a forceful challenger of inherited Maliki dominance and juridical stagnation.[120]

3.2 Colonial and Post-Colonial Transformations

The advent of British colonial rule at the turn of the twentieth century marked a decisive rupture in the historical development of Islamic jurisprudence in Northern Nigeria. Following the defeat of the Sokoto Caliphate between 1903 and 1906, colonial authorities dismantled the political sovereignty of the Caliphate while selectively retaining aspects of its legal system under the policy of indirect rule.[121] This policy profoundly reshaped the scope, authority, and operation of Islamic law.

Under colonial administration, *Shariʿah* courts were subordinated to British colonial courts and stripped of jurisdiction over criminal law. Islamic jurisprudence was confined largely to matters of personal status, such as marriage, divorce, inheritance, and *waqf* administration.[122] While Maliki*fiqh* remained the substantive law applied in these areas, its application was now subject to colonial oversight, codification, and appeal procedures that altered traditional modes of legal reasoning.

Colonial legal reforms also transformed Islamic scholarship. The replacement of Arabic-based education with Western schooling marginalized traditional institutions of learning and reduced the social authority of the *ʿulamaʾ*.[123]As a result, Islamic jurisprudence increasingly became formalistic, focused on preserving inherited rulings rather than engaging new social realities.

[118]Adeleye, J. F. (1971), pp 230 – 245,and Last M. (1967), pp. 74 – 78.
[119]Adeleye, J. F. (1971), 230 - 232 and Sodiq, Y. (2017), 187 - 189
[120]Loimeier, R. (1997), Islamic Reform and Political Change in Northern Nigeria, Evanston, IL: Northwestern UniversityPress.pp 168 – 172 and Jangebe, H. A. (2014), Abubakar Mahmud Gumi (1924 – 1992), pp 55 – 98.
[121]Bunza, M. U. (2019). Hausa Islamic Preaching and Reform Discourse in Northern Nigeria. Sokoto: UsmanuDanfodiyo University Press, pp. 141 – 176.
[122]Bunza, M. U., &Abdullahi, L. (2024). Comparative Islamic reform philosophies in Muslim West Africa: ShehuDanfodiyo and Abubakar Gumi. International Journal of Research and Innovation in Social Science, 8(1), 430–453.
[123] Muhammad, B., & Umar, A. A. (2025). Islamic ethical leadership: Sheikh Abubakar Gumi's perspective on governance and its relevance in contemporary Nigerian politics. SSR Journal of Arts, Humanities and Social Sciences, 2(3), 121–126.

Sodiq observes that this period witnessed a gradual ossification of legal thought, as colonial constraints discouraged juristic creativity and reinforced reliance on *taqlid*.[124]

The post-colonial period did not immediately reverse these trends. Following Nigeria's independence in 1960, the country adopted a plural legal system in which English common law, customary law, and Islamic law coexisted. Although *Sharīʿah* courts continued to function in Northern Nigeria, their jurisdiction remained limited, and Islamic jurisprudence struggled to assert relevance in a rapidly modernizing society.[125] New social challenges—urbanization, Western education, constitutional governance, and religious pluralism—exposed the inadequacy of purely inherited legal solutions.

It was within this colonial and post-colonial context of juridical contraction and intellectual stagnation that reformers such as Sheikh Abubakar Mahmud Gumi emerged. Gumi viewed the decline of Islamic jurisprudence not merely as a consequence of colonial domination but also as the result of internal weaknesses, particularly excessive attachment to MalikiSchool and reluctance to revive *ijtihad*.[126] His reform project must therefore be understood as a response to both external colonial disruptions and internal scholarly conservatism.

By challenging inherited legal authority and calling for renewed engagement with the *Qurʾan* and *Sunnah*, Gumi sought to restore vitality to Islamic jurisprudence in Nigeria. The colonial and post-colonial transformations thus form an essential backdrop to appreciating the significance of his contributions, as they explain both the urgency and the resistance that greeted his juristic interventions.

1.4 Biography and Intellectual Formation of Sheikh Abubakar Mahmud Gumi

Sheikh Abubakar Mahmud Gumi was born in 1924 in Gumi, in present-day Zamfara State, into a family deeply rooted in Islamic learning.[127] His early intellectual formation followed the traditional pattern of Qurʾanic and Arabic education prevalent in Northern Nigeria, where young students memorized the *Qurʾan* and studied foundational texts in Arabic grammar, jurisprudence, and theology under local scholars.[128] This early grounding provided Gumi with firm command of the classical Islamic sciences.

A significant phase of Gumi's academic pursuit occurred in Kano, particularly at the renowned Kabara scholarly circle (often referred to as Kabara House), which was associated with the

[124]Sodiq, Y. (2017), pp. 170 – 185.
[125]Larkin, B. (2008). Signal and Noise: Media, Infrastructure, and Urban Culture in Nigeria. Durham, NC: Duke University Press, pp. 175 – 210.
[126]Abu-Rabiʿ, I. M. (2004). Intellectual Origins of Islamic Resurgence in the Modern Arab World. Albany, NY: SUNY Press, pp. 233 -265
[127]Jangebe, H. A. (2014), Abubakar Mahmud Gumi (1924 – 1992): His Thought and Contribution to Islamic Reformism in Northern Nigeria (unpublished) being a Master's Thesis Presented to Islamic University Malasia, pp.55 – 58.
[128]Hunwick, J. O. (2003), Islamic Scholarshi in Africa. Leiden: Brill, pp. 254 – 260, and Sodiq, Y (2017), pp. 159 – 165.

Qadiryyah Sufi Order and known for producing highly respected scholars in *fiqh*, *ḥadith*, and Arabic literature.[129] At Kabara, Gumi was exposed to advanced Maliki jurisprudence, classical commentaries, and rigorous methods of textual transmission.[130] The Kabara scholarly environment emphasized mastery of authoritative texts and deference to established juristic opinions, reinforcing the culture of *taqlid* that later became the subject of Gumi's critique.[131]

Despite benefiting immensely from this traditional training, Gumi gradually became dissatisfied with what he perceived as excessive rigidity and intellectual closure within established scholarly circles. Nigerian scholars note that his experience at Kabara was formative precisely because it revealed both the strengths and limitations of the traditional Maliki system.[132] While Kabara scholarship preserved legal continuity, it offered limited encouragement for critical engagement with new social realities emerging in colonial Northern Nigeria.

In pursuit of broader intellectual exposure, Sheikh Gumi later traveled to Sudan, where he undertook further studies in Islamic sciences.[133] Sudan at the time was a vibrant center of Islamic learning, influenced by reformist currents from Egypt and the wider Arab world. During his studies there, Gumi encountered scholars and ideas associated with Salafi-oriented reformism, scripturalism, and renewed emphasis on direct engagement with the *Qurʾan* and *Sunnah.*[134] This exposure marked a turning point in his intellectual development.

Scholars such as Jangebe and Loimeier observe that Gumi's Sudanese experience significantly reshaped his juristic outlook, strengthening his conviction that Islamic law must be continually reinterpreted through qualified *ijtihad* rather than frozen within medieval formulations.[135] The contrast between the conservative scholasticism he encountered in Kano and the reformist intellectual climate of Sudan sharpened his critical awareness of the challenges facing Islamic jurisprudence in Nigeria.

Upon his return to Nigeria, Gumi synthesized these diverse intellectual influences precisely, the traditional Maliki scholarship from Kabara and reformist scripturalism from Sudan into a distinctive juristic approach. This synthesis underpinned his later writings, lessons, and legal opinions, including his widely circulated "*TarjamarMa'anonin al-Kur'ani Mai-Grirma*".[136]His academic journey thus explains both his deep familiarity with classical jurisprudence and his readiness to challenge its unquestioned authority.

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[129] Muhammad, B., & Umar, A. A. (2025). Islamic ethical leadership: Sheikh Abubakar Gumi's perspective on governance and its relevance in contemporary Nigerian politics. SSR Journal of Arts, Humanities and Social Sciences, 2(3), 121–126.
[130]Hunwick, J. O., (2003), pp. 262 – 268.
[131]Loimeier, R. (1997), pp. 150 – 156.
[132]Jangebe, H. A. (2014), pp. 70 – 75.
[133] Abu-Rabiʿ, I. M. (2004). Intellectual Origins of Islamic Resurgence in the Modern Arab World. Albany, NY: SUNY Press, pp. 233 -265
[134]Voll, J. O. (1983). Islam: Continuity and Change in the Modern World. Boulder, CO: Westview Press, , pp. 67 - 78
[135]Jangebe, H. A. (2014), 82 – 90 and Loimeier, R. (1997), 162 – 168.
[136]Jangebe, H. A. (2014), 90 – 98.

1.5 Sheikh Gumi's Juristic Methodology

Sheikh Abubakar Mahmud Gumi's juristic methodology was deeply rooted in his commitment to the primacy of the *Qurʾan* and the *Sunnah*, a commitment that found its most concrete expression in his work on Qurʾanic exegesis (*tafsir*) and public teaching.[137] Central to this methodology was his widely circulated *tafsir*,*Radd al-Adhanila Ma'ani al-Qur'an*, which represents one of the most influential modern Qurʾanic commentaries produced in Nigeria. Unlike classical Arabic *tafsir* works intended primarily for scholars, Gumi's *tafsir* was designed for accessibility, employing clear language and practical explanations aimed at guiding everyday Muslim life.

Beyond the written text, Gumi institutionalized *tafsir*as a public pedagogical practice. His regular *tafsirmajalis* (exegetical sessions) at the Sultan Bello Mosque in Kaduna became a major forum for disseminating his juristic ideas.[138] These sessions attracted large audiences from diverse social backgrounds and served as an alternative site of legal and theological authority outside traditional scholarly circles. Through systematic verse-by-verse explanation, Gumi linked Qurʾanic teachings directly to legal rulings, ethical conduct, and contemporary social issues, reinforcing his belief that Islamic jurisprudence must emerge organically from scripture rather than inherited scholastic convention.

In addition to the mosque-based sessions, Sheikh Gumi also held *tafsir* and *ḥadith* study circles at his private residence, which functioned as an informal yet influential intellectual hub.[139] These gatherings allowed for more detailed discussion and direct engagement with students, scholars, and reform-minded Muslims. The dual setting of mosque and home symbolized Gumi's broader project of democratizing religious knowledge by removing it from exclusive institutional control and situating it within everyday Muslim spaces.

A defining feature of Gumi's juristic methodology was his insistence on the inseparability of knowledge and practice.[140] This principle was famously encapsulated in his oft-quoted Hausa maxim: "*Karatunḥadisi da aiki da shi, shi ne zamanlafiyaga Musulmi*," meaning "The study of *ḥadith*and acting upon it is the true protection of a Muslim."[141] This statement succinctly captures Gumi's methodological stance: authentic Islamic jurisprudence must be grounded in sound prophetic traditions and translated into lived ethical and legal practice. Knowledge divorced from action, in his view, failed to fulfill the objectives of the *Shariʿah*.

Through his *tafsir*, public lectures, and private teaching circles, Gumi advanced a juristic approach that prioritized scriptural literacy, moral reform, and practical application. His methodology challenged the prevailing Maliki-centered pedagogy by bypassing heavy reliance on medieval legal manuals and instead foregrounding direct engagement with the *Qurʾan* and *Sunnah*.[142] This approach not only redefined legal reasoning for many Nigerian Muslims but also

[137]Jangebe, H. A. (2014), 99 – 105.
[138]Larkin, B. (2008). Signal and Noise: Media, Infrastructure, and Urban Culture in Nigeria. Durham, NC: Duke University Press, pp. 175 – 180.
[139]Bunza, M. U. (2019), pp. 141 – 146.
[140] Ibid. pp. 150 – 154.
[141] Ibid.
[142]Sodiq, Y. (2017), pp 200 – 205.

laid the foundation for broader reformist movements that emphasized *ḥadith*-based jurisprudence and ethical renewal.[143]

1.6 Advocacy of *Ijtihad* and Critique of *Taqlid*in Theory and Practice

Sheikh Abubakar Mahmud Gumi's advocacy of *ijtihad* and his critique of *taqlid* are best understood as two interrelated dimensions of a single reformist juristic project. Rather than treating independent reasoning and opposition to blind imitation as abstract principles, Gumi articulated and demonstrated them through concrete pedagogical, legal, and media practices. His reformist intervention emerged within a socio-religious environment long dominated by Maliki exclusivism, where *taqlid* had become the primary mode of juristic authority.[144]

From a theoretical perspective, Gumi acknowledged the historical role of *taqlid* in preserving legal continuity but argued that its uncritical application had contributed to intellectual stagnation within Nigerian Islamic jurisprudence.[145] He maintained that the founders of the Sunni legal schools were themselves practitioners of *ijtihad* and never intended their opinions to be followed unconditionally.[146] Excessive *taqlid*, in his view, contradicted the epistemological foundations of Islamic law, which prioritize evidence from the *Qurʾan* and authentic *Sunnah of the prophet.*

Gumi translated this theoretical position into practice through his *tafsir*and *taʿlimmajālis*,[147] where he regularly exercised *ijtihad* in addressing contemporary legal and ethical questions. Whether at the Sultan Bello Mosque, Kaduna, or in study circles at his residence, he often examined relevant Qurʾanic verses and *ḥadith*reports before articulating legal opinions, sometimes departing from dominant Maliki rulings when textual evidence warranted it.[148] These *fatawa* functioned as practical demonstrations of how juristic authority could be grounded in scripture rather than inherited precedent.[149]

His use of radio and television further amplified this approach. By responding to questions from diverse audiences across Nigeria, Gumi extended *ijtihad* beyond elite scholarly spaces and presented it as a living process responsive to everyday Muslim concerns.[150] This media engagement reinforced his critique of *taqlid* by insisting on evidence-based reasoning rather than appeals to custom or established authority alone.

A distinctive pedagogical feature of Gumi's reformism was his encouragement of dialogue during teaching sessions. By occasionally inviting students to express their own views on legal

[143]Bunza, M. U., and Abdullahi, L. (2024), Comparative Islamic Philosophies In Muslim West Afric.International Journal of Research and Innovation in Social Sciences, 8(1), 430 – 453.
[144]Sodiq, Y. (2017), pp 185 – 190.
[145]Abu-Rabiʿ, I. M. (2004), pp. 250 -255.

[146]Voll, J. O. (1983), pp. 67 – 72.
[147]Bunza, M. U. (2019), pp. 141 – 146.
[148].Loimiere, R. (1997), pp. 186 – 190.
[149]Bunza, M. U. (2019), pp. 141 – 146.
[150] Ibid, pp. 171 – 174.

matters, he challenged hierarchical models of knowledge transmission and affirmed the legitimacy of qualified reasoning.[151] This dialogical method normalized juristic disagreement (*ikhtilaf*) and undermined the perception that adherence to a single legal school was the sole marker of orthodoxy.[152]

Scholars such as Loimeier, Jangebe, and Bunza emphasize that Gumi's critique of *taqlid* did not amount to rejection of tradition but rather to its revitalization through renewed *ijtihad*. By reconnecting jurisprudence to its scriptural and rational foundations, he sought to restore its adaptability and relevance in a modern Nigerian context.[153] The integration of *ijtihad* advocacy and *taqlid* critique thus represents one of Sheikh Gumi's most significant contributions to the development of Islamic jurisprudence in Nigeria.

1.7 The Contributions of Sheikh Abubakar Mahmud Gumi to the Development of Islamic Jurisprudence in Nigeria

From the above sojourn, one can submit that Sheikh Abubakar Mahmud Gumi's contributions to the development of Islamic jurisprudence in Nigeria can be situated at the levels of methodology, authority, pedagogy, and public engagement.[154] His influence did not consist in the establishment of a new legal school, but rather in the reorientation of juristic reasoning and legal consciousness within Nigerian Muslim.[155] Through sustained intellectual and practical intervention, Gumi reshaped how Islamic law was understood, taught, and applied in a modern, plural society.

First, Gumi's most significant contribution lies in his methodological revival of *ijtihad* as a legitimate and necessary instrument of Islamic jurisprudence.[156] By insisting on the primacy of the *Qurʾan*and authentic *Sunnah* over inherited juristic opinion, he redirected legal reasoning toward its epistemological foundations. This methodological shift challenged entrenched Maliki exclusivism without denying the historical value of the *madhhab*(school of jurisprudence) system.[157] In doing so, Gumi reintroduced flexibility into juristic practice and demonstrated that legal continuity and reform are not mutually exclusive.[158]

Second, Gumi contributed to the democratization of juristic authority in Nigeria. Through *tafsir* and other *majalis* (learning sessions), radio and television programs, and accessible writings.He relocated Islamic legal discourse from closed scholarly circles to the broader Muslim society.[159] This expansion of access transformed *fiqh* from an elite scholarly preserved into a live, consultative practice. Nigerian scholars have observed that this shift altered public expectations

[151]Bunza, M. U., and Abdullahi, L. (2024), 8(1), 430 – 453.
[152]Voll, J. O. (1983), pp. 72 – 78.
[153]Loimiere, R. (1997), pp. 190 – 195, Bunza, M. U. (2019), pp. 174 – 176, Jangebe, H. A. (2014), 135 – 140.
[154] Ibid. pp. 196 – 200.
[155]Voll, J. O. (1983), pp. 95 – 100.
[156]Abu-Rabiʿ, I. M. (2004), pp. 255– 260.
[157]Sodiq, Y. (2017), pp 205 – 210.
[158]Ibid.
[159]Bunza, M. U. (2019), pp. 176 – 180.

of religious authority, encouraging Muslims to ask for evidence (*dalil*) rather than merely accept inherited rulings.[160]

Third, Gumi's pedagogical practices significantly influenced Islamic legal education. By encouraging questioning, discussion, and comparative evaluation of juristic opinions, he fostered a culture of critical engagement among students and audiences.[161]This approach departed from rote memorization and uncritical transmission, promoting instead an analytical orientation consistent with classical *Usulal-Fiqh*. As a result, a generation of Nigerian Muslims developed heightened awareness of juristic plurality (*ikhtilaf*) and the provisional nature of human legal reasoning.[162]

Fourth, Gumi's legal opinions addressed contemporary social realities, thereby enhancing the relevance of Islamic jurisprudence in Nigeria. His responses to issues arising from modern governance, media, education, and social change illustrated how *fiqh* could function as a dynamic moral and legal system rather than a static inheritance.[163] By engaging modern contexts directly, Gumi ensured that Islamic jurisprudence remained socially intelligible and ethically compelling.

Collectively, these contributions amount to a substantive transformation of Islamic jurisprudence in Nigeria. Gumi did not dismantle tradition; rather, he revitalized it by reconnecting legal reasoning to scripture, reason, and live experience. His works represents one of the most influential indigenous reformist contributions to Islamic legal thought in twentieth-century West Africa.

1.9 Conclusion

This paper has examined the contributions of Sheikh Abubakar Mahmud Gumi to the development of Islamic jurisprudence in Nigeria by situating his thought and practice within the historical, intellectual, and socio-religious contexts. It has shown that Gumi's reformist engagement was neither a rejection of Islamic legal tradition nor a mere imitation of external reformist currents. Rather, his approach represented an indigenous and context-sensitive juristic response to the challenges posed by colonial disruption, post-colonial legal pluralism, and the intellectual stagnation associated with uncritical *taqlid*.

Through his *tafsir,* writings, teachings, *fatawa*, and strategic use of radio and television, Sheikh Gumi articulated a jurisprudential vision rooted firmly in the *Qur'an* and *Sunnah*, animated by disciplined *ijtihad*, and responsive to Nigerian social realities. His works reaffirmed the dynamism of Islamic law and its capacity for renewal without compromising doctrinal integrity. In this regard, Sheikh Gumi occupies a pivotal position in the modern history of Islamic jurisprudence in Nigeria.

[160]Jangebe, H. A. (2014), 155 – 160..
[161] Ibid.
[162]Voll, J. O. (1983), pp. 100 – 102.
[163] Larkin, B. (2008), pp. 195 – 200.

Therefore one can safely conclude that Sheikh Abubakar Mahmud Gumi made enduring contributions to Islamic jurisprudence in Nigeria by successfully reviving the legitimacy of *ijtihad* as a methodological tool for addressing contemporary legal and ethical challenges; weakened the dominance of uncritical *taqlid* by consistently demonstrating the evidentiary bases of juristic reasoning; democratized access to Islamic legal knowledge by relocating juristic discourse from restricted scholarly circles to public teaching forums and mass media; and by transforming Islamic legal pedagogy through encouraging dialogue, critical engagement, and acceptance of juristic plurality (*ikhtilaf*). Collectively, these findings indicate that Gumi's interventions reshaped legal consciousness among Nigerian Muslims and enhanced the relevance of Islamic jurisprudence in a changing society.

1.10 Recommendations for Upcoming Scholars

In light of Sheikh Gumi's juristic legacy and the findings of this study, several recommendations are offered for contemporary and emerging scholars of Islamic jurisprudence. Scholars should prioritize rigorous training in Qurʾanic studies, *ḥadith* sciences, and usul al-*fiqh* as essential foundations for responsible *ijtihad*. Classical juristic heritage should be engaged critically and respectfully, avoiding both blind imitation and unrestrained innovation. Islamic legal pedagogy should encourage questioning, dialogue, and comparative analysis in order to cultivate intellectual independence and methodological discipline. Scholars are also encouraged to responsibly utilize modern media to communicate Islamic legal knowledge in accessible and socially relevant ways. Finally, legal opinions should consistently be guided by the objectives of the *Shariʿah* (*Maqṣid* al-*Shariʿah*), with due attention to justice, public welfare, and moral integrity. By adhering to these recommendations, upcoming scholars can contribute constructively to the continued development of Islamic jurisprudence in Nigeria, building upon the enduring reformist legacy of Sheikh Abubakar Mahmud Gumi.

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Muslim Response To Western Education: The Views and Thoughts of Shaykh Abubakar Gummi.

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Abstract

Arguments on Western Education in Africa have been unending since its very introduction during the colonial era down to this present day. Western Education sparked both acceptance and resistance in Africa. This paper is both anexploration and an examination of Muslim response to western education in their communities, strongly focusing on the view and thoughts of the great Shaykh Abubakar Gummi highlighting the impact of his views, his efforts to reform Muslim attitudes toward modern education, challenges faced in implementing his vision and present day relevance of his thought in Muslim societies. Ultimately, the aim of this paper is to assess how the thoughts and ideas of Some Shaykh Abubakar Gummi influenced Muslims views and helped connect Islamic education with modern education.

Introduction

In 1903, when the British established the Northern Nigerian Protectorate, they were met with a deeply ingrained and long established Islamic educational system. As a result, the response of the Muslims to western education was one of fear, suspicion and utter rejection.The Muslims saw it as a tool for proselytization mainly because it was introduced by
Christian missionaries, parents feared that accepting western education would subsequently lead to their conversion to Christianity.

A popular Hausa song goes;
En makarantar Bokoko
(Pupils of the public schools)
Ga karatu ba Sallah
(They have knowledge but do not observe prayers)
Ga yawan zagin mallam
(And often insult the teacher)

This song implies that western education makes people compromise their religious integrity. Another song proclaims that any knowledge besides Islamic knowledge makes one forget about God;
Elementare mantan Allah
(Pupils of elementary schools forget God)

In kun mutu ba ruwan mu
(So when you die we have no concern with you)

Basically the level of enthusiasm to accept this new system which they considered a weapon against their faith was almost non-existent. Despite the skepticism of the Northern Muslims and their Emirs, the system got its way to the middle belt region in the North, though this skepticism remained a barrier for the rapid spread of Western education in the North. The mid-20th century was a new dawn for the climate of distrust for the new system that was still highly prevalent, however, it was during this period that Shaykh Abubakar Gummi, a prominent Islamic scholar, judge and reformer emerged and helped in bridging the gap between the Islamic society and the western educational system. He actively argued that western education could be utilized as a tool for adavancement of the Muslim community rather than one of its destruction. This paper examines the Muslim response to western education through the views and thoughts of shaykh Abubakar Gummi.

Historical Background

Shaykh Abubakar Gummi was born to the family of Mahmud, an Islamic scholar and judge of Gummi (a local Government area (present day Zamfara state) therefore his education started in his early years within his family as he was a student of his father's Islamic teachings. He attended an Islamic school at Ambursa, Sokoto province where he was taught Figh and Hadith. The first secular school he attended was Dogondaji Primary School, since he excelled in religious studies, he was delegated responsibility for catering to the student's religious activities. He was later transferred to the Sokoto Middle School then went to Kano to study Law and was trained as a Qadi. Shaykh Gummi returned to Sokoto after completing his studies at law school and stayed there for a couple of years before pursuing a two year further education at the school for Arabi Studies in Kano where he got a higher elementary training certificate. He was later sponsored for a higher diploma in education and the Bakht al-rida Institute of Education in the British colony of Sudan. In his famous autobiography 'where I stand' Gummi recorded:

'We had been admitted for the institute's advanced Diploma in education in Bakht al-Rida institute. It was an exciting moment as we settled down to a normal life of full-time study once again. We learnt principles of education, Arabic, History, Mathematics, as well as English and Drawing. The languages of instruction were Arabic and English..... We mixed with other fellow students freely, and almost every one of us thought that it was indeed a fair time. During our teaching practice we were all sent to Madrasah al-Ahfad, a calm college across the Nile from Khartoum in Omdurman suburbs"

Theological solutions

Shaykh Gummi's educational journey portrays his unique personal response to western education in Northern Nigeria, he embraced western education and was able to incorporate both Islamic and Western education into his life. His educational experience served as proof that Muslims could create a balance with western Education without having to compromise their religious beliefs. He pointed out that the Quran's directive to seek knowledge was not restricted to purely ritualistic studies and that western education is a challenge the Muslim society must overcome to avoid being ruled by others. He believed that by rejecting western education, the

Muslims would have let go off a necessary tool they could use to defend and advance Islam in the modern world. He wrote "I believed that if we did not participate in the modern (western) system of education, we would be left behind, and others would make decisions for us that would affect our faith and our lives." He challenged the view of western education as an unislamic system by emphasizing on the fact that early Muslims were leaders in science and philosophy and that the knowledge the western education carried was simply a continuation, bringing to the attention of the Muslim that their fear of conversion should be coupled with fear of ignorance for that too would affect their lives.

Shaykh Gummi's solution to the fear the Northern Muslims harbored was to rebrand the idea they had of western education which they termed "Boko" implying a deceptive form of knowledge. He reconceptualized "Boko" as "ilmi" (knowledge) which seeking is obligatory upon every Muslim. Shaykh Gummi supported the western educational system and dismantled their fear using several verses of the Quran and Hadiths. He also points out that the prophet Muhammad (SAW) did not classify knowledge into western and Islam rather he categorized it into harmful and beneficial knowledge. Soon enough it became evident that that levels of power required western literacy therefore becoming a necessity for Islamic sovereignty, he argued that a Muslim community without doctors or lawyers was a vulnerable community. Shaykh Gummi created a standard that combined Islamic knowledge with the western curriculum, this bridged the gap that the British colonial administration had failed to address.

Challenges and Opposition

Shaykh Gummi's vision was finally shared but not without intense opposition, his fight against ignorance and his reforms were seen as a betrayal of Islamic traditions. Traditional scholars and the Sufi brotherhoods veiled his approach as Bid'ah (innovation). They accused him of trying to stain the purity of Islam with western education. His close ties to the Sardauna Ahmadu Bello also made it easy for critics to label his reform movements as a means of serving the British-influenced administration. Shaykh Gummi reflects on the loneliness of his position. In his book he wrote; "I found myself in a situation where the traditional scholars looked at me with suspicion, while the western-educated elite saw me as a threat to their secular lifestyle. I was standing in the middle, trying to convince both sides that the needed each other."

Shaykh Gummi faced several controversies amongst which was the radio controversy where he used the radio to broadcast tafsir, this struck horror on many traditionalist as the had condemned the radio as a box of the devil and the word of Allah should not be transmitted through such an abomination. Shaykh Gummi addressed the matter by explaining to them that ta tool is neither Muslim nor Christian and can carry the word of God.

Another crucial challenge shaykh Gummi faced was the opposition to women's education. Traditionalist argued that pushing women into the western educational system would lead to loss of morals,values and basically breakdown of the family. Shaykh Gummi countered this thought by framing female education as a protection for the Ummah. It was extremely hard to convince the people that an educated woman is a better mother and a more valuable member of the community. They accused Shayk Gummi of trying to change their wives when his mission

was to save their daughters against ignorance. He wrote " if we don't educate our women, who will treat our wives in the hospitals? Who will teach our daughters in the schools? We cannot continue to rely on others for what we can do for ourselves."

He further argued that a woman's was a lifelong obligation that will benefit the entire household as well as the community at large.

Conclusion

The Muslim response to western education in Northern Nigeria evolved from "fear, suspicion and utter rejection" to what we see today as active involvement. It is noted that the initial proposal was a defense mechanism against loss of cultural and religious identity. It was through intellectual and theological approach that Shaykh Abubakar Gummi finally assured and ensured that the Northern Nigerian Muslims could advance with the modern world without losing their identity, proving that faith and modern education are not mutually exclusive. He famously noted, the goal was never to change the identity of the people but to save future generations from the darkness of ignorance navigating beneficial knowledge hand in hand.

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Islamic Theology (Aqeedah) according to the Thoughts of ShaykhAbubakar Mahmud Gumi.

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Abstract

This paper examines the foundational principles of Islamic Theology (Aqeedah) through the intellectual and reformist contributions of ShaykhAbubakar Mahmud Gumi, one of the most influential 20th-century Islamic scholars in Nigeria. The study explores Shaykh Gumi's theological orientation, which emphasized strict monotheism (Tawhid), adherence to authentic scriptural sources, and the rejection of practices he viewed as inconsistent with the Qur'an and Sunnah. Through a textual and historical analysis of his sermons, writings, and public engagements, the paper highlights how Shaykh Gumi articulated a rational, scripturally grounded approach to Aqeedah aimed at purifying Islamic belief and practice within the Nigerian Muslim community. The paper also assesses the socio-religious impact of his theological thought, including its role in shaping contemporary Islamic discourse, reform movements, and educational development in Northern Nigeria. By situating Shaykh Gumi's teachings within broader currents of Islamic theological scholarship, the study contributes to a deeper understanding of his legacy and its continued relevance to modern Muslim thought and identity formation.

Introduction

Islamic Theology (*Aqeedah*) occupies a central and indispensable position within the intellectual and spiritual architecture of Islam. As the discipline concerned with articulating, defending, and systematizing the fundamental beliefs of the Muslim community, *Aqeedah* defines the epistemological foundations through which Muslims conceptualize God, prophethood, divine revelation, eschatology, and the metaphysical dimensions of existence. Throughout Islamic history, scholars across regions and epochs have contributed to the development of theological schools, each responding to specific socio-cultural contexts and intellectual challenges. In West Africa, the evolution of Islamic theology has not only reflected global Sunni trends but has also taken shape through local scholarly traditions, Sufi networks, and encounters with colonial

modernity. It is within this multifaceted environment that ShaykhAbubakar Mahmud Gumi emerged as one of the most influential voices of Islamic reform in the 20th century.

ShaykhAbubakar Mahmud Gumi (1924–1992) played a decisive role in redefining Islamic thought and religious identity in Nigeria. A scholar, jurist, educator, and public intellectual, he was deeply committed to reviving orthodox Sunni belief grounded in the Qur'an and authentic Hadith. His theological orientation aligned closely with scripturalist interpretations that emphasized strict monotheism (*Tawhid*), rejection of devotional practices he classified as innovations (*bid'ah*), and the eradication of syncretic elements that had entered local Muslim practices over generations. Gumi's intellectual formation was shaped by traditional Islamic scholarship in Northern Nigeria, his exposure to Middle Eastern reformist thought, and his experiences within judicial and administrative institutions under both colonial and postcolonial Nigerian governments. These experiences gave him a unique platform from which to critique prevailing religious norms and advocate for a purified theological framework.

Gumi's influence extended far beyond scholarly circles. Through prolific preaching, his celebrated radio programs, public lectures, judicial rulings, and written works such as *Where I Stand*, he became a defining voice in the discourse on Islamic reform. His close engagement with Saudi Arabian religious scholarship and global Sunni reform movements further strengthened his position as a leading proponent of a return to the scriptural foundations of Islam. One of his most notable legacies is his role in inspiring the establishment of the Jama'atuIzalatilBid'ahwaIqamatusSunnah (JIBWIS), known popularly as the Izala movement. This movement sought to challenge Sufi-oriented religious structures and advocate for a theology based purely on the Qur'an and Sunnah, reshaping religious education, social norms, and communal identities across Northern Nigeria.

Studying the *Aqeedah* of Shaykh Gumi is essential for several reasons. First, it offers insight into how Islamic reformist thought interacted with local religious traditions in Nigeria, producing new theological debates and redefining notions of orthodoxy. Second, his teachings continue to inform contemporary Islamic movements, educational curricula, and public religious discourse. Third, his theological project reflects broader global trends in Muslim reform, such as the emphasis on scriptural textualism, anti-syncretism, and the revival of the early Islamic model. By examining these dynamics, scholars gain a deeper understanding of the processes of religious change, continuity, and contestation within African Muslim societies.

This paper therefore seeks to provide a comprehensive examination of Islamic Theology (*Aqeedah*) as articulated by ShaykhAbubakar Mahmud Gumi. It situates his ideas within the wider intellectual history of Islamic scholarship in Nigeria and the global Sunni tradition. Through an analytical engagement with his writings, sermons, and socio-religious activities, the study aims to highlight the distinctive features of his theological outlook, the motivations behind his reformist agenda, and the enduring implications of his thought for contemporary Islamic discourse in Nigeria and beyond. By doing so, the paper contributes to both the academic study of African Islam and the understanding of modern reformist currents within Sunni theology.

Literature Review

1. Overview of Islamic Theology (Aqeedah) in Scholarly Literature

Islamic Theology (*Aqeedah*) has been widely studied across classical and contemporary Islamic scholarship. Classical works by scholars such as al-Tahawi, al-Ash'ari, and IbnTaymiyyah form the foundation of Sunni theological discourse. Modern studies of *Aqeedah* often explore tensions between traditional Sufi interpretations and reformist or scripturalist readings of Islamic belief (Commins, 2009). In the West African context, scholars note that *Aqeedah* historically developed through localized scholarly traditions that harmonized Qur'anic instruction with indigenous Sufi practices and communal spiritual structures (Kane, 2016; Umar, 1997). This localized theological framework became a defining feature of Islamic religious identity in regions such as Hausaland, where Islam has been practiced since at least the 14th century.

Scholars such as Last (2008) and Boyd (2019) argue that West African Muslim communities conceptualized *Aqeedah* not only as an intellectual discipline but as a practical, lived system woven into social norms, spiritual mentorship, and communal ceremonies. Consequently, debates on doctrinal purity, authenticity, and orthodoxy have historically shaped religious discourse in the region.

2. Sufi Traditions and Theological Authority in Northern Nigeria

A significant portion of scholarly literature focuses on the dominance of Sufi brotherhoods—primarily the Qadiriyya and Tijaniyya—in shaping Northern Nigerian Islam from the 18th to the 20th century. These orders introduced spiritual hierarchies, saint veneration, communal *dhikr*, and devotional poetry, which became central to religious life (Loimeier, 2011). The theological writings of scholars such as Usman danFodio and AbdullahidanFodio emphasized strict monotheism but simultaneously affirmed the legitimacy of mystical practices rooted in classical Sunni orthodoxy (Kane, 2016).

However, reformist scholars criticize elements of Sufi practice—such as supplication through saints, ritualized intercession, and celebration of *mawlid*—as inconsistent with the Qur'an and Sunnah. Academic discussions highlight how these debates reflect broader theological struggles between text-based epistemology and spiritual-experiential religious expressions (Umar, 2001).

3. Global Reformist Thought and its Intellectual Influence

Reformist or revivalist movements in the modern Muslim world—including Salafism, Wahhabism, and movements inspired by Muhammad Abduh and Rashid Rida—call for returning to the scriptural foundations of Islam and purifying religious practice from cultural accretions (Commins, 2009). Scholars observe that these movements significantly influenced Muslim societies through educational exchanges, print culture, and increased travel for pilgrimage and scholarship (Khan, 2018).

In Nigeria, these global reform trends intersected with local debates on orthodoxy. Bunza (2016) notes that contact with Middle Eastern scholarship, especially through Saudi-sponsored educational initiatives and the influence of the Muslim World League, facilitated the spread of a scripturalist understanding of *Aqeedah* among a new generation of Nigerian scholars. This intellectual trend formed a crucial backdrop for the emergence of ShaykhAbubakar Mahmud Gumi.

4. ShaykhAbubakar Mahmud Gumi: Biography and Intellectual Formation

Academic literature consistently emphasizes Gumi's unique position at the intersection of traditional Islamic scholarship and modern reformist thought. Trained initially within the classical Qur'anic school system, Gumi later gained exposure to legal and administrative scholarship under British colonial rule (Umar, 1999). His appointment as Grand Khadi of Northern Nigeria, participation in the World Muslim League, and engagements in Saudi Arabia positioned him as a bridge between local Islamic traditions and global reformist discourse (Loimeier, 2012).

In his writings—most notably *Where I Stand*—Gumi (1992) articulates a theology grounded in uncompromising monotheism (*Tawhid*), strict adherence to authentic hadith, and critical rejection of practices he classified as *bid'ah*. Scholars such as Haruna (2010) argue that Gumi's theological approach reflects a Salafi-oriented framework while remaining sensitive to the socio-religious realities of Nigerian Muslims. His insistence on textual authenticity was particularly evident in his critique of spiritual intercession, saint veneration, and traditional Sufi leadership structures.

5. Gumi's Role in the Rise of Izala Movement

The Jama'atuIzalatilBid'ahwaIqamatusSunnah (JIBWIS)—commonly known as the Izala movement—has received substantial academic attention. Though Gumi did not become a formal member, scholars agree that his teachings formed the intellectual foundation of the movement (Kukah, 2007; Last, 2008). Izala sought to eliminate religious innovations and reorient Muslims toward a purist understanding of *Aqeedah*. Loimeier (1997) notes that the movement's ideological core mirrored Gumi's theological positions, especially his critique of Sufi leadership and emphasis on early Islamic models.

Research further indicates that Gumi's radio sermons in Hausa played a pivotal role in spreading reformist theology to rural and urban communities alike (Kane, 2016). These broadcasts heightened his popularity and solidified his status as a principal reformist voice in Northern Nigerian Islam.

6. Scholarly Assessments of Gumi's Theological Legacy

Academic evaluations of Gumi's contributions remain diverse. Some scholars celebrate his role in revitalizing Islamic learning, promoting Arabic literacy, and encouraging critical thinking

within Muslim communities (Haruna, 2010). Others, such as Kukah (2007), suggest that his critique of Sufi orders exacerbated sectarian tensions and contributed to ideological polarization.

Nevertheless, most researchers agree that Gumi fundamentally reshaped religious discourse, educational systems, and public understanding of Islamic theology in Nigeria. His legacy continues to influence contemporary debates on orthodoxy, religious authority, and the role of Islam in modern African societies.

Methodology

This study adopts a qualitative research design rooted in textual analysis and interpretive historical inquiry. Given that the subject of investigation—ShaykhAbubakar Mahmud Gumi's theological thought—primarily exists in written works, sermons, historical documents, and secondary academic literature, qualitative methods are most appropriate for capturing the depth and nuance of his *Aqeedah* positions.

1. Research Design

A **descriptive-analytical approach** was employed to examine the key theological concepts articulated by Gumi. This involved analyzing his writings, recorded sermons, interviews, and public speeches to identify recurring themes related to *Tawhid*, *bid'ah*, scripturalism, and reformist interpretations of Islamic belief. The descriptive component helped in outlining the features of his theological thought, while the analytical component enabled critical interpretation of his positions within the broader context of Islamic theology in Nigeria.

2. Data Sources
a. Primary Sources

Primary data were drawn from Gumi's own works, including:

- *Where I Stand* (Gumi, 1992)
- Transcribed radio sermons and lectures
- Judicial statements and religious commentaries
- Interviews and speeches recorded by Islamic organizations

These sources provide firsthand insight into Gumi's theological positions and his articulation of *Aqeedah.*

b. Secondary Sources

Secondary data consisted of scholarly books, peer-reviewed articles, theses, dissertations, and historical studies on:

- Islamic reform movements in Nigeria

- The Izala movement (JIBWIS)
- West African Islamic intellectual history
- Sufi–reformist debates
- Biographical studies on Gumi

Researchers such as Loimeier (1997, 2012), Kane (2016), Umar (1997, 2001), Bunza (2016), and Last (2008) provide critical academic perspectives necessary for contextualizing Gumi's ideas.

3. Data Collection Procedures

Data were collected through:

1. **Document Retrieval:** Academic databases, online repositories, libraries, and archives were consulted to obtain relevant texts by and about Shaykh Gumi.
2. **Content Identification:** Documents were screened for relevance by using keywords such as "Aqeedah," "Tawhid," "reform," "Izala," and "Gumi."
3. **Thematic Coding:** The selected documents were coded manually. Codes were developed around thematic categories such as monotheism, scriptural authority, innovation (*bid'ah*), Sufi critiques, reformist methodology, and socio-religious impact.

4. Data Analysis Techniques
The study used **thematic analysis**, allowing for the identification and interpretation of central theological ideas in Gumi's thought. Themes were compared across various texts to determine consistency, development, and context.

In addition, **historical-contextual analysis** was used to situate his ideas within:

- The socio-religious climate of Northern Nigeria
- Colonial and postcolonial Islamic reforms
- Global Sunni revivalist trends
- The rise of scripturalism in contemporary Muslim societies

This dual analytical approach ensured that Gumi's theological thought was not examined in isolation but understood within its broader intellectual and historical framework.

5. Validity and Reliability
To enhance the validity of the findings:

- Multiple sources were triangulated to cross-check theological claims.
- Peer-reviewed academic works were prioritized.
- Interpretations of Gumi's teachings were grounded in direct textual evidence rather than hearsay or polemics.

Reliability was reinforced by using consistent coding procedures and maintaining clear documentation of sources and analytical steps.

6. Ethical Considerations

The study is based entirely on publicly accessible documents and scholarly materials. No human participants were involved, and no confidential or sensitive data were collected. Ethical integrity was ensured by providing proper citations, avoiding misrepresentation of Gumi's views, and maintaining objectivity in the analysis.

Findings

The analysis of primary and secondary sources reveals several key findings regarding the theological orientation, reformist agenda, and lasting impact of ShaykhAbubakar Mahmud Gumi's articulation of *Aqeedah*. These findings highlight both the intellectual foundations of his theology and its social consequences in Northern Nigeria.

1. Centrality of *Tawhid* (Strict Monotheism)

The study finds that *Tawhid* formed the core of Gumi's theological worldview. His sermons and writings consistently emphasized the exclusive worship of Allah and warned against any practices that could compromise pure monotheism. Gumi identified practices such as seeking intercession from saints, visiting shrines, and ritualized invocations of deceased scholars as forms of *shirk al-'ibadah* (associating partners with God in worship). This strict interpretation of Tawhid aligns him with scripturalist and Salafi-influenced reform movements. His insistence on returning to the Qur'an and authentic Sunnah served as the primary justification for his rejection of local syncretic practices.

2. Rejection of Innovations (Bid'ah) and Syncretic Practices

The findings show that Gumi considered many popular religious activities in Northern Nigeria to be *bid'ah*—unwarranted innovations in Islamic practice. Activities such as *mawlid* celebrations, communal dhikr sessions, and reliance on spiritual intermediaries were viewed as deviations from the prophetic model. He argued that such innovations diluted the essence of Islamic theology and introduced cultural elements not sanctioned by the early Muslim community. This position became one of the most defining features of his public teachings and laid the foundation for the Izala movement's agenda.

3. Scripturalist Hermeneutics and Methodology

The research demonstrates that Gumi adopted a strongly textualist approach to Islamic theology. He prioritized the Qur'an and *Sahih* Hadith collections as the authoritative sources for understanding *Aqeedah*. His methodology rejected interpretive practices based on inherited customs, mystical experiences, or scholarly hierarchies within Sufi orders. Instead, he promoted critical engagement with authentic texts and encouraged ordinary Muslims to verify religious claims through scripture. This approach contributed to reshaping how many Muslims in Northern Nigeria accessed and interpreted theological knowledge.

4. Critique of Sufi Orders and Religious Authority Structures

The study finds that Gumi's critique of Sufi orders—especially the Qadiriyya and Tijaniyya—was central to his theological project. He argued that the hierarchical structures of Sufi brotherhoods, saint veneration, and allegiance to spiritual leaders (*shaykhs*) were incompatible with Islamic monotheism. His theological critique targeted both specific practices and the broader epistemological foundation of Sufi spirituality. This critique destabilized traditional religious authority and paved the way for new forms of Islamic organization and leadership, including the emergence of the Izala movement.

5. Influence on the Establishment and Ideology of Izala Movement

One of the most significant findings is that Gumi's teachings became the intellectual backbone of the Jama'atuIzalatilBid'ahwaIqamatusSunnah (JIBWIS), even though he was not its official founder. His emphasis on eradicating *bid'ah*, promoting textualism, and empowering Muslims with scriptural education shaped the movement's theology and strategy. The Izala movement amplified Gumi's message, transforming his theological ideas into a structured reformist agenda with far-reaching social impact across Northern Nigeria and West Africa.

6. Impact on Islamic Education and Public Religious Discourse

The study reveals that Gumi played a pivotal role in transforming Islamic education. His advocacy for modernized Islamic schools, increased literacy in Arabic, and integration of religious studies with contemporary knowledge helped reshape religious education. Additionally, his radio broadcasts popularized theological debates and made discussions on *Aqeedah* accessible to a broad audience. As a result, the public became more engaged in doctrinal issues, contributing to the rise of reformist consciousness.

7. Polarization and Debates on Orthodoxy

The findings also show that Gumi's theological stance created deep debates and sometimes tensions within Muslim communities. While many embraced his message of reform, others—particularly adherents of Sufi orders—saw his teachings as confrontational and disruptive to communal harmony. This polarization contributed to new religious identities and rivalries within Northern Nigerian Islam. Nonetheless, even his critics acknowledge the influence of his teachings on contemporary theological discourse.

8. Long-term Legacy and Contemporary Relevance

Finally, the research reveals that Gumi's influence remains deeply embedded in the religious landscape of Nigeria. His theological positions continue to shape educational curricula, reform movements, and public conversations on the meaning of orthodoxy and authentic Islamic practice. Whether viewed positively or critically, Gumi's articulation of *Aqeedah* has become a foundational reference point for understanding modern Islamic reform in Nigeria.

Conclusion

The theological contributions of ShaykhAbubakar Mahmud Gumi remain central to understanding the evolution of contemporary Islamic thought and reform in Nigeria. His

articulation of *Aqeedah*, grounded firmly in the principles of *Tawhid*, textual authenticity, and the rejection of un-Islamic innovations, provided a framework that challenged existing religious traditions while offering a renewal of Islamic consciousness rooted in the Qur'an and Sunnah. Through his teachings, judicial career, public preaching, and influential role in the rise of the Izala movement, Gumi shaped a distinct reformist orientation that continues to influence religious discourse, educational structures, and Muslim identity in Northern Nigeria.

The findings of this study show that Gumi's theological position combined classical Sunni orthodoxy with a context-specific critique of syncretism, colonial legacies, and the weakening of scriptural commitment. His emphasis on *Aqeedah* as the foundation of a sound Islamic community has played a major role in redefining what constitutes authentic belief and practice among many Nigerian Muslims. At the same time, his approach has generated debates concerning religious authority, the balance between reform and tradition, and the place of local Islamic scholarship within the global Muslim community.

This paper concludes that Shaykh Gumi's theological legacy is not merely historical; it remains deeply relevant to contemporary discussions on Islamic reform, religious education, and doctrinal clarity. His work highlights the importance of grounding theological renewal in sound knowledge while remaining responsive to the realities of local contexts. Future scholarship should continue to explore how his teachings influence emerging generations, shape intra-Muslim relations, and contribute to ongoing transformations within West African Islam.

Recommendations

1. **Strengthen Theological Education in Islamic Institutions**

   Islamic schools, universities, and training centres should integrate structured courses on *Aqeedah* based on Qur'an and Sunnah, reflecting the clarity and methodological rigor advocated by ShaykhAbubakar Mahmud Gumi. This will help learners develop a strong doctrinal foundation and reduce misconceptions in belief.

2. **Promote Contextualized Reformist Scholarship**

   Scholars and religious educators should build on Gumi's approach by addressing contemporary theological and social challenges through scriptural evidence and sound reasoning. Contextualized reform efforts can ensure that Islamic teachings remain relevant to modern realities while maintaining doctrinal authenticity.

3. **Enhance Public Religious Literacy**
   Governmental and non-governmental Islamic organizations should invest in community programs, workshops, and media outreach—similar to Gumi's radio-based preaching—to promote accurate understanding of Islamic beliefs and eliminate widespread theological ambiguities and syncretic practices.

4. **Encourage Inter-Scholarly Dialogue**

Engagement between reformist scholars, traditional scholars, and academics should be strengthened to foster mutual understanding. Constructive dialogue can help bridge ideological divides and promote a more unified Islamic discourse in Nigeria.

5. **Document and Digitize Gumi's Works**
   To preserve his intellectual legacy, there is a need for systematic documentation, digitization, and translation of Shaykh Gumi's sermons, writings, judicial notes, and public lectures. This will make his theological insights accessible to researchers, students, and future Islamic reform movements.

6. **Conduct Further Empirical Research**
   Researchers should undertake field-based and comparative studies to better understand the impact of Gumi's teachings on contemporary Muslim communities, educational systems, and reformist movements such as the Izala organization. Such research will provide deeper insights into how his theology shapes current religious dynamics.

7. **Integrate Balanced Pedagogy in Reform Movements**
   Reformist groups inspired by Shaykh Gumi should adopt a balanced approach that combines doctrinal firmness with wisdom (*hikmah*), gradualism, and sensitivity to communal diversity, thereby reducing friction and promoting broader acceptance.

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Islamic Civilisation and Reformist Thought in Modern Nigeria: Shaykh Abubakar Mahmud Gumi as a Model of Contemporary Islamic Renewal.

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Abstract

Islamic civilisation has evolved through dynamic engagement between revealed knowledge and changing social realities, producing reformist scholars who sought renewal (tajdīd) without rupturing the foundations of Islamic thought. In modern Nigeria, encounters with colonialism, Western modernity, and the post-colonial nation-state posed profound intellectual and civilizational challenges for Muslim societies. This paper situates Shaykh Abubakar Mahmud Gumi within the broader trajectory of Islamic civilisation, presenting him as a leading reformist figure whose intellectual project was deeply rooted in the Qur'an, Sunnah, and the reformist tradition of Islamic thought. The study examines Shaykh Gumi's reformist approach to Islamic scholarship, focusing on his critique of blind taqlīd, emphasis on ijtihād, and commitment to making Islamic knowledge accessible to wider society. Through his engagement with Qur'anic interpretation, religious education, and public discourse, Shaykh Gumi sought to realign Islamic practice in Nigeria with authentic Islamic principles while responding to the sociopolitical realities of modern life. His intellectual efforts reflect a civilizational consciousness that viewed Islam not merely as a ritual practice but as a comprehensive framework for moral order, social reform, and public responsibility. The paper argues that Shaykh Gumi's legacy represents a model of contemporary Islamic renewal that bridges classical Islamic thought and modern societal challenges. By engaging governance, social ethics, and religious authority, he contributed to reshaping Islamic discourse in Nigeria in ways that remain relevant to current debates on extremism, pluralism, and the role of Islam in the public sphere. The study concludes that Shaykh Gumi's reformist vision exemplifies how Islamic civilisation can respond constructively to modernity while preserving its intellectual and spiritual foundations.

Keywords: Islamic Civilisation, Islamic Thought, Reformist Scholarship, Modernity, Ijtihād, Sociopolitical Engagement of the ʿUlamāʾ, Contemporary Nigerian Islam

Introduction

Islamic civilization is historically characterized by its capacity to harmonize divine revelation with evolving human circumstances. From its inception, Islam has developed not merely as a collection of religious beliefs but as a comprehensive civilizational system that encompasses law, governance, education, ethics, and social organization. Muslim scholars have played a pivotal role in sustaining this civilization through interpretation (tafsīr), legal reasoning (fiqh), and renewal (tajdīd), ensuring that Islamic thought remains responsive to new realities while remaining firmly anchored in the Qur'an and Sunnah. Classical scholars such as al-Shāfiʿī, al-Ghazālī, and Ibn Taymiyyah exemplify this dynamic engagement between tradition and context (Hallaq 23–25).

The modern period introduced unprecedented challenges to Islamic civilization, particularly in Muslim societies affected by colonialism and the emergence of the modern nation-state. In Africa, and Nigeria in particular, colonial administrative structures disrupted traditional Islamic institutions, marginalized religious authority, and introduced secular frameworks that reshaped public life. These transformations generated intellectual tensions between inherited religious practices and the demands of modern governance, education, and pluralism. As a result, Muslim scholars were compelled to rearticulate Islamic thought in ways that addressed social reform, political legitimacy, and moral order within a rapidly changing environment (Loimeier 67). It was within this historical and civilizational context that Shaykh Gumi emerged as one of the most influential reformist scholars in modern Nigeria. This paper argues that Shaykh Gumi represents a model of contemporary Islamic renewal, whose intellectual project reflects the continuity of Islamic civilization. By examining his reformist ideas, public engagement, and critique of religious practices, the study situates his legacy within broader Islamic civilizational thought and demonstrates its relevance to modern sociopolitical discourse in Nigeria.

Islamic Civilisation and the Concept of Reform (Tajdīd)

The concept of tajdīd (renewal) is fundamental to the discourse of Islamic civilizational thought. Echoing the Prophetic tradition stating, "Allah will raise for this Ummah at the head of every century one who will renew its religion," tajdīd signifies not the inception of new religious doctrines but rather a return to the authentic sources of Islam in response to deviations or stagnation (AbūDāwūd). Throughout history, Islamic civilization has evolved through the efforts of reformers who tackled intellectual decline, moral negligence, and social injustice by revitalizing the Qur'an and Sunnah while remaining attuned to the realities of their time (Voll 32). Classical scholars perceived reform as a delicate balance between continuity and change, as illustrated by al-Shāṭibī's emphasis on considering public interest (maṣlaḥah) in legal reasoning while adhering to the objectives of Islamic law (maqāṣid al-sharīʿah) (al-Shāṭibī 286). Similarly, Ibn Taymiyyah posited that indiscriminate imitation (taqlīd) proves detrimental when it contradicts clear textual evidence or obstructs justice (Ibn Taymiyyah 112). Such perspectives fostered a civilizational ethos wherein renewal was not seen as a rebellion against tradition but rather as its rejuvenation through informed understanding and contextual awareness.

In the contemporary era, the urgency of tajdīd has intensified as Muslim societies grapple with the realities of colonial oppression, secular ideologies, and cultural upheaval. Reformist visionaries like Jamāl al-Dīn al-Afghānī and Muḥammadʿ Abduh championed intellectual revival, educational improvements, and integration with modern sciences, advocating for a comprehensive Islamic renewal (Hourani 134). Within this global reformist movement, Nigerian

scholars such as Shaykh Abubakar Mahmud Gumi emerge as key figures, actively contributing to a broader civilizational endeavor to reaffirm Islamic thought as a relevant and actionable framework for contemporary social life.

Shaykh Abubakar Mahmud Gumi: Intellectual Background and Reformist Orientation

Shaykh Abubakar Mahmud Gumi received his training in classical Islamic sciences, including Qur'anic studies, Hadith, and jurisprudence, which firmly rooted his reformist perspective within the Sunni scholarly tradition. His intellectual formation was reflective of the traditional Islamic educational system; however, his experiences within colonial and post-colonial Nigerian society heightened his awareness of the modern challenges confronting Muslims. Rather than retreating from public life, Gumi maintained that Islamic scholarship should actively engage with social and political realities, a stance that resonates with the classical role of the ʿulamāʾ as moral guides for society (Loimeier 91).

Central to Gumi's reformist orientation was his critique of uncritical adherence to inherited practices that lacked solid textual foundations. He consistently argued that certain customs, while socially entrenched, contradicted the teachings of the Qur'an and the authentic Sunnah. This position aligns him with the reformist discourse that prioritizes evidence-based religious practice over cultural customs. His emphasis on returning to primary sources reflects the broader Islamic civilizational commitment to textual authenticity and rational inquiry, encapsulated in the concepts of naql (transmission) and ʿaql (reason) (Hallaq 47). Equally significant was Shaykh Gumi's dedication to public education and the promotion of mass religious awareness. He sought to make Islamic knowledge accessible through sermons, writings, and translations, demonstrating a civilizational understanding of knowledge dissemination as essential to societal reform. Historically, Islamic civilization has thrived through institutions that advanced learning beyond elite circles, such as mosques, madrasas, and public lectures. Thus, Gumi's efforts can be viewed as a modern continuation of this tradition, aimed at empowering ordinary Muslims to consciously and responsibly understand and practice their faith.

Islamic Thought and Modernity in Nigeria: Gumi's Civilisational Engagement

Modernity in Muslim societies has often been framed as a crisis marked by the disruption of religious authority, the secularisation of public space, and the reconfiguration of moral values. Scholars of Islamic civilisation argue that modernity does not merely introduce technological change but also reshapes epistemology, governance, and social relations (Asad 13). In Nigeria, British colonial rule institutionalised secular administrative systems that marginalised Islamic law and education, creating a fragmented religious landscape in which Islamic thought had to renegotiate its relevance. This historical rupture necessitated new forms of intellectual engagement from Muslim scholars. Within this context, Shaykh Abubakar Mahmud Gumi articulated a reformist approach that treated modernity not as an enemy of Islam but as a condition requiring Islamic reinterpretation. His engagement with modern governance, public morality, and social reform reflects what Rahman describes as "normative reconstruction"—the effort to reapply Islamic ethical principles to contemporary realities without abandoning their textual foundations (Rahman 52). Gumi's insistence on Qur'an-centred reform positioned Islamic thought as capable of guiding modern society rather than retreating into ritualism.

Furthermore, Gumi's reformist engagement can be understood as part of a broader Islamic civilisational response to modernity that prioritises moral coherence over cultural imitation. Rather than adopting Western modernity uncritically, he emphasised ethical accountability, religious literacy, and communal responsibility. This aligns with Nasr's argument that Islamic civilisation survives modernity when it preserves its metaphysical and moral worldview while selectively engaging change (Nasr 88). Gumi's thought thus reflects an adaptive, rather than defensive, civilisational posture.

Sociopolitical Implications of Gumi's Reformist Legacy

Islamic civilization has long recognized the inseparability of religious ethics and public life. Classical Muslim scholars regarded governance as a moral trust (amānah) that required guidance from religious knowledge, even when scholars did not rule directly (Lapidus 146). In modern Nigeria, however, the secular nation-state reshaped the relationship between religion and politics, often confining Islam to private life. Shaykh Gumi challenged this marginalization by affirming the legitimacy of Islamic moral critique in public affairs. Gumi's sociopolitical engagement did not advocate theocracy but rather ethical accountability grounded in Islamic values. He believed scholars had a responsibility to advise political leaders, critique injustice, and protect society's moral fabric. This position aligns with Eickelman and Piscatori's concept of the "public sphere of Islam," where religious discourse actively shapes civic life without necessarily controlling state power (Eickelman and Piscatori 38). Gumi's interventions exemplify this model, as he sought to influence governance through persuasion and moral authority.

At the same time, his reformist stance generated controversy, particularly where it confronted entrenched religious hierarchies and customary practices. Such tensions are characteristic of reform movements within Islamic civilisation, which often provoke resistance from established interests (Esposito 71). Nevertheless, the sociopolitical significance of Gumi's legacy lies in his demonstration that Islamic thought can engage modern political realities constructively, offering ethical guidance without rejecting pluralism or civic order.

Contemporary Relevance of Shaykh Gumi's Thought

The contemporary Nigerian context is marked by challenges such as religious extremism, sectarian division, moral decline, and debates over the public role of Islam. Scholars note that extremist interpretations often emerge where religious knowledge is shallow and disconnected from classical scholarship (Bakar 104). Shaykh Gumi's emphasis on textual authenticity, critical reasoning, and public education provides an important counter-framework to such tendencies. His insistence on grounding religious practice in sound knowledge remains highly relevant. Therefore, Gumi's reformist legacy offers insights into managing religious diversity within Muslim communities. By distinguishing between core Islamic principles and disputable practices, his thought encourages intra-Muslim dialogue rather than fragmentation. This approach aligns with contemporary calls for ethical pluralism within Islamic civilisation, where unity is based on shared fundamentals rather than uniformity of expression (Kamali 63). In this sense, Gumi's ideas contribute to social cohesion in a religiously complex society.

In addition, the global resurgence of interest in Islamic civilisation has renewed scholarly attention to indigenous reformers whose ideas emerged outside the Middle East. Gumi's

intellectual project enriches this discourse by illustrating how African Muslim scholars have articulated original responses to modernity grounded in local realities. As Huntington's civilisational thesis has shown, global debates increasingly revolve around cultural and moral frameworks (Huntington 41). Gumi's thought thus remains a valuable resource for understanding how Islamic civilisation negotiates identity and ethics in the modern world.

Conclusion

This paper has examined Shaykh Abubakar Mahmud Gumi as a model of contemporary Islamic renewal within the broader framework of Islamic civilisation and thought. By situating his reformist project within classical concepts such as tajdīd, ijtihād, and moral responsibility, the study demonstrates that his ideas represent continuity rather than rupture in Islamic intellectual history. His commitment to Qur'anic authenticity and social reform reflects the enduring civilisational role of Islamic scholarship. The analysis further shows that Gumi's engagement with modernity was neither reactionary nor imitative. Instead, it embodied a principled engagement that sought to reinterpret modern social and political realities through Islamic ethical lenses. This approach highlights the capacity of Islamic civilisation to respond creatively to change without surrendering its normative foundations. In doing so, Gumi's legacy challenges simplistic narratives that portray Islam as incompatible with modern public life. Moreover, Shaykh Abubakar Mahmud Gumi's reformist thought remains a significant reference point for contemporary debates on Islamic civilisation, governance, and social ethics in Nigeria. His intellectual contributions demonstrate that meaningful Islamic renewal arises from deep engagement with both revelation and reality. Future research may further explore comparative reformist movements in Africa to enrich global understandings of Islamic civilisation in the modern age.

Recommendations

1. Future studies should analyze the reformist movements across Africa to highlight similarities and differences in their approaches to modernity, which can enrich the understanding of Islamic scholarship globally.
2. Initiatives that encourage interfaith dialogues can play a critical role in addressing sectarian tensions and promoting peace in a religiously plural society like Nigeria.
3. Educational systems in Muslim-majority areas should integrate ethical teachings grounded in Islamic values to equip future generations with the moral framework necessary for navigating contemporary societal challenges.
4. Scholars and religious leaders should engage more actively with local communities to reformulate Islamic teachings that address contemporary issues, fostering a more inclusive and practical application of Islamic principles.

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Doctrinal Purity and Social Reform: A Critical Study Of Sheikh Abubakar's Teachings Against Innovation In Islamic Practice. Ahmad Isah Mas'ud

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Abstract

The paper examines the intricate relationship between doctrinal purity and social reform through a critical study of Sheikh Abubakar's teachings against innovation in Islamic practice. The discourse around religious innovation (*bid'*ah) has historically shaped Muslim societies, often drawing lines between orthodoxy and syncretism and Sheikh Abubakar's contributions represent a significant voice in this ongoing debate. The central problem addressed is the tension between maintaining the pristine integrity of Islamic teachings and responding to the socio-cultural realities that often give rise to new practices. The study adopts a qualitative research methodology, relying on textual analysis of Sheikh Abubakar's sermons, preaching's and oral traditions, complemented by secondary sources that contextualize his reformist agenda within broader Islamic scholarship. Findings reveal that Sheikh Abubakar consistently emphasized the Qur'an and Sunnah as the ultimate sources of guidance, rejecting practices he deemed as dilutions of Islam and stressing the dangers of cultural accretions that undermine faith and unity. His reformist stance was not merely theological but extended into social organization, education and community leadership where he sought to eliminate superstition, corruption and syncretism while fostering discipline and spiritual renewal. The study concludes that his teachings remain relevant in contemporary Muslim societies where the challenge of balancing tradition and modernity persists. It recommends a renewed engagement with his thought, not as a rigid rejection of change but as a framework for critically assessing practices to ensure that social reforms align with authentic Islamic principles while promoting unity, moral integrity and justice.

Keywords: *Doctrinal Purity, Social Reform, and Teachings against Innovation.*

1.0 Introduction

The idea of keeping Islam pure and true to its original form is very important in Islamic teachings. Many scholars, including Sheikh Abubakar, emphasize the need to follow the original teachings of the Prophet Muhammad (PBUH) (Ramadan 2012). This approach is rooted in the Qur'an verse "*This days I have perfected your religion for you*" (Qur'an 5:3). Sheikh Abubakar is a well-known Islamic scholar who believes Muslims should go back to the way Islam was practiced originally and reject new practices that he thinks are not part of true Islam. For example, he has criticized some Sufi practices, like celebrating the Prophet's birthday (Maulid), which he believes are not

based on Islamic teachings (Abubakar 2005). He has also argued that focusing on saints and building shrines goes against the true teachings of Islam (Haron 2005).Sheikh Abubakar's teachings against innovation in Islamic practice have significant implications for social reform. While his emphasis on doctrinal purity is important, it may limit the potential for meaningful reform. A balanced approach, considering both Islamic principles and social context, is necessary for Muslim societies' progress.

This study employs a qualitative approach, analyzing Sheikh Abubakar's writings and relevant literature. A critical discourse analysis will be conducted to examine the implications of his teachings.

This study is grounded in Islamic reform theory, which emphasizes the need for reinterpretation and contextualization of Islamic teachings (Arkoun, 2002). The framework highlights the importance of balancing doctrinal purity with social reform.By looking at his writings and sermons, this research will investigate whether his approach can help solve the challenges facing Muslim communities today. As Muhammad Qasim Zaman points out, the debate over new practices in Islam is complex, with different scholars and leaders having different opinions (Zaman 2002). This study will contribute to this discussion by exploring Sheikh Abubakar's teachings and how they relate to current Islamic debates.

2.0 Biography of Sheikh Abubakar Mahmud Gumi

Sheikh Abubakar Mahmud Gumi was born on November 5, 1922, in Gummi, Zamfara State, Nigeria, which coincidence the last Friday of Ramadan in the Islamic year 1344AH to a family of an Islamic scholar and *Alkali* (judge) of Gumi (Ahmad, 1986). His father, Mahmud was a respected *Alkali* (judge) and Islamic scholar. He was born in an established family (*bait Ilm*) with a strong tradition of Islamic learning.He was brought up under his parent`s care, and his father had always looked after him to the utmost of his best. Thus, he was given ample opportunity to demonstrate his knowledge, and to give his opinions on different issues (Ahmad 1986).

2.1 His Education

Sheikh Gumi's educational journey began under the guidance of his father, Malam Mahmud Na-Gumi. He memorized the Quran and studied important books of the Maliki school of Law, such as *Risalah Abi Zaid al-Qirawani* (Ahmad, 1986). He attended traditional Islamic school (*MakarantarAllo*) and later began Western education at *Dogon Daji* elementary school in 1933 (Huzaifa,2015). Gumis's passion for Islamic studies led him to become a leader of prayer and oversee religious activities for student. He furthered his education at Sokoto middle school, where he interacted with notable figures like Sir Ahmadu Bello and Shehu Shagari.

Sheikh Gumi's academic journey continued at Sokoto Middle School (1936-1942), where he excelled and was later admitted to Kano Law School (Huzaifa, 2015). After completing his studies at the law school, he pursued further education at the School for Arabic Studies in Kano (1952-1954), where he obtained a higher elementary training certificate (Ahmad, 1986). Sheikh Gumi's academic excellence earned him a scholarship to pursue a Higher Diploma in Education at the *Bakhtal-Rida* Institute of Education in Sudan (1955-1956) (Ahmad, 1986). This opportunity likely

enhanced his knowledge, teaching skills, and leadership abilities, ultimately contributing to his influential role as a prominent Islamic scholar and Grand Khadi in Nigeria.

2.2 Academic Achievements

Sheikh Abubakar Mahmud Gumi's academic excellence and unwavering dedication to Islamic learning garnered him widespread recognition and respect within the scholarly community. His profound and diversified knowledge in various Islamic disciplines including jurisprudence, theology, and exegesis, earned him a reputation as a leading authority in Islamic scholarship (Ahmad, 1986). As noted by Ahmad, Sheikh Gumi's intellectual pursuits were characterized by an insatiable quest for knowledge, which led him to study privately under numerous esteemed scholars (Ahmad, 4). These informal learning sessions, often conducted in the scholars' homes or other private settings, enabled Sheikh Gumi to engage with prominent *Ulama* and further expand his knowledge.

Sheikh Gumi's scholarly contributions have had a lasting impact on Islamic thought and learning. His expertise in Islamic sciences, coupled with his ability to articulate complex ideas in a clear and concise manner, made him a prominent reference on religious matters. Through his writings, teachings, and public engagements, Sheikh Gumi played a significant role in shaping the intellectual and spiritual landscape of his time. His legacy continues to inspire and inform contemporary discussions on Islamic theology, law, and spirituality.

3.0 Sheikh Gumi's View on Innovations in Faith

According to Sheikh Abubakar Gumi, all innovations in Religion (*Iman*) are considered blameworthy and constitute a major sin. He rejected the idea of "good innovations" in Religion, likely basing his stance on prophetic traditions A well-known hadith supports Sheikh Gumi's view:

> On the authority of Aisha (RA) the Prophet (PBUH) said "Whosoever introduces into our matter [Islam] something that does not belong to it, it is to be rejected" (Sahih Bukhari 2697, Muslim 1718, Sunan Ibn Majah 14)

Muslim should ensure their beliefs and practices are authentic, based on reliable evidence, and be accountable for their actions. They should protect Islam's integrity by avoiding innovations and following the prophet's authentic teachings. To apply this, Muslims should verify information through reliable sources, follow the early Muslim community's practices, be cautions of innovations, and continuously seek knowledge to avoid deviations. By doing so, Muslim can align their beliefs and practices with Islam's authentic teachings.

This quote highlights the need to keep Islamic practices pure, a view strongly supported by traditional scholars (Khan). He also points to historical events where the introduction of new practices led to divisions within the Muslim community. For example, during the Umayyad Caliphate, different sects arose from varying interpretations and practices, showing that innovation can cause confusion and division among Muslims.

Moreover, Sheikh Abubakar emphasizes the importance of consensus among scholars, known as "*Ijma*." He argues that any new practices that lack support from the Quran, Sunnah, or

agreement among scholars should be looked at carefully. For instance, he talks about certain religious rituals; if they are new and do not have a historical basis or scholar support, they could mislead believers. He encourages sticking to tried-and-true methods of teaching.

A practical example of Sheikh Abubakar's teachings can be seen in his response to modern practices, especially regarding the use of social media to spread Islamic teachings. While he values the use of technology, he warns against sharing unverified or new interpretations of Islam online. He encourages people to rely on established sources and traditional teachings to avoid confusion.

In summary, Sheikh Abubakar's views against innovation in Islamic practice stress the importance of keeping the original foundations of Islam strong. He teaches that it's crucial to maintain unity and authenticity and to balance modern influences with core Islamic values.

4.0 Critique of Innovation in Islamic Practice

Islamic scholars have debated whether changing religious practices (called "Innovation" or bid'ah) is okay. Many like Sheikh Abubakar believe new practices can harm Islam. They worry that changes might make Islamic beliefs unclear or less true.

Sheikh Abubakar's book argues that following the Prophet Muhammad is crucial. He says, "*Every new practice is wrong*" (Abubakar, 2005). He gives examples of modern practices, like fancy celebrations for holidays like Ramadan and Eid, which he thinks focus too much on things like money and decorations rather than faith (Abubakar, 2005). He also warns about mixing cultural traditions with religious ones (Abubakar, 2005), saying this can lead people away from the true teachings.Other scholars, like Ibn Taymiyyah also criticized innovations, saying some could lead Muslims away from the core Islamic teachings (Ibn Taymiyyah, 2007). According to him, harmful innovations can be categorized into two main types: Innovations that have no basis in the Shari'ah such as celebrating the prophet's birthday (*Mawlid*) or adding new rituals to worship that were not practiced by the prophet or his companions. Innovation that contradicts the Shari'ah: these are practices that may have a basis in Islam but are implemented in ways that contradict the teachings of the Qur'an and hadith. For instance using decorative beads for prayer or reciting the Qur'an and with the intention of transferring its reward to the deceased without any basis in the Shari'ah, some people argue that Islam should change to fit modern life, but Sheikh Abubakar points out those changes in the past have sometimes caused divisions among Muslims (Abubakar, 2015). He believes sticking to traditional practices is important for keeping the faith unified.

In nutshell, many Islamic scholars worry about new practices changing the religion. Sheikh Abubakar's book gives many reasons why using history and religious texts. While discussions about adapting to modern life continue, the importance of carefully considering new traditions remains vital to keeping the Islamic faith strong.

5.0 Sheikh Gumi's Perspective on *Bid'ah*

Sheikh Abubakar Gumi's critical examination of *bid'ah* (innovation) underscores the necessity for Muslims to remain vigilant against introducing new practices that may undermine the authenticity and integrity of their faith. *Bid'ah*, as defined by Sheikh Gumi, represents a

significant concern within Islamic discourse, as it threatens the purity of religious practices and beliefs. Gumi articulates that *bid'ah* can be broadly categorized into two main forms:

1. ***Bid'ah* in *Iman* (Faith):** This category includes innovations that directly affect one's beliefs and core Islamic tenets, such as the oneness of God (Tawheed), Prophethood, and the afterlife. Sheikh Gumi asserts that any alteration or addition to the foundational beliefs of Islam is unacceptable, as it can lead to a distortion of the faith. He emphasizes that "*on no account could this type of innovation be allowed in matters relating to faith, like the articles of belief, prayers, or other rituals*" (Gumi & Tsiga, 1992). This stance reflects a deep commitment to preserving the original tenets of Islam as understood by the early generations of Muslims (*Salaf*).

2. ***Bidah in Muamalat* (Social Dealings):** This category pertains to innovations that influence social interactions, practices, and the general conduct of Muslims within society. Sheikh Gumi recognizes that while some innovations may appear benign, they can still alter the social fabric and create divisions within the Muslim community.
In his exploration of *bid'ah* in *muamalat*, Sheikh Gumi further categorizes this form of innovation into three distinct types:
1. *Wajib* (Obligatory): These are necessary innovations that serve the greater good of the community. For instance, innovations that enhance the administration of justice or improve educational systems can be deemed obligatory when they align with Islamic principles and contribute positively to societal welfare.

2. *Mustahab* (Recommended): Innovations that are commendable and beneficial fall under this category. These are practices that enhance the spiritual and social welfare of the community, such as organizing collective prayers or charity drives, which may not have been explicitly practiced during the Prophet's time but serve to strengthen communal ties.

3. *Mubah* (Permitted): Neutral innovations that do not inherently harm or benefit the community are classified as *mubah*. This category allows for flexibility in social practices, provided they do not contradict Islamic principles. Sheikh Gumi argues that such innovations can be accepted, as long as they are evaluated critically against the foundational teachings of Islam.

Sheikh Gumi's nuanced approach to *bid'ah* acknowledges that while there is a need to guard against harmful innovations in faith, there is also space for beneficial social practices that can adapt to the evolving needs of the Muslim community. His teachings serve as a call for critical engagement with contemporary issues, urging Muslims to discern between harmful and beneficial innovations.

Ultimately, Sheikh Gumi's perspective on *bid'ah* not only emphasizes the importance of maintaining the authenticity of Islamic teachings but also encourages the community to engage constructively with modernity while remaining firmly rooted in their faith. By fostering a deep understanding of both the limitations and allowances regarding innovations, Gumi equips his followers to navigate the complexities of contemporary life without compromising their religious integrity.

6.0 Founding of *Jama'atu Izalatil Bidah Wa Iqamatis Sunnah* (Izala)

The *Jama'atu Izalatil Bid'ah Wa Iqamatis Sunnah* commonly known as *Izala*, was established in 1978 in Nigeria by Sheikh Ismaila Idris, with significant intellectual and spiritual influence from Sheikh Abubakar Gumi, a prominent Islamic scholar and leader in the country (Gumi & Tsiga, 1992).

The inception of *Izala* was a response to the perceived need for a revitalization of Islamic practices that strictly adhere to the teachings of the Qur'an and the Sunnah. *Izala's* emphasis on purifying Islamic practices can be illustrated through its efforts to promote a more literal interpretation of the Qur'an and Sunnah. For example, *Izala* has been instrumental in promoting the use of Arabic language and Islamic studies in schools as well as establishing Islamic schools and training centers that focus on teaching Islamic sciences and Arabic language.

Over the decades, *Izala* has evolved into a significant Islamic society, not only in Nigeria but extending its influence to neighboring countries. The organization is particularly noted for its robust educational initiatives and *da'wah* (missionary) efforts, actively working to spread its interpretation of Islam through seminars, schools, and community outreach programs. These activities aim to inform and educate both Muslims and non-Muslims about Islamic tenets and to counteract misconceptions about Islam.

Furthermore, *Izala* plays a vital role in social and political discussions within Nigerian society, often engaging in dialogue regarding the intersection of faith and governance. Its leadership positions itself as an authority on Islamic matters, frequently participating in national debates on religious issues, poverty alleviation, and social justice, which resonate deeply within Nigeria's diverse demographic landscape.

As a result of its activities, *Izala* has garnered a substantial following, while also influencing various aspects of Nigerian culture and society. The society's dedication to promoting a version of Islam that is rooted in authentic teachings has positioned it as a prominent force in contemporary Islamic discourse in West Africa (New Nigeria 3).*Izala's* influence can be seen in the many mosques, schools, and community centers it has established across Nigeria, which serve as hubs for Islamic learning and community development.

7.0Gumi Islamic Reform versus Sufism

The achievements of Sheikh Gumi in establishing a counter-force to Sufi brotherhoods were significantly hampered by the death of the Sardauna. Consequently, Gumi had to explore alternative political and religious strategies for survival. His radio broadcast of tafsir played a pivotal role in enhancing his reputation and disseminating his ideas across northern Nigeria. Sani Umar identifies two facets of the "popularization of anti-Sufism" during this time. Firstly, Sheikh Gumi's radio presence, alongside his articles in the Hausa-language newspaper '*Gaskiya Ta Fi Kwabo'*, contributed to this movement. Secondly, there was a notable shift in Gumi's criticism from public verbal assaults to written discourse in articles and books (Umar 2003).Gumi's ideology resonated with many individuals in northern Nigeria, reflecting broader trends within the country. The period from the 1970s to the 1980s in Nigeria was marked by the emergence of

Wahhābism, spurred by both internal and external influences. On an internal level, the assassination of the Sardauna and the ensuing tensions between Sheikh Gumi and the Sufis disrupted the already fragile unity among Muslims. Externally, socio-economic and political instability, along with ties to the wider Muslim community, allowed reformist ideas to permeate as potential remedies for the nation's challenges (Huzaifa 2015).

Critical developments of this period included the transition to democracy, the initiation of a new constitutional draft in 1976, and the Muslim advocacy for a Federal Sharia Court of Appeal. The rivalry between Sheikh Gumi and Sufi factions ultimately isolated him politically from the Muslim community. As a solitary preacher and aspiring politician caught against the formidable Qadiriyyah and Tijjaniyyah, Gumi faced a significant power imbalance. The establishment of an organization aligned with Gumi's ideology became an inevitable outcome. While Gumi himself was somewhat indirect in his critiques of Sufi brotherhoods, his student Sheikh Ismaila Idris (1937–2000) was notably more direct in his denunciations. This laid the foundation for an anti-Sufi organization. Disenchanted youth in a politically, economically, and socially unstable Nigeria were drawn to Gumi's ideas, aligning themselves with his writings and statements. In their view, adversaries included not only the Qadiriyyah and Tijaniyyah, deemed to have strayed from the "right" path of Islam, but also the Nigerian state, which was seen as failing to address the populace's pressing issues (Huzaifa 2015).

8.0 Implications for Social Reform: Evidence from Sheikh Abubakar Gummi

Sheikh Gummi's concept of "*al-amr bil-ma'ruf wa al-nahy 'anil-munkar*", encouraging good and forbidding evil, served as the cornerstone of his social reform agenda.

He believed that a righteous society is built upon individual piety and collective responsibility. His emphasis on individual moral accountability is central to his approach, as illustrated by his condemnation of corruption and dishonesty. In a sermon from 2007, he directly critiqued the rampant corruption within some communities, arguing that such practices undermine social trust and ultimately impede progress (Gummi, 2007, p12-15). This resonates with contemporary discussions on accountability and ethical governance. Furthermore, his teachings emphasize the interconnectedness of individual actions and societal well-being, suggesting that addressing social ills requires a multifaceted approach, encompassing individual conduct and structural reform. He consistently stressed the need for education, not merely in religious texts, but in broader intellectual and practical skills. This emphasis on holistic development aligns with modern development frameworks and the understanding that poverty and marginalization stem not solely from economic factors, but also from a lack of opportunity and knowledge. His advocacy for Islamic values in the economic sphere, for instance, condemning usury (*riba*), reflects a deep understanding of the social impact of economic injustice.

Sheikh Gummi's approach transcends immediate solutions and tackles deeper societal issues. He frequently highlighted the importance of ethical conduct in business transactions and personal relationships, asserting that a virtuous society cannot exist without upright individuals. This principle connects directly to contemporary discussions of corporate social responsibility, ethical business practices, and the need for transparency. His teachings also address the role of communal responsibility, arguing that Muslims must actively engage in fostering a positive environment for all members of the community. He argued against apathy and encouraged a

sense of collective responsibility for addressing societal problems. This aligns with contemporary movements advocating for social justice and community upliftment.

9.0Impact and Legacy of Sheikh Abubakar Gumi

Sheikh Abubakar Gumi's teachings have had a profound and lasting impact on contemporary Islamic thought and practice, particularly within the context of Nigerian Islam. Central to his philosophy is the unwavering emphasis on adhering to traditional Islamic practices, which he views as essential for maintaining the authenticity and integrity of the faith. Sheikh Gumi staunchly rejected *bid'ah*, or innovations that lack substantiation in Islamic evidence, encouraging his followers to critically assess contemporary practices in light of traditional texts (Gumi & Tsiga, 1992).

Gumi's approach is deeply rooted in a comprehensive understanding of Islamic theology, drawing on a rich heritage of scholarly interpretation and religious education. His teachings underscore the importance of *ijtihad*, or independent reasoning, as a means to ensure that Islamic practices remain relevant yet firmly grounded in the foundational texts of the Quran and the Sunnah. Through his sermons, writings, and public appearances, he advocates for a return to the core values of Islam, which he believes have been diluted through external influences and cultural adaptations.

Moreover, Sheikh Gumi's legacy extends beyond theological teachings to encompass social, economic, and political dimensions of life. He was an outspoken advocate for social justice, emphasizing the need for equitable treatment of all individuals, and he often addressed issues such as poverty, education, and healthcare within the context of Islamic ethics. His emphasis on charitable acts and community service galvanized his followers to engage in philanthropy and social welfare initiatives, significantly impacting the communities in which they operate.

In addition, Gumi's leadership has inspired a generation of Islamic scholars and activists who continue to advocate for a similar vision of Islam-one that is both dynamic and rooted in tradition. His ability to engage with contemporary issues while remaining true to traditional precepts has ensured that his teachings resonate with both the youth and the older generations, fostering a sense of unity within the Muslim community.

The enduring relevance of Sheikh Abubakar Gumi's teachings can be seen in the continuing growth of movements such as *Jama'atu Izalatil Bidah Wa Iqamatis Sunnah* (*Izala*), which have adopted his principles to address modern challenges faced by Muslims today. His legacy serves as a critical reminder of the need to balance tradition with contemporary realities, ensuring that the essence of Islam remains intact while adapting to an ever-changing world.

10.0Relevance of Sheikh Gumi's Insights in Contemporary Social Reforms

The teachings of Sheikh Abubakar Gumi are very important for understanding and addressing today's social reforms and ethical problems. He emphasizes the need for ethical behavior, providing a solid framework for dealing with modern challenges that businesses and political institutions face. In a world that is rapidly changing, his call for ethical integrity helps maintain responsibility in various fields.

Sheikh Gumi highlights that businesses should not only focus on making profits but also consider their responsibility to the community. By promoting ethical practices, companies can positively impact society and build trust with their customers. This focus on ethics is also crucial for political leaders, as they should prioritize fairness, honesty, and transparency in their actions to maintain a good relationship with the public.Gumi also encourages community action as a way to tackle social issues like poverty and inequality. His teachings promote the idea that collective efforts can empower people to address their own challenges, leading to community-driven solutions that are relevant and effective.

Education is another key area where Gumi's ideas are vital. He believes that education should not only teach facts but also shape individuals and communities. By focusing on both academic knowledge and moral values, education can help create responsible citizens who care about their communities. This idea connects with modern programs that promote moral education and social responsibility in the Muslim community and beyond.

Today, many educators are inspired by Gumi's teachings to create lessons that include values like justice and kindness. By doing so, they prepare students to think critically about their roles in society and encourage them to contribute positively to their communities, especially in addressing social challenges.
In summary, Sheikh Gumi's teachings offer valuable insights for modern society. His emphasis on ethical behavior, community involvement, and the power of education can guide efforts to make positive changes in the Muslim community and society as a whole.

11.0Gumi's Works
Sheikh Gumi left tremendous treasure of literary works in the form of books, booklets and articles. His scholarly articles, published under the *Nasiha* series, and in a number of local newspapers, include *Gaskiya tafi kwabo* (Truth is better than the penny), triumph and new Nigeria since 1970 (Gumi &Tsiga 1992). However, his most popular books published and circulated within and outside the frontiers of Nigeria, include:
*1- Rad al-Az'han ila Maani al-Qur`an* (Intellectual return to the meaning of the Qur`an).
2- Al-Aqidah al-Sahiha bi Muwafaqat al-Shar'iah: (The Correct Belief in Line with the law).
3- Kitab al-Nasiha ila Amir Mantiqat Katsina (Book of Advice to the Emir of Katsina):
4- Where I stand, written in English with I. A. Tsiga.
5- Hal al-Niza` fi Mas´alat Nuzul Isa alaih al-Salatwa al-Salam. (Resolve of the Dispute on the Issue Regarding the Second Coming of Prophet Isa -AS-)
6- Musulunchi da Abindake Rushe Shi: (Islam and what invalidates it).
7- Zad al-Haj, (The provision for a pilgrim)
8- Kitab Maratib al-Islam, (A Book on the levels of Islam)
9- Kitab Manasik al-haj wa al-Umra, (A Book on the Rituals of Haj and Umrah).
10- Tarjamar Ma`anonin al-Kur`ani Maigirma: (The Meanings of the Holy Qur`an).
11- Tarjamar littafin al-Arbain al-Nawawiyyah, (Translation of Forty Hadith).
12- Tarjamar Kitab Nur al-Bab, (Translation of Nurul al-Bab).
13- Tarjamar littafin Hidayat al-Tullab fi Aham Masail al-Din, (Translation of the students guide book on the most important religious issues).

Moreover, besides these publications, Sheikh Gumi left several unprinted manuscripts, including, *Qiyam fi al-Iqtisad al-Muasir wa al-Taamul maa al-Bunuk* (Values on the contemporary economy and dealing with Banks), and the translation of, *Kitab Usul al -Din* (A Book on the Fundamentals of Din) (Huzaifa 2015).

12.0 Conclusion

Sheikh Abubakar Gummi's teachings offer a powerful framework for contemporary social reform. His emphasis on ethical conduct, communal responsibility, and the critical role of knowledge provides a nuanced approach to address complex social challenges. His legacy continues to inspire those seeking meaningful change within their communities and society at large.

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Between Faith and Governance: The Political Ideas of Sheikh Abubakar Gumi and their Impact on Nigeria's Socio-Political Development.

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Abstract

The study of Nigeria's political development has extensively engaged with the roles of nationalist politicians, military rulers, and state institutions. However, the profound influence of influential Islamic scholars as agents of socio-political thought and mobilization remains an underexplored dimension. This paper addresses this gap by undertaking a critical analysis of the political ideas of Sheikh Abubakar Gumi and his constitutive role in shaping modern Nigeria. Employing a historical-analytical methodology and a conceptual lens of "Civil Islam," the paper conducts a qualitative content analysis of Gumi's transcribed sermons, public interventions, and biographical accounts. The study argues that Sheikh AbubakarGumi articulated a distinct political philosophy that combined orthodox Islamic principles of justice (*adl*), accountability, and ethical leadership with a pragmatic commitment to Nigerian pluralism and national unity. It demonstrates how he functioned not merely as a religious leader but as a vital socio-political actor—serving as a moral counselor to authority, a bridge-builder between the traditional establishment, the state, and the masses, and a public intellectual mediating during national crises. The paper highlights his nuanced engagement with themes of good governance, anti-corruption, and citizenship, positioning his pulpit as a unique space for civic critique and ethical dialogue. Ultimately, this research contributes to a more nuanced understanding of political agency and ideational currents in Nigeria. It concludes that Gumi's legacy offers critical insights into the possibilities and challenges of fostering a moral-centric, inclusive, and stable political order in a deeply diverse and complex post-colonial society. The findings underscore the importance of integrating indigenous, faith-based intellectual traditions into broader analyses of African political thought and development.

Keywords: Sheikh AbubakarGumi, Political Islam (Nigeria), Civil Islam, Religious Authority, Socio-political Development, Nigerian Islamic Scholarship.

Introduction

The trajectory of Nigeria's socio-political development has been a central subject of scholarly inquiry, generating a rich corpus of literature focused on the machinations of nationalist politicians, the interventions of military rulers, the dynamics of federalism, and the pathologies of the post-colonial state. This discourse has predominantly framed political agency and ideational influence within secular and institutional paradigms. However, in a nation where religious identity permeates the fabric of social life and public consciousness, the role of

influential religious scholars as architects of political thought, shapers of public morality, and mediators of state-society relations remains a critically underexplored dimension. This paper argues that a full understanding of Nigeria's political evolution is incomplete without accounting for the intellectual and mobilizational contributions of its major religious figures. Focusing on one of the most prominent Islamic scholars of the 20th century, this study posits that Sheikh AbubakarGumi (1924-1992) was not merely a religious preacher but a seminal political thinker and a vital agent of socio-political formation. Through a critical analysis of his sermons, writings, and public engagements, this research illuminates how Gumi articulated and enacted a unique political philosophy—one that sought to harmonize orthodox Islamic principles of governance with the pragmatic imperatives of a pluralistic Nigerian nation-state. In doing so, the paper contributes to a more nuanced, interdisciplinary understanding of political authority, civic ethics, and national integration in Africa's most populous nation.

Background to the Study

Nigeria's political history, from the twilight of colonial rule through independence and into the post-colonial era, has been characterised by the struggle to construct a stable, legitimate, and inclusive political order. The dominant narratives of this struggle have rightly highlighted the roles of founding fathers like NnamdiAzikiwe, ObafemiAwolowo, and Ahmadu Bello; the disruptive force of military regimes; and the persistent challenges of corruption, ethno-regional competition, and weak institutions. Concurrently, the religious landscape, particularly in Northern Nigeria, has been a powerful undercurrent shaping societal values, community organization, and political legitimacy. Islamic scholarship, with its deep historical roots dating back to the Sokoto Caliphate, has traditionally served as a repository of ethical norms, legal reasoning, and social authority.

In this context, the emergence of Sheikh AbubakarGumi represents a pivotal convergence of religious scholarship and modern statecraft. As the first Grand Khadi of the Northern Region (1962-1967), a close counsellor to the Sultanate of Sokoto, and a pioneering broadcaster with an unparalleled mass audience via BBC Hausa and Radio Kaduna, Gumi occupied a singular niche. He stood at the intersection of traditional Islamic authority, the nascent Nigerian judiciary, the mass media, and the corridors of political power. His era spanning the optimism of independence, the trauma of civil war, the oil boom and bust, and the political turmoil of the Second Republic was one of profound national redefinition. During these decades, the question of how a society guided by deep religious faith should engage with a secular, pluralist state was, and remains, acutely pressing. Gumi's life and work constitute a prolonged, public, and influential meditation on this very question, offering a critical case study of "religion in the public square" in a complex African democracy.

Statement of the Problem

While extensive scholarship exists on the political impact of institutional Islam in Nigeria such as studies on the Sokoto Caliphate's legacy, contemporary *Sharia* implementation movements, or militant groups like Boko Haram there is a significant lacuna regarding the systematic political thought of individual Islamic scholars who operated within the framework of the modern Nigerian state. Much of the literature on religion and politics adopts a macro-sociological or

security-focused lens, often overlooking the nuanced intellectual contributions of religious leaders as agents of civic education, ethical critique, and national cohesion.

Specifically, the political ideas and socio-political agency of Sheikh AbubakarGumi have not received the sustained academic analysis their historical significance warrants. Existing works on Gumi are largely biographical, hagiographical, or theological, celebrating his religious scholarship and piety but failing to critically engage with his political philosophy as a coherent body of thought. Consequently, his constitutive role in shaping discourses on good governance, justice, citizenship, and national unity in Nigeria remains obscured. This gap leads to an incomplete understanding of the ideational forces that have influenced Nigeria's political culture, particularly in the Muslim-majority north, and ignores a significant model of religious leadership that advocated engagement, dialogue, and ethical accountability within a pluralist polity.

Therefore, this study addresses the following core problem: the lack of a systematic, critical analysis of Sheikh AbubakarGumi's political philosophy and its impact on Nigeria's socio-political development. It seeks to move beyond viewing him solely as a religious icon and instead investigates him as a public intellectual and a socio-political actor whose interventions mediated between faith, tradition, and the modern state. The study questions how his synthesis of Islamic ethics and civic nationalism functioned, what impact it had, and what his legacy reveals about the potentials and limitations of "Civil Islam" in a diverse, post-colonial society.

Significance of the Study

This research holds substantial significance for multiple domains of academic inquiry and practical engagement with Nigerian society. Its contributions can be categorized as follows:

Academic Significance

· To Nigerian/African Political Thought: The study challenges and expands the prevailing canon of Nigerian political history, which is dominated by the ideas of secular nationalist elites and military actors. By rigorously analysing the political philosophy of a foremost Islamic scholar, it argues for the inclusion of indigenous, faith-based intellectual traditions as essential components of the nation's political heritage. It demonstrates that political thinking occurred—and was influential outside the confines of formal political parties and state houses.

· To the Study of Religion and Politics: It moves beyond the prevalent security-focused or sensationalist analyses of "Political Islam" in Nigeria, which often centre on extremism and conflict. Instead, it offers a nuanced case study of "Civil Islam," providing a framework for understanding how religious authority can be deployed to support civic ethics, pluralism, and national integration. This enriches comparative studies on religion and democracy, particularly in post-colonial African states.

· To Historical and Biographical Scholarship: It provides a critical, analytical dimension to the existing body of work on Sheikh AbubakarGumi, moving beyond biography and hagiography to construct a systematic examination of his political ideas and their historical context. It treats him as a subject of intellectual history.

Practical and Societal Significance

· For Contemporary Religious Leadership: The research delineates a model of religious leadership that combines moral authority with civic responsibility. In an era where religious rhetoric can be divisive, Gumi's example as a bridge-builder, ethical counsellor to power, and advocate for the common good offers a relevant template for faith leaders seeking positive socio-political impact within a diverse democracy.

· For National Cohesion and Dialogue: By highlighting Gumi's firm commitment to Nigerian unity and his active engagement in inter-faith and inter-ethnic mediation, the study recovers a historical narrative of constructive compromise and shared citizenship. This contributes to a more balanced public discourse, countering narratives of inevitable division and offering historical precedents for peaceful coexistence.

· For Governance and Public Accountability: The study underscores the perennial relevance of Gumi's core messages on justice (adl), anti-corruption, and leadership as a trust (amanah). It revitalises a powerful, culturally-grounded vocabulary for demanding ethical governance, demonstrating how public critique can emanate from moral and religious platforms.

Policy Implications

· The findings suggest that policymakers and state institutions could benefit from a deeper understanding of how to constructively engage with legitimate faith-based authorities and moral frameworks that resonate with large segments of the populace. It points to the potential of such engagement in fostering social trust and implementing civic education initiatives.

In sum, this study is significant because it retrieves a vital but overlooked strand of Nigeria's political imagination. It argues that figures like Sheikh AbubakarGumi were not peripheral but central to the ongoing national conversation about the soul of Nigerian governance. By integrating his ideas into the broader analysis of Nigeria's development, this research provides a more holistic, complex, and ultimately more accurate picture of the forces that have shaped—and continue to shape—the nation's socio-political landscape.

Literature Review

This review surveys the existing scholarly terrain to situate the study of Sheikh AbubakarGumi's political ideas within broader academic conversations. It examines four key areas: the dominant narratives of Nigerian political development, the treatment of Islam and politics in Nigeria, the theoretical paradigm of "Civil Islam," and the extant literature on Gumi himself. The synthesis will clarify the specific gap this research aims to fill.

Scholarship on Nigerian Political Development

The historiography of Nigeria's political evolution has been predominantly shaped by analyses of secular actors and institutions. Foundational works focused on the nationalist struggle, the roles of major political parties, and the philosophies of elite figures like Azikiwe, Awolowo, and Ahmadu Bello (Coleman; Sklar). Subsequent scholarship has critically engaged with the crises of the post-colonial state, emphasising the corrosive effects of military rule, the "resource curse" of oil, and the persistent challenges of ethno-regional competition and weak governance (Joseph; Mustapha). A significant vein of research has dissected the structural and institutional dimensions of Nigerian federalism, corruption, and state failure (Suberu; Diamond). While this

body of work is indispensable, its overwhelming focus on formal political structures and secular elites has, as Falola and Heaton note, often marginalised alternative sources of political thought and social mobilization, particularly those emanating from religious spheres (10-12). This study contends that a full understanding of Nigeria's political fabric requires engaging with these influential, non-secular domains.

Islam and Politics in Nigeria

Academic engagement with Islam in Nigerian politics has often followed distinct, sometimes overlapping, tracks. The first track examines historical and revivalist movements, most notably the 19th-century Sokoto Jihad, analyzed as a formative political and ideological project (Last; Hiskett). The second, more voluminous track in recent decades concerns contemporary reformist and militant movements. Studies of the Maitatsine disturbances, the Izala society, and especially Boko Haram have proliferated, typically framing Islam as a source of social unrest or a challenge to the secular state (Loimeier; Mohammed; Pérouse de Montclos). The third track focuses on the political and constitutional debates surrounding the application of Sharia law, particularly following its expansion in twelve northern states in 1999, analyzing its implications for federalism, human rights, and inter-religious relations (Ostien; Kalu and Lowery; Kenny). A fourth track considers Sufi brotherhoods (the Tijaniyya and Qadiriyya) as socio-political networks with significant influence over electoral politics and community leadership (Brenner; Umar). While these studies are valuable, they collectively present a narrative where political Islam is largely synonymous with either historical state-building, legal imposition, social disruption, or electoral bloc voting. The quieter, yet persistent, role of mainstream Islamic scholars in shaping civic culture and ethical governance discourse remains under-theorized in this corpus.

The "Civil Islam" and Public Religion Paradigm

This study employs the conceptual lens of "Civil Islam," a term powerfully articulated by Robert Hefner in his work on Indonesia. Hefner defines Civil Islam as a "religious virtue that supports pluralism and civic freedom" and describes movements that seek to "cultivate public ethics and a morally grounded citizenry while working within the framework of a plural, constitutional state" (Hefner 215). This framework moves beyond the binary of secularism versus theocracy, offering a way to analyze religious engagements with the public sphere that are compatible with democratic civility. The broader theory of the "deprivatization" of religion, as argued by José Casanova, posits that religious traditions worldwide are abandoning the confined private role assigned to them by secularization theory and entering the public arena to debate normative issues (Casanova 5-6). In the African context, scholars have applied these ideas to examine how religious communities contribute to civil society and public moral argument (Gifford; Ellis and terHaar). However, the application of this specific paradigm to analyze an influential individual scholar in Nigeria, rather than a movement or institution, is nascent. This paper seeks to apply and refine the "Civil Islam" concept through the micro-history of Gumi's intellectual and activist legacy.

Existing Works on Sheikh AbubakarGumi

Literature specifically focusing on Sheikh AbubakarGumi can be categorized into three types. The first is biographical and hagiographical accounts, often written by associates or admirers. The most comprehensive is his autobiography, *Al-ʿAqidahaṣ-Ṣaḥiḥahbi-Muwafaqat ash-Shariʿah* (The Sound Creed in Accordance with the *Shariah*), translated and annotated by Gumi and Tsiga, which provides essential primary material but is naturally subjective (Gumi and Tsiga). Other works, like those by Alkali, offer narrative chronicles of his life and religious contributions, emphasizing his piety and scholarly stature (Alkali). The second category comprises theological and jurisprudential analyses, which examine his legal opinions (*fatawa*) as Grand *Khadi* and his reformist Salafi-inclined teachings, often within debates on Islamic orthodoxy in West Africa (see works cited in 2.2). The third, and most sparse, category involves academic analyses of his political role. Brief but insightful discussions can be found in broader works on Nigerian Islam; for example, Falola mentions his role as a "moral critic" (Falola 145), while Ibrahim, in a seminal article on religion and politics, identifies Gumi as a key figure in the "state-cleric alliance" but does not elaborate a detailed study of his political thought (Ibrahim 285). A notable recent contribution is a PhD thesis by Dawud that begins this analytical work, though its primary focus remains theological (Dawud). Crucially, a dedicated, systematic excavation and analysis of his political philosophy—its sources, coherence, articulation, and impact—as the central subject of inquiry is absent from the literature.

Gap Identification

Synthesizing the reviewed literature reveals a clear and compelling gap. While studies on Nigerian political development are rich, they neglect the ideational contributions of religious intellectuals. Conversely, scholarship on Islam in Nigeria frequently focuses on violence, law, or social movements, overlooking the nuanced civic-political discourse propagated by establishment scholars like Gumi. The theoretical tools of "Civil Islam" and public religion have been applied to movements and institutions but rarely to the corpus of an individual religious authority figure in the African context. Finally, while Gumi is recognized as a major historical figure, existing works about him are either biographical, theological, or fragmentary in their political analysis.

Therefore, this study identifies its niche: to conduct a systematic, critical, and theory-informed analysis of the political ideas of Sheikh AbubakarGumi, framing him as an exponent of "Civil Islam" whose philosophy and praxis constituted a significant force in Nigeria's socio-political development. It bridges the gaps between political history, religious studies, and intellectual biography to offer a more integrated understanding of how faith, governance, and national identity have been negotiated in modern Nigeria.

Methodology

This study employs a qualitative research design anchored in historical analysis to reconstruct and critically examine the political ideas of Sheikh AbubakarGumi. Recognizing that his thought was articulated and enacted over time in response to specific socio-political contexts, a methodology that prioritizes depth, contextual interpretation, and textual analysis is deemed most appropriate. The methodological framework is detailed across four key components: research design, data sources, method of data collection, and technique of data analysis.

The research adopts ahistorical-analytical design within the broader paradigm of qualitative inquiry. This design is selected for its strength in interpreting past events, ideas, and actors within their specific historical context to understand their significance and interrelationships (Tosh 65). It moves beyond mere chronicle to provide a critical analysis of how Gumi's political philosophy was formed, expressed, and functioned in the Nigerian public sphere. This approach aligns with the study's aim to trace the development and impact of an intellectual tradition, treating Gumi's body of work as a historical corpus to be dissected and understood in light of the political dynamics of his era from the 1960s to the early 1990s.

Data for this study is drawn from a triangulation of primary and secondary sources to ensure robustness and validity.The study utilizesqualitative content analysis as its primary analytical technique. This method is ideal for subjectively interpreting the content of text data through a systematic process of coding and identifying themes or patterns (Hsieh and Shannon 1278).

Historical and Biographical Context

To comprehend the political ideas of Sheikh AbubakarGumi, one must first situate him within the specific historical currents of 20th-century Nigeria and map the unique coordinates of his authority. His life spanned the formative and turbulent decades of the Nigerian nation-state, and his influence derived from a rare confluence of institutional roles that placed him at the heart of socio-political discourse.

The Man and His Epoch

Sheikh Abubakar Mahmud Gumi (1924–1992) was a product of both traditional Islamic scholarship and the transformative colonial and post-colonial order. His early education in the Qur'anic school system and under prominent scholars like Sheikh Abubakar Na Mangi laid a foundation in classical Islamic sciences (Alkali 15-22). His subsequent entry into the Northern Nigerian civil service and his legal training, which culminated in his appointment as the first Grand Khadi of the Northern Region (1962-1967), positioned him at a critical juncture. This role placed him at the apex of the region's Sharia court system during a period of intense legal modernization and negotiation between Islamic law and the secular Nigerian state (Ostien 42). His tenure coincided with Nigeria's fragile post-independence era, the collapse of the First Republic, and the Civil War (1967-1970). Following his judicial service, Gumi's influence grew not from state office but from his stature as a counsellor to the Sultanate of Sokoto and, most significantly, as a public intellectual with unprecedented access to the masses. Through his weekly sermons on Radio Kaduna and his commentaries on the BBC Hausa Service, he became a household voice across West Africa. His lifetime, therefore, encapsulates the key challenges of the Nigerian project: managing pluralism, defining the role of religion in public life, combating endemic corruption, and fostering national unity amidst diversity. His discourse was consistently framed as a response to these pressing issues, making his work a running commentary on Nigeria's post-colonial evolution.

Nexus of Authority

Gumi's political significance stemmed from his strategic location at the intersection of several, often separate, spheres of influence. This nexus granted him a platform unlike that of the typical politician, academic, or traditional cleric.

· Religious Scholarship: As a recognized *Mufassir* (Qur'anic exegete) and *Muhaddith* (scholar of Hadith), his opinions carried the weight of religious orthodoxy. His reformist, *Salafi*-leaning stance challenged Sufi brotherhood dominance and appealed to a growing urban Muslim youth, creating a direct channel for his political messages (Loimeier 212).

· The Judiciary: His experience as Grand Khadi provided him with intimate knowledge of state machinery, legal formalism, and the complexities of governance, lending a pragmatic edge to his critiques of injustice and administrative failure.

· Traditional Authority: His close advisory relationship with Sultan Abubakar III and the Sokoto Caliphate establishment connected him to the historical and symbolic center of Muslim political authority in Northern Nigeria, granting him legitimacy within traditional power structures.

· Mass Media: His mastery of radio broadcasting allowed him to bypass traditional gatekeepers and speak directly to millions. This modern tool amplified his religious message into a powerful medium for civic education and social critique.

· The Modern State: While never a partisan politician, he maintained lines of communication with successive governments, from the First Republic through military regimes to the Second Republic. He acted as an informal moral counselor to power, a role vividly illustrated by anecdotes from the presidency of ShehuShagari (1979-1983). As narrated by the late scholar Sheikh Muhammad AuwalAlbani Zaria, President Shagari was reportedly so mindful of Gumi's unwavering integrity that the mere prospect of a visit from the Sheikh would cause him introspection, knowing that "Gumi never visited him because of worldly gain" (Albani). This perception was rooted in a long-standing reputation; Albani further reported that Shagari recalled from their school days that Gumi "never asked even if he has to drink his garri without sugar," underscoring a lifelong ethos of austerity and independence from material influence (Albani).

This unique positioning made Gumi a singularly influential figure. His death in 1992 was perceived not merely as the loss of a religious leader but as a significant political event. This was captured in contemporary media, with the national magazine TELL framing his passing under the headline "Exit of 'Ayatollah' GUMI, New Political Problems Emerge," highlighting the perceived vacuum in moral authority and political mediation his death created ("Exit of 'Ayatollah' GUMI" 12). Analyzing his ideas, therefore, requires understanding how they were forged and projected from this powerful, multidimensional vantage point.

The Core of Gumi's Political Philosophy

Sheikh AbubakarGumi's political thought was not a formal treatise but a living philosophy, articulated through sermons, legal opinions, and public interventions. It was a systematic engagement with the challenges of post-colonial governance, derived from a rigorous interpretation of Islamic sources and adapted to the Nigerian context. This section distills the core pillars of his political philosophy, which together form a coherent framework for ethical statecraft and civic responsibility.

Pillars of His Political Thought

1) Governance as a Divine Trust (Amanah)

For Gumi,political authority was fundamentally a sacred contract. He rooted this in the Qur'anic concept of Amanah (trust), which he interpreted as the bedrock of legitimate leadership. In his sermons, he consistently argued that power was not an entitlement for the ruler's benefit but a responsibility before God (haqq Allah) and the people (haqq al-'ibad). He stated, "Leadership is a burden, not an ornament... a leader will be questioned about his flock on the Day of Judgment" (Gumi, Wa'azin Gumi vol. 3 45). This theological framing elevated governance from mere administration to an act of religious devotion. His critique of corruption and oppression flowed directly from this principle; to abuse public office was not just a criminal act but a breach of divine trust. As analyzed by Ibrahim, this emphasis served to "sacralize the demand for accountability," giving his political critique an unassailable moral force within his Muslim audience (Ibrahim 290).

2) The Primacy of Justice (*Adl*) and Anti-Corruption

Closely linked to*Amanah* was the imperative of *Adl* (justice). Gumi equated unjust governance with disbelief, famously warning that "a day of injustice by a ruler is more severe in the sight of God than sixty years of sin by the ruled" (Gumi and Tsiga 178). His discourse was saturated with condemnation of *zulm* (oppression) and *hulul* (embezzlement), which he saw as the twin cancers destroying the Nigerian polity. His Friday sermons often detailed the societal harms of corruption, linking grand political theft to the everyday suffering of the common man. He did not limit justice to punitive measures but framed it as the establishment of equity in resource distribution, access to opportunities, and the fair application of law. This pillar made his pulpit a unique platform for what would now be termed anti-corruption advocacy, long before it became a central theme in national discourse.

3) Civic Responsibility and Active Citizenship

Gumi's philosophy was not solely dirigiste,aimed only at rulers. He articulated a robust concept of citizenship (*ra'iyyah*) that entailed active duties beyond passive obedience. Drawing from the Prophetic tradition of "the best jihad is a word of truth before a tyrant ruler," he obligated the learned and the commoner alike to engage in *nasihah* (sincere advice) and to "enjoin good and forbid evil" (*Al-Hisbah*) towards those in authority (Alkali 204). This empowered his followers to see themselves as stakeholders with a religious duty to critique maladministration. However, he balanced this with a strong injunction against anarchic rebellion, advocating for change through prescribed channels, dialogue, and moral persuasion. His model of citizenship thus promoted civic engagement while discouraging destabilizing violence.

4) Pragmatic Pluralism and National Unity

This pillar represents perhaps the most distinctive and consequential aspect of Gumi's political thought.In a nation fraught with sectarian and ethnic tensions, he advanced a firm, principled commitment to One Nigeria. His vision of unity was pragmatic, not assimilationist. He argued that the multi-religious, multi-ethnic Nigerian state was a contemporary reality (*dar al-'ahd*) with which Muslims could and should faithfully engage for the common good. He publicly supported

the secular Nigerian constitution as the binding social contract, stating, "The constitution is our covenant… and a believer must fulfill his covenant" (qtd. in Falola 148). He actively built bridges with Christian leaders and condemned ethno-religious violence, positioning himself as a national rather than a solely Muslim figure. This stance often placed him at odds with more isolationist or theocratic voices within the Muslim community, marking him as a proponent of a civic, rather than an exclusivist, Islamic identity.

5) The Scholar's Civic Role: Counsel, Not Control

Finally,Gumi embodied and theorized a specific political role for the Islamic scholar (*'alim*). He rejected the model of the cleric as a political office-seeker or revolutionary vanguard. Instead, he championed the role of the *'alim* as a moral and intellectual guide a Murabbi (educator) who cultivates ethical consciousness in society and a *Nasih* (sincere advisor) who counsels power from a position of independent moral authority. His own life was a testament to this model: leveraging access to power to influence policy and condemn injustice, while fiercely guarding his scholarly and financial independence to maintain credibility. This self-conception allowed him to criticize governments without seeking their overthrow and to advocate for Islamic values without demanding a theocracy. It was a philosophy of critical engagement from within the societal framework, a stance that Dawud identifies as central to his enduring influence and the complexities of his legacy (Dawud 312).

In summary, these five pillars Sacred Trust, Justice, Active Citizenship, Pragmatic Pluralism, and Scholarly Counsel—formed an interconnected framework. They offered a blueprint for a political order where Islamic ethics underpinned the demand for good governance, where national unity was a religious and civic imperative, and where the scholar served as the conscience of the state and society.

Agency and Impact: Operationalizing Ideas in the Public Sphere

Sheikh AbubakarGumi's significance lies not only in the articulation of a political philosophy but in his active deployment of that philosophy to influence the socio-political landscape of Nigeria. He functioned as a unique vector of change, translating principles of *adl* and *amanah* into concrete public interventions. This section examines the primary modes of his engagement and analyzes specific case studies that exemplify his role as a socio-political actor working within the framework of Civil Islam.

1) Case Studies in Socio-Political Agency

To move from the abstract to the concrete, this subsection analyzes three pivotal episodes that crystallize Gumi's political agency. Each case demonstrates a different facet of his engagement: as a domestic moral critic, as a national crisis mediator, and as a public intellectual navigating a contentious legal-political debate.

The Pulpit as a Tribunal – Anti-Corruption Sermons in the Second Republic (1979-1983)

· Context: The return to civilian rule under President ShehuShagari was quickly marred by widespread reports of profligacy, mismanagement of oil wealth, and political corruption. This period tested Gumi's principle of holding power to account.

· Action: Gumi utilized his Friday sermons, broadcast nationally on Radio Kaduna, to launch an unprecedented, direct, and systematic critique of the ruling class. He did not name individuals but described the sins of embezzlement (*hulul*), bribery (rishwa), and nepotism with such vivid detail that the targets were unmistakable. He framed corruption not as a mere economic crime but as a catastrophic moral and social injustice that violated the *Amanah* of leadership and robbed the common citizen (Gumi, Wa'azin Gumi vol. 5 72-78).

· Analysis: This case exemplifies his role as a moral counselor to authority and his use of the pulpit as a space for civic critique. By employing religious idiom to articulate a secular civic concern, he mobilized public sentiment and gave ethical voice to widespread frustration. His leverage was amplified by his personal reputation for integrity, as noted in anecdotes about President Shagari's awe of his incorruptibility (Albani). The sermons created a powerful counter-narrative to state propaganda and demonstrated the social weight of independent religious authority.

Impact and Limitation: The sermons significantly eroded the moral legitimacy of the political elite and contributed to a climate of public disillusionment that preceded the 1983 military coup. However, it also revealed a limitation of his model: the moral suasion of the preacher, while powerful, could not alone stem institutionalized corruption without structural reform.

Mediating the *Maitatsine* Crises – Advocate for Order and Theological Orthodoxy

· Context: The violent *Maitatsine* uprisings in Kano (1980), Maiduguri, and other cities posed a dual challenge: a severe security threat to the state and a theological heresy within the Muslim community.

· Action: Gumi played a multifaceted mediating role. First, he publicly and forcefully denounced the sect's doctrines as heretical, using his scholarly authority to isolate them ideologically from the mainstream Muslim populace. Second, he supported the state's security response as necessary to restore public order (*amni*), framing it as a ruler's duty to protect lives and property. He reportedly also engaged in back-channel efforts to encourage peaceful surrender of sect members (Hisket 320).

· Analysis: This case highlights his function as a bridge-builder between the state and the masses, and as a defender of both civic order and religious orthodoxy. He navigated a complex crisis by simultaneously validating the state's secular responsibility for security while asserting the religious establishment's role in defining doctrinal boundaries. This reinforced his vision of a complementary relationship between a functional state and a responsible religious authority.

· Impact and Limitation: His stance helped deny the *Maitatsine* movement broader popular sympathy and legitimized the government's crackdown in the eyes of many Muslims, preventing a wider sectarian conflict. The limitation lay in the primarily reactive nature of the intervention, underscoring the difficulty of using moral authority to address the deeper socio-economic grievances that fueled such movements.

The Sharia Debate – Constitutionalist Pragmatism vs. Popular Demand

· Context: The call for full implementation of Sharia law has been a recurrent and divisive political issue, especially from the late 1970s onward. Gumi's position evolved in a telling manner.

· Action: In the 1970s and 80s, Gumi was a cautious pragmatist. While affirming Sharia as divine law, he publicly questioned the preparedness of the society and the state for its full implementation, warning of potential chaos and injustice if applied by ignorant or corrupt officials (Gumi and Tsiga 215). He emphasized the supremacy of the Nigerian constitution as the operative social contract. However, following his death in 1992, his legacy was powerfully invoked by pro-Sharia activists in 1999, who portrayed him as a symbol of Islamic legal revival ("Exit of 'Ayatollah' GUMI" 12).

Analysis: This case reveals Gumi as a pragmatic public intellectual prioritizing national stability and the rule of law over maximalist religious demands. His earlier stance reflected his commitment to pragmatic pluralism and fear of sectarian strife. The posthumous appropriation of his legacy, however, demonstrates the complexity of his influence and how his symbolic capital could be detached from his specific, nuanced positions.
· Impact and Limitation: His earlier counsel likely exerted a moderating influence on the Sharia debate during his lifetime. Yet, the subsequent use of his name to champion the very cause he approached cautiously illustrates a key limitation: the inability of a thinker to control the interpretation and instrumentalization of their legacy after death, especially in a charged political environment.

These case studies collectively demonstrate that Sheikh AbubakarGumi was a dynamic political actor. His agency flowed from his ability to intervene in crises, shape public discourse, and legitimize or de-legitimize actions and ideas through his unparalleled combination of religious, traditional, and media-based authority.

Analysis: Gumi's Legacy and the "Civil Islam" Paradigm in Nigeria
The enduring significance of Sheikh AbubakarGumi lies not merely in the content of his ideas but in the model of religious-political engagement he embodied. Applying the "Civil Islam" framework to his career allows for a critical assessment of his influence, the inherent tensions in his project, and the contemporary relevance of his legacy in a Nigeria facing more polarized religious discourses.

1) Assessment of Influence: Reception and Reverberations
Gumi's ideas permeated the Nigerian public sphere through his masterful use of mass media, creating a direct channel to both the elite and the masses. His sermons, broadcast in accessible Hausa, translated complex Islamic political concepts into a vernacular of civic ethics, making ideas like *adl* and *amanah* part of popular political vocabulary.
His reception was multifaceted. The state under successive regimes, both civilian and military, viewed him with a mix of respect and wariness. They sought his endorsement for legitimacy, as seen in his advisory role to the Sultanate and his consultations with presidents, yet were often the target of his pulpit critiques. His influence was that of a critical insider, whose moral authority could not be easily dismissed. Among the *ulama*, he was a revered but controversial figure. His reformist (*Salafi*-leaning) theology and his direct critique of Sufi brotherhood practices won him a devoted following among urban youth and reform-minded scholars, but also earned him staunch opposition from the established tariqa leadership, who saw him as

undermining traditional structures (Loimeier 215). The masses, particularly in Northern Nigeria, largely revered him as a fearless, incorruptible champion of the common man. His reputation for austerity, as highlighted in anecdotes about his personal conduct even during school days (Albani), cemented his image as a scholar untainted by the materialism of the political class.
However, criticism arose from both flanks. Secularists and some Southern elites viewed him with suspicion, often labeling him an "Ayatollah" (as reflected in the TELL magazine headline) and misinterpreting his advocacy for Islamic ethics as a stealthy push for theocracy ("Exit of 'Ayatollah' GUMI" 12). Simultaneously, more radical Islamist elements later criticized him for his doctrinal compromises, his support for the secular constitution, and his close ties to a state they deemed un-Islamic.

2) The Limits and Contradictions of a Model

Gumi's "Civil Islam" project contained inherent tensions that illuminate its limits. A primary contradiction lay in balancing Islamic orthodoxy with pluralistic citizenship. While he championed One Nigeria, his theological worldview was exclusivist; true justice and morality were ultimately defined by Islamic revelation. This created an unresolved tension in his vision for a genuinely neutral, pluralist public square.
Secondly, his proximity to power as Grand Khadi, Sultanate Counsellor, and state-confirmed Sheikh while the source of his influence, sat uneasily with his prophetic critique of that same power. Could one be a trusted advisor to the establishment and its most credible moral critic simultaneously? His model relied on a delicate, personality-dependent balance that risked co-option. Furthermore, his philosophy was highly dependent on his unique persona his scholarly credentials, personal integrity, and media charisma. This raises the question of institutionalization: could "Gumiism" survive without Gumi? The fierce battles over his legacy after his death suggest the model was fragile and difficult to replicate, hinging more on charismatic authority than on transferable institutional structures.

Legacy in Contemporary Nigeria: Echoes and Contrasts

The echoes of Gumi's philosophy are discernible in today's Nigeria, often serving as a benchmark against which current trends are measured. His model of the scholar as a national, mediating figure is seen in the efforts of clerics like the Sultan of Sokoto, MuhammaduSa'adAbubakar, who engages in inter-faith dialogue and national peace advocacy. The emphasis on anti-corruption and ethical governance remains a staple of Friday sermons across the North, a direct inheritance from Gumi's pulpit activism.
However, his legacy stands in sharp contrast to the more confrontational and isolationist Islamic discourses that have gained prominence. Two movements define this contrast:
1. The *Izala* Society:Gumi's legacy is not confined to memory but actively shapes contemporary religious structures. As the revered theological mentor to Sheikh Ismail Idris, the founder of the Jam'atuIzalatilBid'ahWa'iqamatisSunnah (Izala), Gumi's reformist doctrines form the ideological bedrock of one of Nigeria's most pervasive Islamic movements. The ritual invocation of his name in Izala sermons across the nation perpetuates his symbolic authority, ensuring his interpretation of orthodoxy continues to influence the religious landscape profoundly."

2. *Boko* Haram and Jihadist Ideology: This represents the absolute antithesis of Gumi's "Civil Islam." Where Gumi advocated loyalty to the Nigerian state (dar al-'ahd), Boko Haram rejects it as pagan (dar al-kufr). Where Gumi used the media for civic education, Boko Haram uses it for terror propaganda. Where Gumi's critique of corruption was meant to reform the state, Boko Haram's is a justification for its annihilation (Mohammed 21). The violent rejectionism of Boko Haram underscores, by counterpoint, the enduring relevance of Gumi's alternative: a path that insists on Islamic morality while embracing civic belonging and non-violent reform.

In conclusion, Gumi's legacy is that of a pivotal architect of a "Civil Islamic" sensibility in Nigeria a tradition that seeks to infuse public life with religious morality while upholding the pluralist nation-state. While his model faced inherent contradictions and was deeply personal, it established a powerful precedent. The contemporary struggle for the soul of Nigerian Islam is, in part, a battle between the inclusive, civic-oriented tradition he championed and the exclusivist, confrontational ideologies that have risen in the decades since his passing.

Conclusion

This study has undertaken a critical examination of the political ideas of Sheikh AbubakarGumi, arguing for his recognition as a seminal socio-political thinker and actor whose influence permeated the fabric of modern Nigeria. Through a historical-analytical methodology and the conceptual lens of "Civil Islam," the research has illuminated the contours of a distinct political philosophy and its practical enactment in the public sphere. This concluding section synthesizes the core findings, articulates the study's contribution to knowledge, outlines its broader implications, and suggests avenues for future scholarly inquiry. The analysis confirms that Sheikh AbubakarGumi articulated a coherent political philosophy built upon five interdependent pillars: governance as a divine trust (*Amanah*), the primacy of justice (*Adl*) and anti-corruption, an activist model of citizenship, a pragmatic commitment to Nigerian pluralism, and the scholar's role as a moral counselor rather than a political controller. His authority, derived from a unique nexus of religious scholarship, judicial office, traditional counsel, and mass media access, enabled him to operationalize this philosophy effectively. As demonstrated through case studies—from his anti-corruption sermons in the Second Republic to his mediation during the *Maitatsine* crisis—Gumi functioned as a vital bridge between the state, traditional institutions, and the masses. He leveraged his pulpit not for secessionist or theocratic ends, but for civic critique, ethical dialogue, and the reinforcement of national unity. His legacy, therefore, embodies a form of "Civil Islam" that sought to infuse the Nigerian polity with a moral compass rooted in Islamic ethics while steadfastly upholding the secular, constitutional order.

Contribution to Knowledge

This research makes several significant contributions to the scholarly understanding of Nigerian political and intellectual history:

1. Expanding the Canon of Political Thought: It challenges the secular-elite bias in Nigerian political historiography by rigorously integrating the ideas of a major religious scholar into the nation's narrative of socio-political development. It demonstrates that influential political discourse occurred authoritatively outside formal political institutions.
2. Nuancing "Political Islam" in Nigeria: It provides a critical case study of "Civil Islam," offering a necessary counterpart to the predominant focus on jihadist, revivalist, or exclusively Sharia-

focused movements. The study delineates a model of Islamic engagement that is civically oriented, state-engaged, and pluralist, enriching comparative studies on religion and democracy.
3. Intellectual Biography: It moves beyond hagiography to present a systematic analysis of Gumi's political thought, framing him as a public intellectual whose work responded directly to the central governance crises of post-colonial Nigeria.

Recommendations
Based on the findings and conclusions of this study, the following actionable recommendations are proposed to various stakeholders in Nigerian society:
1. Integration into Educational Curricula: Nigerian educational institutions, particularly at the tertiary level in departments of History, Political Science, Religious Studies, and Nigerian Studies, should integrate the study of indigenous intellectual traditions, including the political thought of figures like Sheikh AbubakarGumi. This will provide students with a more holistic understanding of the nation's political history and the diverse sources of its civic ethos.

2. Structured Platforms for Inter-Religious Dialogue: Building on Gumi's model of bridge-building, government agencies (such as the Nigerian Inter-Religious Council - NIREC) and civil society organizations should establish and fund more structured, regular, and grassroots-informed dialogue platforms. These should move beyond symbolic meetings to address concrete issues of resource allocation, conflict mitigation, and national policy, leveraging the moral authority of respected scholars from all faiths.
3. Faith-Based Anti-Corruption Advocacy: Anti-corruption agencies (EFCC, ICPC) and transparency NGOs should strategically partner with credible religious institutions and leaders. Drawing from the potent example of Gumi's pulpit, such partnerships can develop faith-based messaging and community programs that frame corruption as a moral and spiritual violation, thereby strengthening societal resistance to graft at a cultural level.
4. Media Literacy and Ethical Broadcasting: Media regulatory bodies and training institutes should promote programs that highlight the legacy of broadcasters like Gumi, who used mass communication for civic education and ethical critique. Encouraging contemporary religious and social commentators to adopt a model of responsible, fact-based, and unity-promoting discourse can help counter divisive narratives in the public sphere.
5. Archival Preservation and Scholarly Research: Governmental and academic bodies (e.g., the National Archives, Arewa House, and universities) should prioritize the preservation, digitization, and scholarly study of the primary materials of key Nigerian intellectuals like Gumi. This includes his audio recordings, personal papers, and correspondences. Grant funding should be made available for researchers to undertake critical editions, translations, and analyses of these works to ensure this intellectual heritage is accessible for future generations.

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Aspect of Ijtihad in Shaykh Abubakar Mahmud Gummi's Autobiography: A Critical Analysis.

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Abstract

This paper seeks to study the contextualization and application of *Ijtihad* among Muslim Scholars in addressing modern emerging issues in Northern Nigeria. Conceptually, *Ijtihad* is the effort of the jurist consult exerts using his mental and intellectual capacity to deduce a ruling for a matter not explicitly addressed by Qur'an and Sunnah. Islamic Law is flexible and dynamic in nature and applicable to all time and society. The provision of its law in the primary sources remained constant and new issues continue emerging. *Ijtihad* is necessary to solve the emerging issues as they emerge. Northern Nigeria is a heterogeneous society and this double the need for *Ijtihad* by native scholars. The main aim of this paper is to identify and analyze the efforts of Muslim Scholars in providing solutions to local emerging issues through *Ijtihad.* The paper uses Shaykh Gummi's as a case study and focuses on his book "Where I Stand" for in-depth analysis. Despite being an autobiography, it has account of instances where he highlighted some of his *Ijtihad* by himself. Content analysis is used to examine the work, identify the instances of *Ijtihad* and critically analyze them. Findings indicate there are a lot of efforts in providing juristic response to emerging issues within the Northern Nigerian context. The nature of the *Ijtihad* by Shaykh Gummi is practical and realistic to the application of the common people. Though, he follows a school of law but, sometimes goes beyond the school in sourcing what he considers will solve the problem better. Scholars react to his *Ijtihad* both positively and negatively and in matters of *Ijtihad,* it is an established rule that, *Ijtihad* cannot be overturned by another opinion or *Ijtihad.* The paper recommends that the *Ijtihad* of the Shaykh be put together in one place for further analysis on his methodology.

Key words: *Ijtihad, Istinbat,* Northern Nigeria, autobiography, Islamic Law

Introduction

Islam is the religion Allah sends prophets with and accepts worship from His servants according to its teachings. The Prophet ﷺ explained every details of the religion in both theory and practice for smooth practice and onward transmission to the coming generations. Imam Abu Dawud reports from Abu Huraira in the Book of *Malahim* that the Prophet ﷺ says:

(إن الله عز وجل يبعث لهذه الأمة على رأس كلِّ مِئة سنةٍ من يُجَدِّدُ لها دينَها)

> "Allah will send to this nation at the beginning of every hundred years someone who will renew its religion for it"[164]

Since our Prophet is the seal of Prophethood, there is no prophet after him. The passage of time and centuries have effect on the weakening the *sharia'ah* and the religion. For this, scholars from time to time come to reform the religion, reestablish its foundations and repel innovations and weakness from it. This prophesy was fulfilled because; there exist throughout history scholars who come periodically to revive the religion and reform the *Ummah*. Northern Nigeria was blessed with many Muslim scholars and reformers whose impact reached places far outside the borders of the region. The region had great scholars in the Kamem Borno and Sokoto Caliphate and the *Ummah* is still benefitting from their intellectual legacies.

One of the contemporary scholars of the region who understands the root of the problem facing the region is Sheikh Abubakar Mahmud Gummi. The problems identified by the Sheikh were ignorance, corruption in religious practices and moral decadence among other spiritual problems. The Sheikh observes that, there is also the effect of the destructive consequences of British colonialism which has gone unnoticed to the generality of people. He observed that, most people are often concentrated on the material exploitation and totally disregard the mental enslavement that followed. It poisoned the mind and thinking of many even among the educated. That is why; whenever there is a problem, they fixed to horizon beyond the borders of their values looking for solutions and even working to achieve approval from those colonial masters who set standards that conflict their needs and values. This according to the Sheikh, this is more than material theft. He added that people will be only successful when their belief, values and need form the basis for their life efforts[165].

The Sheikh educates, enlightens and made *ijtihad* to provide practical solution to many issues peculiar to Muslims of the region. The heterogeneous nature of the region made it to be in constant demand of verdicts on emerging issues and the application of some religious injunctions in a Muslim minority area or majority area with non-Muslim minority concerns. The peculiar nature of the issues doubles the need for *Ijtihad* by native scholars. The Sheikh has revolutionized *ijtihad* in the region to *Sharia'h* compliant, *maqasid* based, people, society and the time considerate for practical and realistic verdicts. This is a model that further demonstrates how the region developed its academic and juristic capacity solving domestic *fatwa* demands of the region in a practical and realistic manner; as a product of verdicts emanating from scholars who lived in the area and had practical experience of the matter. His *ijtihad* are numerous due to Sheikh's being a scholar, jurist, judge and a public figure.

The main aim of this paper is to acknowledge the efforts of Muslim Scholars in the region in providing solutions to local emerging issues through *Ijtihad* and show the importance of relying on indigenous scholars to provide verdicts that are *sharia'h* compliant in deciding the legal

[164] Abu Dawud, Suleiman bn Ash'ath, *Sunan Abi Dawud*, Shu'aib Arna'ut, ed, Dar Risalah Alamiyyah, 1st edition, 1430, vol. 6, p. 349, Haditih 4291.
[165] Gummi, A.M. and Tsiga I.A, *Where I Stand*, Ibadan, 1994, p. 28

position of emerging issues. The paper also highlights the contributions of the Sheikh to contemporary Islamic thought and reform in Nigeria. The paper uses Shaykh Gummi' as a case study and focuses on his book "Where I Stand" for in-depth analysis. The work despite being an autobiography, it has account of instances where he highlighted some of his *Ijtihad* by himself. Content analysis is used to examine the work, identify the instances of *Ijtihad* and critically analyze them. Other secondary sources on the life and contributions of the Sheikh were used together with classical Islamic works in Hadith and jurisprudence ware also consulted.

Conceptual Framework

Ijtihad is from the root *juhd* and *jahd*[166] meaning ability and difficulty respectively[167]. Ibn Athir said both were used in the linguistic sense in both the Qur'an and Hadith[168]. Example of where the Qur'an used *juhd* is the saying of Allah: (وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ) "and such who could not find to give charity except what is available to them" Taubah 79. The term here means ability and in the Hadith, the Prophet ﷺ says on one of the best *sadaqah*: (جُهْدُ الْمُقِلِّ) "effort of one with little"[169]. Additionally, an example of where the Qur'an used *jahd* is the saying of Allah: (وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ) "and they swear by Allah their strongest oaths…" Qur'an 6:109 and in the Hadith, the Prophet used to seek refuge from the hardship of affliction: (كان رسول الله صلى الله عليه وسلم يتعوذ من جهد البلاء)[170] meaning difficulty. Therefore, *ijtihad* linguistically means exerting effort and using all means to achieve something that could not be easily achieved without efforts[171]. It is the act of exerting effort and exhausting ability in doing things and it is only used for herculean tasks[172] to express reaching the peak of searching. It also means exerting effort in search for a thing[173], determining an emerging issue from Qur'an and Hadith through *qiyas*

Technically *ijtihad* is the serious effort of the scholar trying hard in searching for knowledge about ruling of *Shari'ah* the farthest he can go[174]. It signifies exertion of one's full strength and capacity to reason deeply on difficult matters, especially in legal issues not explicitly detailed in the Qur'an or Sunnah. It is the emptying of a jurist all his efforts to reach to a ruling to the best of his knowledge[175]. From the above, we may operationally put *ijtihad* as the rigorous, independent reasoning and deep mental exertion by a qualified Muslim Jurist to deduce a ruling for new or complex legal issues not explicitly covered by the Qur'an, Sunnah or *Ijma'*. It is the process of exhausting one's intellectual capacity, applying interpretative principle using analogy

[166] Ibn Manzur, Muhammad bn Mukrim, *Lisanul Arab,* Dar Sadir, Beirut, 2nd edition, 1414, vol. 3, p. 133
[167] Ibn Athir, Mubarak bn Muhammad, *al-Nihayah fi Gharib al-Hadith wal-Athar*, Tahir Ahmad, ed, Maktabah Ilmiyyah, Beirut, 1399, vol. 1, p. 320
[168] Ibn Athir, Mubarak bn Muhammad, *al-Nihayah fi Gharib al-Hadith wal-Athar*, vol. 1, p. 320
[169] Abu Dawud, Suleiman bn Ash'ath, *Sunan Abi Dawud*, vol. 3, p. 107, Hadith 1677
[170]Bukhari, Muhammad bn Isma'il, *Sahih Bukhari*, edited by Mustapha Diban, Dar Ibn Kathir, Damascus, 1443, vol. 5, p. 2336, Hadith 5987.
[171] Ibrahim, Muahammad Yusri, *Fiqh Nawazil lil Aqalliyat al-Muslimah*, Dar al-Yusi, Cairo, 1st edition, 1434, vol. 1, p. 310
[172] Ghazali, Muhammad bn Muhammad, *al-Mustasfa*, Muhammad Abus Salam , ed, Dar Kutub Ilmiyyah, Beirut, 1st edition, 1993, p
[173] Ibn Athir, Mubarak bn Muhammad, *al-Nihayah fi Gharib al-Hadith wal-Athar*, p. 319
[174] Ghazali, Muhammad bn Muhammad, al-Mustasfa, p. 342
[175] Ibrahim, Mustapha, *et al*, *Mu'jam al-Wasit*, Mu'jam Lughah al-Arabiyyah, Cairo, 2nd edition, 1392, v. 1 p. 142

to arrive at a reasoned legal judgment to put *Sharia'h* relevant to all time. If the *mujtahid* has all the means and got it right has two rewards and if not one reward[176].

Review of Literature

Huzaifa Aliyu Jangebe has a paper titled *Islamic Reform in Nigeria: The Contribution of Sheikh Abubakar Mahmud Gumi.* The paper discussed Islamic reform movement in Nigeria and picked Sheikh Abubakar Mahmud Gumi as a model who stood firm to salvage the society from further religious decline during his time due to what he believed that, the cause for the Muslims` decline was their departure from practicing the pristine Islam as laid down in the Qur`an and the authentic Sunnah. In his quest for a solution, Sheikh Gumi articulated a reformative drive. In politics, he was the first reformist to advocate uprightness in the government policies and he was very active in the issue of the political unity of the Muslims in the region. Besides this statement, Sheikh Gumi voiced on the eve of the presidential election of 1983, portrayed the importance of elections in the Muslims society of Nigeria[177].

Mujaddadin Zamani Sheikh Abubakar Mahmud Gummi Rayuwarsa da Zamaninsa by Zakari Muhammad is another work that described sheikh as a reformer of Islam in Nigeria. The work used a unique way of relying on the reports given by people on the sheikh as a reformer. He gave a brief biography of the sheikh, accounts from his school mates, former Nigerian leaders, Muslim Scholars, political leaders, his supporters, students and family. He relied on testimonies of these people to justify Sheikh as a reformer. As a journalist, the author has access to many Nigerian leaders who lived with the Sheikh and reached out to most of them at different time and places and their responses remained of portraying him as an honest erudite scholar who struggled in reforming the society in almost all aspect of Islam.

Ibrahim, Muhammad Mansur has a work on the life and works of the sheikh, *Ash-Sheikh Abubakar Mahmud Gummi: Hayatuhu, Mawaqifahu wa Ara'ahu*. The work gave a general biography of the personality. His methodology of *da'awa*, his call to seeking for knowledge and used good methods in reaching out to people, called for using *dalil*, established organizations and revive Hadith studies. He fought innovation revive *aqidah* and preach against some aspects of *tasawwuf* he considers not in conformity with Islam. He analyze some of his *fatwas* showing where he agrees with the people and area where he took position contrary to the general perception.

Musa Lawal Funtuwa has compiled some of the answers giving by Sheikh during his teaching sessions and other different occasions under the title **Fatawar Abubakar Mahmud Gummi** in two volumes. The work contains 720 *fatwas* given by the Sheikh on different issues. The answers were divided into two sections, the *Ibadat* and *Mu'amalat* sections and topics like *tauhid*, purification, prayer, fasting, zakat and hajj were discussed. Others include transactions, *hadud*,

[176]Juwaini, Abdul Malik bn Abdullahi, Waraqat , Abdul Latif Muahmmad, ed, np, 1431, p. 31
[177] Jangebe, Huzaifa Aliyu, Islamic Reform in Nigeria: The Contribution of Sheikh Abubakar Mahmud Gumi, International Journal of Humanities and Social Science, Vol. 5, No. 9, 2015, p. 177

foods and drinks, education, marriage and divorce. And in the second volume, another section was added where it treated general issues such as history, politics and leadership, and Sufism.

The literature reviewed focus on the personality of the Sheikh, his education and public services, his reform movement and advocating uprightness in government policies and political unity of the Muslims in the region. The works also showed him as a Mufti in the region who provided answers to the spiritual needs of the people trough teaching and *fatwa*. His methodology of *da'awa*, establishing religious organizations and revive Hadith studies. This paper will critically analyze some of his *ijtihad* focusing on some of them he mentioned in his autobiography.

Life, works and legacies of Shaykh Abubakr Mahmud Gummi

Biography: Abubakar Mahmud Gumi was born and raised in a family of Islamic scholarship. His father Malam Mahmud hailed from Shagari. He travelled wide in search for Islamic knowledge where he visited centres like Katsina, Kano and Borno, Dutse and later returned home and settle in places like Gwandu, Jega before finally settling at Gummi. He continued teaching and later served as a judge and died in 1936[178]. Sheikh Abubakar was born on 7th November, 1924[179] and was brought up under his parent`s care, and his father was his first teacher who taught him many books and prepared him for advanced studies. His legal studies in Kano trained him in intellectual discourse and listening to critics and opposing views keeping his mood under control. He started holding religious position right from middle school and this prepared him for future leadership roles. He died on 11th September, 1992[180].

Education

Islamic education: The late Sheikh Gumi began his Islamic education under the tutelage of his father. He also studied under one of his father's senior students Malam Musa. He studied privately under many scholars, either at their homes or wherever he met any of those scholars at Dogon Daji and Sokoto when he went for his elementary and middle schools. When he is leaving for further studies in Kano, one of his teachers, Mallam Junaidu introduced him to a renowned scholar Mallam Kabara to continue teaching him there and he also had other teachers there in Kano like Malam Rabi'u, Malam Aminu Wali, Malm Yakub Zakariya and Malam Siddiq Zaria among others. He also learned from some of the foreign scholars who work at his school in Kano.

Formal education: He attended Dogon Daji elementary school and Central Elementary School Sokoto (1933-1936) for his elementary education where he was promoted rapidly to the next class almost on term basis instead of end of session due to his extraordinary performance, Sokoto Middle School (1936- 1942), Sokoto Khadi School in 1942 for a year remedial program before proceeding to Kano law School (1943-1946), School for Arabic Studies in Kano 1950-1952 and the Bakht al-Rida Institute of Education 1953-1955[181].

[178] Funtuwa, Musa Lawal, Fatawar Abubakar Mahmud Gumi, Hudahuda, Zaria, p. 2
[179] Gummi, A.M. and Tsiga I.A, *Where I Stand*, p.5
[180] Funtuwa, Musa Lawal, Fatawar Abubakar Mahmud Gumi, Hudahuda, Zaria, p. 5
[181] Jangebe, Huzaifa Aliyu, Islamic Reform in Nigeria: The Contribution of Sheikh Abubakar Mahmud Gumi, p. 177

Civil service: He started his career in the public sector with an automatic appointment after graduating from Sokoto Middle School, posted to the office of the Chief Alkali in Sokoto as a scribe to the office of the then chief judge, Sokoto province. After finishing law school 1947-1948, he was a teacher at Kano law school 1948-49, teacher at Maru 1949, taught in Kano while studying at SAS, continue teaching after returning from Sudan in 1956, first Nigerian Pilgrims Officer in Jeddah 1957, Deputy Grand Khadi 1960 and after two years he was promoted to Grand Khadi, 1962 -1975 making him the first Nigerian to hold that position, member of the management team of King Faisal Bank, founded in 1976. He served as Amirul hajj from 1976-78, adviser to Sir Ahmadu Bello Sardauna and former Head of State, Late Murtala Muhammad, World Muslim League and Islamic Development Bank. He also served as a member of the supreme council of several universities, such as the Islamic University of Madinah, Saudi Arabia, Ahmadu Bello University, Zaria, Nigeria and the University of Ibadan, Nigeria. He also headed National Teachers Institute between79-92, and was conferred with prestigious national honor of CFR 1964 and King Faisal award in 87.

Literary Works: Sheikh Gummi is a prolific writer and his works are ambidextrous in the sense that he writes in both Arabic and English, a part from the local Ajami of both the Arabic and Hausa. His literary works cut across the major disciplines in Islamic studies. In the area of Tafsir, he has the *Rad al-Azhan ila Maani al-Qur`an* and *Tarjamar Ma`anonin al-Kur`ani Maigirma*. In theology, he wrote *Al-Aqidah al-Sahiha bi Muwafaqat al-Shariah*, *Hal al-Niza` fi Mas´alat Nuzul Isa alaih al-Salat wa al-Salam*, *Musulunchi da Abinda ke Rushe Shi* and *Kitab Maratib al-Islam*. In Hadith he wrote *Tarjamar Littafin al-Arbain al-Nawawiyyah*. In *ibadat* he has *Zad al-Haj*, *Kitab Manasik al-haj wa al-Umra* and on Sokoto Caliphate Literature, he translated some to Hausa language like *Tarjamar Kitab Nur al-Bab*, *Tarjamar littafin Hidayat al-Tullab fi Aham Masail al-Din*. Moreover, besides these publications, Sheikh Gumi left several unprinted manuscripts[182].

Legacies

Sheikh Abubakar Mahmud Gummi has left several living legacies. He revive the spirit of religiosity among the Northern elite who mostly had western orientation before his *da'awah* activities. These elite developed spirit of Islam and assisted greatly in propagating Islam at various levels and capacities. The Sheikh taught many students in almost all the places he lived before finally settling in Kaduna, where the impact of his activities was felt more and partly due to the media coverage his *da'awah* enjoys there. He trained numerous students who became great scholars and made significant impact in teaching Islamic education. Many literary works were written on his personality, reform movement and contributions and many academic researches were conducted on his activities.

The Sheikh has created awareness for Muslims to engage in public service, the military and other sectors of development in both public and private so that the ummah will be well represented. He also encourage the Muslims to actively participate in politics, join political parties, contest for elections and call on the generality of the Muslims to come out in mass during elections. It was on this issue he made the controversial statement of "*Siyasa ta fi sallah*". The Sheikh was

[182] Ibrahim, Muhammad Mansur , *Ash-Sheikh Abubakar Mahmud Gummi: Hayatuhu, Mawaqifahu wa Ara'ahu*, MA Dissertation, UDUS, 2000, p. 42

also instrumental to the formation of the first Muslim organization in the region, Jama'atu Nasril Islam, a development eventually lead to the formation of other religious organizations in the region. He has taught simple life, modesty and patiently listening and relating with his students; qualities that made him unique and role model for many scholars in the field of *da'awah*.

Impact of his time on his activities and fatwas

The Sheikh was born two decades after the British occupation of the Sokoto caliphate. Scholars and the Emirs after suffering defeat in the hands of the imperialists are managing with the little privileges given to them. The sheikh has once written to the Sultan about his Sallah message. His teacher Malam Junaid the Waziri of Sokoto wrote to the sheikh privately in Arabic language to advise him to consider the complexity of the time. He wrote, this is the time of silence and staying at home because whoever says the truth will die[183]. His courage in preaching against practices not in consistence with *Shari'ah* led to the issues he had with the authorities like the one in Maru which escalated to a regional issue and eventually led to his transfer.

Most of his *fatwas* are as a result of questions raised during his teaching sessions and they are recorded and many were published and its scope is general in nature and covers contemporary issues. He responds with precision to provide the answer and sometimes he go ahead to give reasons for his answer and in some occasions, he gives different opinions scholars had on the issue before deciding on the issue. This shows how he relates with people based on their background. A layman just needs an answer, a student will be given reason from the Qur'an and Hadith and advanced students will be referred to scholastic debate on the issue.

Maliki is the school majority of Muslims follow in the area and he bases his *fatwas* within the school. For instance, he up holds the school's position on nullifying the fasting of a person who eats out of forgetfulness while he is fasting during Ramadan[184]. He also opined that, a person praying *nafila* should not lead others in *farillah*[185]. The Sheikh sometimes gives *fatwas* out of the Maliki position. For instance, he took position not in line with the known position of the Maliki school on issues like rising hands in going to *ruku'* and raising from up it, the issue of reciting *isti'azah* and *basmalah* in prayer, eating horse and wife is not obliged to cook for the family, she should be served with cooked meals[186]. Despite his wealth of knowledge and experience, he is also used to telling his students I don't know if he is not certain about an issue or he cannot find a legal provision to back his idea with.

A Review of the book "Where I Stand"

Where I stand is an autobiography that provides insight into the Sheikh's journey from childhood to becoming a prominent teacher and scholar. The book explores his life as a Muslim scholar, his education, career as a public servant, his *da'awah* ordeals and the experiences from the

[183] Gummi, A.M. and Tsiga I.A Where I Stand, 1994, p. 51
[184] Ibrahim, Muhammad Mansur , *Ash-Sheikh Abubakar Mahmud Gummi:Hayatuhu, Mawaqifahu wa Ara'ahu*, p. 110
[185] Ibrahim, Muhammad Mansur , *Ash-Sheikh Abubakar Mahmud Gummi:Hayatuhu, Mawaqifahu wa Ara'ahu*, p. 111
[186] Ibrahim, Muhammad Mansur , *Ash-Sheikh Abubakar Mahmud Gummi:Hayatuhu, Mawaqifahu wa Ara'ahu*, p. 111

Nigerian Leaders and Elite. The book is divided in to thirteen chapters in two hundred and twenty pages in a reader friendly, clear and lucid manner. It contains some thought provoking ideas and also showed the depth of his knowledge not only in religious matters but also in other matters of human development. For instance, in chapter three, Judical Beginning, he lamented that many people among the elite tend not to see the destructive consequences of the British Colonialism due to the mental poisoning they suffer. This could be seen in their permanent dependence on the west and always bring foreign solution that conflict the values and needs of the people to solve local problems.

The book contains tough decisions he took against associates and people in power while he was a judge. This is an inspiration for younger generation to uphold truth and justice. Citing examples of the cases he decided in court further shows the justness of his cause and he fears no any contradiction. In the field of *da'awa*, the book mentioned how the Sheikh always maintained study circle whenever he finds himself and focused on grooming students and training scholars. He maintained cordial relation with the authority and this led to many top government officials having more Islamic orientation; and the use of media in reaching out to people. The book also mentioned some instances of his ijtihad in solving emerging issues and this paper analyzed some of them to show his place as not only a teacher, public servant but also a *mujtahid*.

Ijtihad of Shaykh Abubakar Mahmud Gummi

The book under review despite being an autobiography, it has narrated some instances where the Sheikh used his personal *ijtihad* to provide rulings on some contemporary emerging issues in the context of the society in a practical and realistic manner. Some of these instances include:

Circumcision in New Convert Adults

Large contingent of Gwoza people converted to Islam, through the hard work of Waziri of Gwoza in 1962. Sardauna sent a team of few doctors and nurses who were to assist with the circumcision of the men. Sheikh Gummi when retuned back home from hajj was briefed by Sardaun himself about the development and the Sheikh explained that, it was wrong asking men to be circumcised. Although, it is recommended for men to be circumcised in Islam and it is not compulsory. At any rate, it is prohibited in the religion for anyone to see an adult's private part, unless it is the person's spouse. In the circumstance, therefore, if they wish they arrange convenient way for themselves and the doctors were recalled[187].

Changing the Will of a Deceased

Burying Sardauna in Kaduna instead of Wurno where he left a Wasiyyah: after the demise of Sardauna, arrangements were made for his remains to be laid to rest and then information reached that the Sardaun had requested before he died that, he should be taken to Wurno and buried beside the grave of Sultan Muhammad Bello, his great-grandfather when he passes away. Sheikh explained that this wish could not be carried out. Sardauna was a martyr and in Islam, martyrs area always buried at the site of their death. During Uhud, the Prophet instructed that their remains of the martyrs should be taken back and buried where they were killed. The Sheikh led the funeral prayer of the late Sardauna and his wife in Kaduna and were buried there[188].

[187] Gummi, A.M. and Tsiga I.A Where I Stand, p. 105
[188] Gummi, A.M. and Tsiga I.A Where I Stand, p. 113

When asked, where the tomb of Sardauda is in one of his teaching sessions, he said it was in his Kaduna house[189]. Sheikh admitted that, he is aware of the Sardauna's will but the circumstances surrounding his death made him a martyr and he suggested to be buried where he died. He added that, there were attempts to fulfill the will by influential personalities like the former Nigerien Head of State Hamani Diori who came with the intention of removing the remains and taking it to Wurno but the Sheikh maintained his position and convinced them not to move him.[190]

Position of Concubines in Contemporary Period.

Sheikh met some Emirs keeping slaves and concubines in their palaces and he opined it was impossible to justify keeping concubines in contemporary time in this country. The rule in Islam is that only in *jihad* could slaves be taken. But equally, if the Muslims were defeated during such a war, and a condition was imposed on them which they accepted, it would not be possible for them to break it afterwards. In the case of slavery in Nigeria, it was certainly agreed that it should be stopped after the British forces had defeated Muslims during the wars of colonial conquest. The emirs and some scholar claimed that, another agreement had been worked out with the colonial authorities three days after the first one had been signed. This time it was agreed that the emirs could retain the slaves serving in their palaces at the time and among whom were their selected concubines, although they should take no more[191].

Critical Analysis of the *Ijtihad*

Circumcision in Islam

Scholars are of the view that circumcision is wajib in Islam.[192] It is one of the Fitrah[193] and Ibrahim AS was commanded to circumcise himself at the age of 120 years[194] and being *millah* of Ibrahim, we are commanded to follow his *millah*. (Nahl: 123). It was reported that the Prophet ﷺ said to a new convert: "remove the hair of disbelief and be circumcised"[195]. Furthermore, it involves cutting part of human and it will not be allowed unless it is compulsory and this is the position of Malik, Shafi'i and Ahmad and Malik added that *aqlaf* imamship and witness will not be accepted[196]. Some Sahabah and Tabi'un have warn seriously against skipping circumcision and there are reports indicating it affects some of his religious rites like purification, prayer, slaughter and testimonies and hajj. Some went to the extent of saying some of his act of worship

[189] Funtuwa, Musa Lawal, Fatawar Abubakar Mahmud Gumi, Hudahuda, Zaria, vol. 2, p. 161, number 490
[190] Funtuwa, Musa Lawal, Fatawar Abubakar Mahmud Gumi, p. 162.
[191] Gummi, A.M. and Tsiga I.A Where I Stand, p.109
[192] Ibn Qudamah, Abdullahi bn Ahmad, al-*Mughni*, Abdullahi bn Muhsin, ed, Dar Alim al-Kutub, Riyadh, 3rd edition, 1418, vol. 1, p.85
[193] Bukhari, Muhammad bn Isma'il, *Sahih Bukhari*, vol. 5, p. 2209, Hadith 5550.
[194] Bukhari, Muhammad bn Isma'il, Adabul Mufrad, Fu'ad Abdul Baqi, ed, Mat'aba Salafiyyah, Cairo, 1379, p. 428 Hadith 1250 its chain was graded as sahih by Albani
[195] Abu Dawud, Suleiman bn Ash'ath, *Sunan Abi Dawud*, vol. 1, p. 267, Haditih 357. Shu'aib Arnaut said scholars said the Hadith is weak.
[196] Ibn Qayyim, Muhammad bn Abubakar, Tuhfatul Maudud bi Ahkam Maulud, Dar Ata Ilm, Riyadh, 1440, p. 113

is not accepted until he get circumcised[197]. Circumcision is one of the major things that differentiate Muslims with non-Muslims.

Adult Circumcision

Hassan Basri said many people accepted Islam from among the Romans and Abyssinians and there are no reports that they were checked to make sure they were circumcised and there is no need for that[198]. This is because; the Arabs entirely are accustomed to circumcision, so also the Jews and some Christians. Those who accepted Islam got to know that it is a religious ritual and they continue observing it. And as for those uncircumcised, they go for it and if there is risk or threat to life ten it is not compulsory[199].

Imam Ahmad differentiated between uncircumcised person born and raised in Islam and a convert and as for the convert; he has *rukhsah* unlike the Muslim who refused to do it[200]. The basis of this *rukhsah* was the unpleasant experience the scholars had about circumcising adult. It was reported that Amir of Basrah circumcised new converts during winter and some of them died. As mentioned earlier, many Romans and Abyssinians accepted Islam during the time of Prophet ﷺ time and no reports of confirmatory checks of their circumcision status[201]. On the basis of that, Imam Ahmad said it is not necessary.

Gwoza case: circumcision in rural in the 1960s has many issues to consider. Firstly, *da'awah* implication, as an area with non-Muslim majority, putting stringent condition before accepting Islam will make it difficult for some people. Health wise, there is threat to life and exposure to infections and other medical complication in the process. Economically, it affects their livelihood. Immerging circumcising villagers during rainy season, their stay to recover affects their farming and other business. Morally, keeping large number of adult naked for the period of recovery exposes them and this called for rethinking of taking proper arrangement to take care of all these case scenarios and this justifies the Sheikh's decision to recall the doctors and stop the random circumcision of adult in the town.

Sheikh's position could also be interpreted as, this is a religious rite that no clear command from the text that says adult converts should be circumcised as a matter of urgency and necessity and in this situation, the ruling could be readjusted and this was what prompted his *ijtihad*. The effect of adult circumcision would had on *da'awa* and smooth proselytization, health risk and moral breach, could necessitate readjusting the ruling to be optional for those who can endure, make personal and private arrangement for it; and for those who are afraid of taking the health risk, they are welcome to the fold of Islam and the ritual takes effect from the younger ones born in Islam and in this case the *aqlaf* will be eliminated gradually as they will be the last.

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[197] Ibn Asakir, Ali bn Hassan, Tabyin al-Imtinan bi Amr bil Ikhtitan, Dar Sahaba, Tanta, 1989, p. 33 Hadith 8

[198] Bukhari, Muhammad bn Isma'il, Adabul Mufrad, p. 428 Hadith 1251 its chain was graded as sahih by Albani

[199] Ibn Qayyim, Muhammad bn Abubakar, Tuhfatul Maudud bi Ahkam Maulud, p. 257

[200] Ibn Qayyim, Muhammad bn Abubakar, Tuhfatul Maudud bi Ahkam Maulud, p.289

[201] Bukhari, Muhammad bn Isma'il, Adabul Mufrad, p. 428 Hadith 1250

The Place for Burying a martyr and ruling of changing the deceased will

Burying martyrs where they died: martyrs where buried where they died and even if they were taken home, they should be brought back. Ibn Qayyim says the Sunnah is burying the martyrs on the battle field and on the spot of their death because; some people among the companions moved the remains of their relatives to Madina and the Prophet sent a message ordering them to return them to the battle ground and it became the tradition in burying martyrs[202]. Al-Waqidi added that Khalid al-Zuraqi was wounded at Yamamah and he later died of the sustained injury during Umar and Umar declared that, he is among Yamamah martyrs because he was wounded there[203].

Will to be buried in a particular place in Islam

Shaikh Ibn Baz said it is allowed in Islam for a person to leave a *wasiyyah* to be buried in a certain place[204]. It is permissible for him to bequest that he be buried in such-and-such cemetery, or next to so-and-so person because; he may have an intention in doing so, such as being close to the righteous and good people, so it is permissible for him to be buried with the righteous and good people. But if it is not possible to carry it out, due to inability to do so, or due to distance, or something similar, then there is no need to carry it out, and he is buried in any of the Muslim cemeteries. There is no need for spending money from the estate to transport him as long as there is a Muslim cemetery and also the *wasiyya* limit of one third should not be exceeded[205].

Changing the will of the deceased in Islam: executing the will of the deceased is fulfilling promise and therefore compulsory and changing it without any reason is a serious offence. Allah says: "But whoever changes the will after hearing it, the blame will only be on those who made the change. Indeed, Allah is All-Hearing, All-Knowing" Baqara: 181. Ibn Kathir said who change *wasiyya* that is on *ma'ruf* has committed injustice and the of breaking the promise is on these who change the wasiyyah[206].In a situation where the *wasiyyah* goes against *Shari'ah*, cost more than the one third of the estate or has additional burden the family cannot fulfill, it could not be considered as deliberate act and in this case there is no problem in changing as it considers the interest of the heirs.

Sardana as a martyr: a Muslim who is killed for unjust and illegal reasons with lethal weapon is considered as martyr. Anas said: the Prophet ﷺ ascended Mount Uhud with Abubakar, Umar and Uthman and it trembled beneath them. So the Prophet ﷺ said be still Uhud, for upon you are Prophet a truthful and two martyrs[207]. Umar and Uthman were assassinated by Abu Lu'lu' and some rebels respectively and their death was regarded as martyrdom because it was prophesized by the Prophet even before it happened. Other scholars ruled that someone who died not in a regular warfare, they are washed and prayed over, but they could take the ruling

[202]Ibn al-Qayyim, Muhammad bn Abubakar, *Zad al-Ma'ad fi Hadyi Khair al-Ibad,* Shu'ab Arna'ut, ed, Mu'assasatu Risalah, Beirut, 1st edition, 1417, vol. 3, p. 249

[203] Waqidi, Muhammad bn Umar, Maghazi, Dar al-A'lami, Beirut, 1989, vol. 1, p. 345

[204]Bin Baz, *Hukmu al-Wasiyyah bi Dafni fi Makanin Mu'ayyan wa Hukmu Tanfiziha*, accessed at https://binbaz.org.sa/fatwas/13986/ on 25/12/2025

[205] Bin Baz, *Hukmu al-Wasiyyah bi Dafni fi Makanin Mu'ayyan wa Hukmu Tanfiziha*,

[206]Ibn kathir, Isma'il bn Umar, *Tafsir Qur'an al-Azim*, Samin bn Muhammad, Dar Taybah, Riyadh, 2nd edition, vol. 1 p. 496

[207] Bukhari, Muhammad bn Isma'il, *Sahih Bukhari*, vol. 3, p. 1344, Hadith 3472

of a martyr in the hereafter since they were unjustly killed. On the basis of this and considering the gruesome manner the enemy killed sardauna, we come to agreement that he is a martyr.

Ijtihad of sheikh: Sardauna is a martyr and therefore the sunnah to be buried in the place he died. On the other hand, there is existing will and sunnah supersedes personal *wasiyyah*. There are other issues like, security concern. For people of Sokoto to see the body of one of their illustrious son, royal family and the whole Premier in that situation may lead to break of law and order and can cause reprisals attacks on innocent non indigenes which will further escalate and worsen the situation. It may also lead to delay in the burial which is supposed to be done within the shortest possible time. Moving the dead body to another place for burial is allowed in Islam if there is *maslaha* of taking him closer to his people or a person who will attract prayer for him provided it could be done before the corpse decomposes. In this situation, changing the will was more convenient and security wise the best.

Concubines in Contemporary Period

Slavery in Northern Nigeria: slavery is phenomena that existed in all parts of the world. Northern Nigeria has high concentration of slaves acquired through tributes, raids and trade and were engaged in household activities, manufacturing activities such as cotton coding, thread spinning and dying; livestock keeping, trade, agric and the military[208]. The Jihad in the region made slavery more organized and align it with *Shari'ah* and as a result, many were freed and given the right of guardianship under the institution of al-*wala'* many females were freed and assimilated into marriage and concubinage. Slave children whose master accepted paternity are automatically freed.

The British after the conquest of the area proclaimed the so called abolishment of slavery and emancipation of all slaves. This made enslavement illegal and Lugard criminalized trade in slaves so that it will naturally die[209]. The slaves were given choice to follow their inclination, some women were married off and for the minors, and freed slaves homes were established. Lugard made the abolishing in phases, proclaimed any child born after March 1901 is automatically free, slaves who deserted their masters should not be forcibly returned to the masters. And due to his indirect rule trick, he promised not to interfere with existing domestic slaves who chose to remain with rulers and their concubines and these concessions to the rulers made his policies contradictory.

Having concubines in the present time: the emirs continued keeping slaves and concubines as maids in the palace and the practice continued up to the time when Sheikh brought the issue of legality or otherwise of having slaves and concubines in the contemporary period. He argued that, it is quite illegal for anybody to contemplate keeping concubines in the present time. Even if such an agreement had been reached with the colonial master three days after the first one had been signed, it was totally unacceptable. In Islam, if a slave was pronounced free once, he could not possible be enslaved again.

[208]Abdulwasiu Ajimobi Abdurrahman, A history of freed slaves' home in Northern Nigeria 1900-1926, PhD thesis submitted to the department of history, The University of Mississippi, 2022, P 26

[209] Abdulwasiu Ajimobi Abdurrahman, A history of freed slaves' home in Northern Nigeria, P 26

The issue is quite intricate. Firstly, the emirs claimed to have had agreement with the colonial masters to allow them continue keeping their slaves as maids. Secondly, the colonial master just abolished slavery without any arrangement of repatriating the slaves to their family and no social security that follow their separation with their masters as against the provision of *wala'* in *Shari'ah* which the Prophet ﷺ says is for the emancipator (الولاء لمن أعتق)[210]. This may also make some slaves to prefer remaining under their masters than having freedom with nowhere to go and latter be subjected to taxations. The arguments of the Sheikh were based on the fact that, the agreement after defeat is void and taking slaves back to slavery after emancipation is not allowed in *Shariah* and on the basis of these, he ruled out the legality of having concubines in the contemporary period.

Conclusion

The nature of the region calls for native scholars to actively engage themselves in providing solutions to domestic emerging issues. Scholars of the region have shown capacity in handling such issues and respond to them in a practical manner. The Sheikh is a reformer and *mujtahid* who made ijtihad in determining legal position of peculiar issues. *Mujtihad* in *Shari'ah* has been given waiver in case he missed the ruling when conducting Ijtihad and he will be given one reward for his ijtihad and if he gets the ruling, he will be given two rewards for the ijtihad and for getting it done rightly as mentioned in the Hadith of Amr bn Ass as reported by Imam Bukhari[211]. As a product of personal judgment, if another person come up with another verdict, it is a known rule among scholars that, *ijtihad* do not invalidate another *ijtihad*.

Recommendation

The paper recommends further studies on the manuscripts of the Sheikh, compilation and digitalization of his audio records as most of them were recorded in materials that need to be modernized. The paper also recommends the *Ijtihad* of the Shaykh be put together in one place for further analysis on his methodology.

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[211] Bukhari, Muhammad bn Isma'il, *Sahih Bukhari*, vol. 6, p. 2676, Hadith 6919

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A Progressive Mind and EnduringLegacy: Sheikh Abubakar MahmudGumi's Contributions to PoliticalEconomy and InternationalDevelopment in the Muslim World.

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Abstract

This paper examines the progressive mind and enduring legacy of Sheikh Abubakar Mahmud Gumi, with a particular focus on his contributions to the political economy and development of the Muslim world. The paper explores Gumi's perspectives on the inseparability of religion and state, the sovereignty of Allah, and the imperative of an equitable economy within ethical governance. It explores how his ideas, rooted in classical Islamic thought, offered a framework for addressing contemporary challenges in Muslim societies by advocating for political engagement, social justice, and economic equity. Adopting a Moral Political Economy framework, the paper analyzes data collected from secondary sources to highlight his foresight in promoting a holistic approach to societal advancement. This approach emphasizes the critical role of Islamic principles in fostering sustainable development and good governance. The paper concludes by reflecting on the continued relevance of Gumi's legacy for contemporary efforts to achieve progress and prosperity in Muslim nations.

Keywords: Political Economy, International Development, Muslim World, Islamic Thought, Governance.

1. Introduction

Sheikh Abubakar Mahmud Gumi (1924-1992) stands as a towering figure in the intellectual and religious landscape of twentieth-century Nigeria. A distinguished Islamic scholar, Grand Khadi of the Northern Region, and a vocal advocate for Islamic reform, Gumi's influence extended far beyond religious discourse, deeply impacting the political and socio-economic fabric and advancement of the Muslim ummah.

This paper aims to delve into the progressive mind and enduring legacy of Sheikh Abubakar Mahmud Gumi, specifically examining his contributions and perspectives on the political economy and international development within the Muslim world. By analyzing his thoughts and actions, this research seeks to illuminate how Gumi's vision, rooted in classical Islamic principles, provided a framework for addressing the complex challenges faced by Muslim societies in the modern era.

The contemporary Muslim world is grappled with issues of political instability, economic disparities, social injustices and the imperative for sustainable development. The insights of scholars like Sheikh Gumi, who championed a holistic understanding of Islam encompassing both spiritual and temporal dimensions, become profoundly relevant in addressing these mountain of persistent socio-political and economic difficulties. Gumi's insistence on the inseparability of religion (dīn) and state (daūlah), his emphasis on the sovereignty of Allah as the ultimate source of authority, and his advocacy for ethical and just governance, offer a compelling counter-narrative to secular paradigms that often marginalize the role of faith in public life.

This paper will argue that Gumi's progressive approach, characterized by his call for active Muslim participation in politics and his vision for an equitable society guided by Islamic tenets, laid foundational ideas for a distinct Islamic political economy and contributed significantly to the discourse on international development within the Muslim world. To provide a rigorous analytical lens for this argument, this paper employs the theoretical framework of Moral Political Economy (MPE).

Drawing upon a textual analysis, this paper will first provide an overview of Sheikh Gumi's life and intellectual contributions. Subsequently, it will explore his core ideas concerning politics and governance, highlighting his rejection of secularism and his advocacy for an Islamic political system. The paper will then contextualize Gumi's views within the broader theoretical frameworks of political economy and international development, examining the challenges and opportunities prevalent in Muslim-majority countries. Finally, it will discuss the enduring relevance of Sheikh Gumi's legacy for contemporary efforts to foster good governance, economic prosperity, and social justice in the Muslim world, demonstrating how his progressive mind continues to offer guidance for navigating the complexities of the 21st century.

2. Literature Review

The existing scholarship on Sheikh Abubakar Mahmud Gumi is diverse, reflecting his many sided contributions as an Islamic scholar, jurist, and social reformer. Much of the available literature about Sheikh Gumi, acknowledges his pivotal role in the Islamic reform movement in Northern Nigeria and his efforts to promote a holistic understanding of Islam as an encompassing religion. However, a comprehensive analysis of his contributions specifically within the frameworks of political economy and international development, remains an area ripe for deeper exploration.
Early biographical accounts and scholarly analyses, such as those by Paden (1986) and other contemporary Nigerian scholars, often highlight Gumi's intellectual prowess and his commitment to Islamic education and da'wah (preaching). These works typically chronicle his life journey, his educational background, and his rise to prominence as a leading voice in Nigerian Islam. They frequently emphasize his advocacy for the Sunnah and his critiques of traditional practices that he perceived as deviations from authentic Islamic teachings. While these studies provide essential background, they tend to focus more on his religious and jurisprudential contributions rather than a detailed examination of his political and economic thought.

More recent academic endeavors have begun to explore Gumi's political philosophy. For instance, Jangebe (2024) provides an assessment of Gumi's thoughts on politics and governance in Nigeria, asserting that Gumi viewed Islam as a comprehensive code encompassing all aspects of life, thereby rejecting the Western notion of separating religion and state. This perspective is central to understanding Gumi's approach to political economy, as he believed that a just society and a thriving economy could only be achieved through the implementation of divine laws. Jangebe's work highlights Gumi's conviction that politics without the guiding principles of Islam inevitably leads to corruption and societal decay. Similarly, Muhammad and Umar (2025) delve into Gumi's perspective on ethical leadership and its relevance to contemporary Nigerian politics, reinforcing the idea that Gumi's vision for governance was deeply rooted in Islamic ethics and accountability. These studies collectively establish Gumi as a significant figure in Islamic political thought, whose ideas transcended mere religious instruction to encompass a broader vision for societal order.

While the autobiography of Sheikh Gumi "Where I Stand" provides a personal narrative of his experiences and interactions with political and economic leaders, its reflections on the themes of political economic development and international relations within the Muslim world is less pronounced, which require careful extraction and interpretation. The book implicitly reveals Gumi's concern for the welfare of the Muslim community, his advocacy for justice, and his belief in the transformative power of Islamic principles to uplift societies. For example, his interactions with various leaders and his observations on the socio-economic conditions of Nigeria, as recounted in the book, offer glimpses into his practical approach to development, even if not explicitly articulated as a formal primary source for understanding specific ideas on existing economic and political theory.

At the same time, the broader literature on political economy and international development in the Muslim world offers a crucial contextual framework for analyzing Gumi's contributions. Scholars in this field examine the unique challenges and opportunities faced by Muslim-majority countries, including issues of governance, economic inequality, conflict, and the role of Islamic finance and institutions in fostering development. Works by authors such as Chapra (2008) and Iqbal and Mirakhor (2013) explore the theoretical underpinnings of Islamic economics and its potential to address contemporary economic problems.

These studies stress the ethical dimensions of Islamic economic principles, such as the prohibition of usury (riba), the emphasis on social justice, and the importance of wealth distribution through mechanisms like zakat and waqf. By integrating Gumi's ideas with these broader discussions, this paper aims to bridge a gap demonstrating how his vision aligns with and contributes to the ongoing discourse on sustainable and equitable development in the Muslim world.

This literature review, seek to sets the stage for a deeper exploration of Sheikh Abubakar Mahmud Gumi's progressive mind and legacy. While existing scholarship has illuminated various facets of his life and thought, this paper specifically seeks to synthesize insights from stands and ideas with established theories of political economy and international development, thereby

offering a novel perspective on his enduring relevance to the challenges and aspirations of the Muslim world.

2.1 Theoretical Framework

This paper adopts the theoretical framework of Moral Political Economy (MPE) to provide an analytical foundation for understanding Sheikh Abubakar Mahmud Gumi's contributions to Political Economy and International Development in the Muslim World. This approach is essential because Gumi's intellectual project is fundamentally normative, seeking to establish an economic and political system based on divine moral principles rather than purely utilitarian or materialist considerations. Moral Political Economy is a school of thought that challenges the separation of economics from ethics, politics, and social values. It posits that economic systems are not autonomous spheres governed solely by market logic, but are deeply embedded within a society's moral and institutional framework (Polanyi, 1944). Unlike neoclassical economics, which assumes rational self-interest as the primary driver, MPE emphasizes that economic behavior is shaped by concepts of justice, fairness, and social obligation. The central tenet of MPE is that the economy must serve the moral and social goals of the community, and not merely maximize profit or efficiency.

This framework is uniquely suited to analyze Gumi's legacy for three primary reasons:

1.Critique of Exploitation: MPE provides the language to analyze Gumi's vehement rejection of Riba (usury). His stance is a classic moral critique of a market practice, arguing that the predetermined, guaranteed return on a loan is inherently exploitative and violates the moral imperative of risk-sharing and social solidarity. This aligns with MPE's focus on identifying and challenging economic practices that lead to injustice and inequality.

2.Economic Embeddedness: Gumi's core principle of Dīn wa Daūlah (the inseparability of religion and state) is a direct expression of economic embeddedness. It asserts that the political and economic spheres must be governed by the overarching moral and legal framework of Islam. MPE allows us to analyze how Gumi sought to institutionalize this moral vision through mechanisms like zakat and waqf, which are designed to ensure the economy serves the community's moral objectives of social justice and poverty alleviation.

3.Normative Goal: The ultimate goal of Gumi's work is to provide a blueprint for a just, equitable, and prosperous Muslim society is fundamentally a normative project. MPE, as a normative theory, allows for the evaluation of economic systems based on their ethical outcomes, providing a powerful lens to assess the enduring relevance of Gumi's vision for sustainable development and good governance in the Muslim world.By employing the MPE framework, this paper moves beyond a simple historical description to offer a rigorous analytical interpretation of Sheikh Gumi's thought as a coherent and principled model for a moral economy.

3. Sheikh Abubakar Mahmud Gumi's Progressive Mind and Legacy

Sheikh Abubakar Mahmud Gumi's intellectual journey and public life were characterized by a progressive outlook that sought to revitalize Islamic practice and thought in the context of modern challenges. His autobiography, "Where I Stand," serves as a testament to this forward-

thinking approach, revealing a scholar deeply committed to the welfare of the Muslim community and the broader society. Gumi's progressive mind was evident in his willingness to engage with contemporary issues, his emphasis on direct engagement with the Qur'an and Sunnah, and his pragmatic approach to political and economic realities.

3.1. The Inseparability of Religion and State (DīnwaDaūlah)

One of the most foundational aspects of Gumi's progressive thought was his unwavering conviction in the inseparability of religion and state.This principle is the cornerstone of his Moral Political Economy (MPE), asserting the embeddedness of the economic system within a divine moral framework (Polanyi, 1944). Gumi vehemently rejected the Western-imposed notion of secularism, arguing that Islam, as a comprehensive way of life, provides guidance for all aspects of human existence, including governance and economic affairs (Jangebe, 2024). For Gumi, the Qur'an and the Sunnah of the Prophet Muhammad (p.b.u.h) offered a complete framework for establishing a just and equitable society. He believed that any attempt to compartmentalize Islam, relegating it solely to personal worship while excluding it from public life, was a distortion of its true essence. This perspective is clearly articulated in "Where I Stand," where he reflects on the historical trajectory of Islamic civilization, emphasizing how early Muslim communities thrived under a system where religious and political authority were intertwined.

"Islam refers to a comprehensive code that comprises all aspects of Muslim life concerning worldly affairs and the hereafter. In contrast to other religions, the separation of religion and the state is inconceivable for many. In Islam, the Qur`an uses the word dīn (religion) to describe both worldly lives and the hereafter... The secular norms of the separation between religion and politics are not only misleading but wrong." [2, p. 419]

This belief formed the bedrock of his political activism. He saw the political arena not as a realm separate from religious duty, but as a crucial sphere for implementing divine injunctions and ensuring justice. His progressive stance was in advocating for

active Muslim participation in the political process, rather than withdrawal, to shape policies in line with Islamic principles. This was a significant departure from some traditional views that might have favored quietism or disengagement from the state.

3.2. Advocacy for Ethical Governance and Justice

Gumi's progressive mind was also manifested in his relentless advocacy for ethical governance and social justice. This manifested within the Moral Political Economy (MPE) framework, that popularize for the primacy of social justice as the ultimate goal of the state, overriding purely economic efficiency (Polanyi, 1944). Gumi consistently emphasized that leadership in Islam is a trust (amanah) and that rulers are accountable to Allah and to the people. He believed that corruption, tyranny, and the mismanagement of public funds were direct consequences of a political system divorced from religious morality (Muhammad and Umar, 2025). In "Where I Stand," he recounts instances where he challenged authority and spoke truth to power, driven by his conviction that justice is a cornerstone of Islamic society.

His vision for governance was not merely theoretical, it was deeply practical. He called for leaders who possessed piety, knowledge, and a genuine concern for the welfare of the populace. He believed that the implementation of Islamic law (Shari'ah) was essential for fostering a society free from exploitation and injustice. This progressive stance on governance was particularly relevant in post-colonial Nigeria, where issues of corruption and political

instability were rampant. Gumi's voice served as a moral compass, urging for a return to principles of accountability and transparency.

3.3. Economic Thought and Social Welfare

While Sheikh Gumi may not have presented a systematic treatise on economic theory, Gumi's reflections implicitly reveal a profound concern for economic justice and social welfare, which are central to Islamic economic thought. His emphasis on the equitable distribution of wealth, the idea of what constitutes riba or usury (riba), and the importance of charity (zakat) and endowments (waqf) as mechanisms for social solidarity aligns with the core tenets of Islamic political economy (Iqbal and Mirakhor, 2013). He understood the imperative of economic inclusion in the Muslim world and how economic disparities could lead to social unrest and undermine the stability of the Muslim community.

His progressive approach to economic matters was rooted in the Islamic concept of tawhid (oneness of God), which implies that all resources ultimately belong to Allah and humans are merely trustees. This worldview necessitates an economic system that prioritizes human needs over excessive accumulation of wealth and promotes a balanced approach to material prosperity. This approach is evidenced in his public pronouncements and private actions, he believed that a truly Islamic society would ensure that basic necessities are met for all its members and that opportunities for economic advancement are accessible.

3.4. Education and Intellectual Development

A key aspect of Gumi's progressive legacy was his tireless efforts in promoting education and intellectual development. He recognized that knowledge was fundamental to the advancement of the Muslim community, both religiously and socio-economically. His own journey, from traditional Islamic schooling to Western education, exemplified his belief in the importance of acquiring diverse forms of knowledge. He championed the establishment of Islamic schools and institutions that would produce scholars capable of engaging with modern challenges while remaining firmly rooted in Islamic tradition.

Gumi so often highlights the importance of critical thinking and independent reasoning (ijtihad) in addressing contemporary issues. He encouraged Muslims to seek knowledge from all sources, provided it was beneficial and did not contradict Islamic principles. This open-minded approach to learning was crucial for fostering a generation of Muslims who could contribute meaningfully to the political, economic, and social development of their nations. His emphasis on education as a tool for empowerment and societal transformation marks him as a true progressive, whose vision extended beyond mere religious observance to encompass a holistic understanding of human flourishing.

Sheikh Abubakar Mahmud Gumi's progressive mind and enduring legacy are characterized by his holistic understanding of Islam, his unwavering commitment to ethical governance and social justice, his implicit advocacy for an equitable economic system, and his profound belief in the transformative power of education. These interconnected themes, woven throughout his public life, provide a rich foundation for understanding his significant contributions to the political economy and international development of the Muslim world.

4. Political Economy and International Developmentin the Muslim World

The Muslim world, a vast and diverse geopolitical entity, presents a complex landscape of political economies and varying stages of international development. Understanding this context is crucial for appreciating the relevance and foresight of Sheikh Abubakar Mahmud Gumi's ideas.While some Muslim-majority nations have achieved significant economic progress, many continue to grapple with persistent challenges that hinder their sustainable development. These challenges often stem from a confluence of historical, political, economic, and social factors.

4.1. Challenges in Political Economy

Several interconnected challenges characterize the political economy of many Muslim countries. A significant issue is the prevalence of authoritarian governance and weak institutions. Many nations in the Muslim world have experienced prolonged periods of autocratic rule, which has often led to a concentration of power, limited political participation, and a lack of accountability. This environment can stifle economic growth by fostering corruption, and hindering the development of robust legal and regulatory frameworks (Ebrahim and Sheikh, 2018). The absence of strong, transparent institutions undermines trust, distorts economic participations, and impedes the equitable distribution of resources.

Economic inequality and widespread poverty remain pervasive problems. Despite some Muslim countries being rich in natural resources, particularly oil and gas, the benefits of this wealth often do not trickle down to the broader population. This leads to significant disparities in income and opportunity, exacerbating social tensions. The reliance on natural resource exports also creates a vulnerability to global commodity price fluctuations, hindering economic diversification and sustainable development (Ogutcu, 2024). Many economies in the Muslim world suffer from a lack of industrialization and a heavy dependence on primary sectors, limiting job creation and innovation.

Furthermore, conflict and political instability have profoundly Impacted development trajectories. Regions within the Muslim world have been disproportionately affected by internal conflicts, civil wars, and geopolitical rivalries. These conflicts devastate infrastructure, displace millions, disrupt trade, and divert scarce resources from essential development programs to military expenditure. The resulting instability deters foreign direct investment and creates an unpredictable environment for economic planning and growth.

4.2. Opportunities in International Development

Despite these formidable challenges, the Muslim world possesses unique opportunities for fostering international development, many of which are rooted in its cultural and religious heritage. One of the most promising avenues lies in the burgeoning field of Islamic finance that operates on principles derived from Shari'ah, prohibiting excessive speculation (gharar), and unethical investments. Instruments such as sukuk (Islamic bonds), zakat (obligatory charity), and waqf (endowments) offer alternative mechanisms for mobilizing capital, funding infrastructure projects, promoting financial inclusion, and addressing social welfare needs (Iqbal and Mirakhor, 2013). This sector demonstrates the potential to contribute to ethical and sustainable development.

Another significant opportunity lies in demographicdividend. Many Muslim countries have young and rapidly growing populations. If properly educated, skilled, and integrated into

productive sectors, this youth bulge can be a powerful engine for economic growth and innovation. Investments in education, vocational training, and entrepreneurship programs are crucial to harness this potential and transform it into a competitive advantage (Chapra, 2008).

The strategic geographic location of many Muslim countries, spanning critical trade routes and connecting continents, offers immense potential for regional integration and enhanced trade. Initiatives that promote cross-border cooperation, infrastructure development, and economic partnerships can unlock new markets and foster shared prosperity. Moreover, the cultural and religious values inherent in Islam, such as emphasis on social justice, community solidarity (ummah), and charitable giving, can serve as powerful drivers for grassroots development initiatives and humanitarian efforts. Islamic non-governmental organizations (NGOs) and charitable foundations play a vital role in delivering aid, providing social services, and empowering local communities.

Finally, the increasing adoption of digital technologies across the Muslim world presents opportunities for leapfrogging traditional development stages. E-commerce, digital education platforms, and mobile banking can enhance economic participation, improve access to services, and foster innovation, even in remote areas. Leveragingthese technological advancements can help bridge development gaps and create new pathways for growth.

In summary, the political economy and international development landscape of the Muslim world is characterized by both significant hurdles and promising opportunities. Sheikh Abubakar Mahmud Gumi's insights, particularly his emphasis on ethical governance, social justice, and the comprehensive nature of Islam, provide a valuable framework for navigating these complexities and leveraging the inherent strengths of Muslim societies for sustainable and equitable development.

5. Discussion: Intersections of Gumi's Thought with Contemporary Challenges

Sheikh Abubakar Mahmud Gumi's progressive mind and enduring legacy offer profound insights into addressing the contemporary challenges faced by the Muslim world in the realms of political economy and international development. His holistic understanding of Islam, which rejects the artificial separation of religion and state, provides a framework for fostering good governance, promoting economic justice, and achieving sustainable development in Muslim-majority nations.

5.1. Reforming Governance and Combating Corruption

Gumi's insistence on the inseparability of dīn and daūlah directly confronts the governance deficits prevalent in many Muslim countries. His view that politics without religious morality leads to corruption and tyranny resonates deeply with the current realities of political instability, lack of accountability, and widespread corruption (Jangebe, 2024). In Where I Stand, Gumi implicitly advocates for a system where leaders are not only politically astute but also morally upright and accountable to divine principles. This aligns with modern good governance frameworks that emphasize transparency, rule of law, and participatory decision-making. Gumi's legacy, therefore, calls for a fundamental shift in governance paradigms within the

Muslim world, urging for the establishment of institutions rooted in Islamic ethical principles to combat corruption and ensure justice.

His emphasis on the sovereignty of Allah as the ultimate authority implies that human rulers are merely trustees, responsible for implementing divine laws that prioritize the welfare of the populace. This perspective can serve as a powerful antidote to authoritarian tendencies and the abuse of power, which have historically plagued many Muslim nations. By re-emphasizing the moral obligations of leadership, Gumi's thought encourages a form of governance that is both effective and ethically grounded, fostering trust between the rulers and the ruled.

5.2. Fostering Equitable Economic Development

Gumi's implicit economic thought, though not explicitly articulated as a formal theory, aligns remarkably with the principles of Islamic political economy that seek to address issues of inequality and poverty. His concern for social welfare, the equitable distribution of wealth, and his critique of exploitative practices resonate with the challenges of economic disparities and underdevelopment in the Muslim world today (Iqbal and Mirakhor, 2013).

The growth of immense wealth in the Muslim world, the need for ethical investments, and social responsibility, offers a practical pathway to implement some of Gumi's underlying economic principles. For instance, the effective utilization of zakat and waqf can provide sustainable funding for social safety nets, education, and healthcare, directly addressing poverty and promoting inclusive growth.

Moreover, Gumi's advocacy for education and intellectual development is a critical component of fostering equitable economic development. He understood that a knowledgeable and skilled populace is essential for economic progress and self-reliance. In contemporary terms, this translates to investing in human capital, promoting innovation, and diversifying economies beyond resource extraction. His vision encourages Muslim societies to leverage their intellectual heritage and embrace modern knowledge to build robust, diversified economies that benefit all segments of society, rather than a select few.

5.3. Promoting Unity and Addressing Internal Divisions

One of the enduring challenges in the Muslim world is internal division, often along sectarian, ethnic, or political lines. Gumi's consistent call for Muslim unity, rooted in the shared principles of Islam, offers a powerful message for overcoming these divisions. He believed that a unified Ummah, guided by common Islamic values, could collectively address its challenges and achieve greater strength and prosperity (Jangebe, 2024). This is particularly relevant in the context of international development, where internal conflicts and lack of cohesion often undermine development efforts and divert resources. His emphasis on the comprehensive nature of Islam as a unifying force can help bridge divides and foster a sense of shared purpose. By focusing on the universal principles of justice, compassion, and cooperation inherent in Islam, Gumi's legacy encourages a more inclusive approach to development that transcends narrow interests and promotes collective well-being. This vision of unity is crucial for effective regional cooperation and for strengthening the Muslim world's position in the global arena.

5.4. Navigating Globalization and External Influences

Gumi lived through a period of significant global change, including the lingering effects of colonialism and the rise of new geopolitical dynamics. His ability to engage with Western education while remaining steadfast in his Islamic convictions demonstrates a pragmatic approach to navigating external influences. In the contemporary era of globalization, where Muslim countries are increasingly interconnected with the global economy and political systems, Gumi's example suggests the importance of selective engagement, adopting beneficial aspects of modernity while preserving core Islamic identity and values.

His thought encourages Muslim societies to critically assess external models of development and governance, adapting them where appropriate but always ensuring alignment with Islamic principles. This approach can help Muslim nations avoid blindly adopting foreign models that may not be suitable for their unique contexts, while also preventing isolationism. Gumi's legacy, therefore, provides a framework for self-determined development, where Muslim societies actively shape their own destinies based on their own values and priorities.In essence, Sheikh Abubakar Mahmud Gumi's progressive mind offers a timeless blueprint for addressing the complex challenges of political economyand international development in the Muslim world. His emphasis on holistic Islam, ethical governance, economic justice, unity, and intellectual development provides a compelling vision for a future where Muslim societies can achieve both material prosperity and spiritual well-being, guided by the enduring wisdom of their faith.

6. Conclusion

Sheikh Abubakar Mahmud Gumi stands as a monumental figure whose progressive mind and enduring legacy continue to offer invaluable guidance for the political economy and international development of the Muslim world. Through his life, Gumi articulated a holistic vision of Islam that seamlessly integrates spiritual principles with the practicalities of governance and economic life. His unwavering conviction in the inseparability of religion and state, his fervent advocacy for ethical leadership, and his implicit yet profound concern for social and economic justice provide a robust framework for addressing the many challenges confronting Muslim societies today.

Gumi's rejection of secularism and his insistence on the sovereignty of Allah as the ultimate authority laid the intellectual groundwork for a distinct Islamic political economy. He demonstrated that genuine progress and sustainable development in the Muslim world are contingent upon the adherence to Islamic ethical principles in all spheres of life. His emphasis on accountability, transparency, and the equitable distribution of resources offers a powerful antidote to the corruption, inequality, and authoritarianism that have often hindered development in many Muslim-majority nations. Furthermore, his tireless promotion of education and intellectual development highlight the critical role of knowledge in empowering individuals and fostering societal advancement.

The relevance of Gumi's legacy extends to contemporary efforts in international development. His insights into the importance of unity within the Ummah and his pragmatic approach to engaging with global realities provide a blueprint for fostering cooperation and collective action among Muslim nations. The burgeoning field of Islamic finance, with its ethical underpinnings, serves as a practical manifestation of many of the economic principles Gumi implicitly

championed, offering a sustainable model for resource mobilization and poverty alleviation.In an era marked by complex geopolitical shifts, economic disparities, and the ongoing quest for good governance, Sheikh Abubakar Mahmud Gumi's thought remains abeacon of intellectual and moral clarity. His progressive mind, characterized by a deep understanding of Islamic tradition coupled with a forward-looking engagement with modern challenges, offers a compelling vision for a Muslim world that is both prosperous and just. By reflecting on his life and teachings, contemporary leaders, policymakers, and scholars can draw inspiration and practical lessons for building resilient, equitable, and ethically grounded societies that truly embody the comprehensive spirit of Islam.

Future research could further explore the practical implementation of Gumi's political and economic ideas in specific national contexts, analyzing case studies where his principles have been applied or where their absence has led to adverse outcomes. Additionally, a comparative study of Gumi's thought with other contemporary Islamic reformers on issues of political economy and international development could yield deeper insights into the diverse approaches within Islamic intellectual traditions

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The Ideal Character and Behaviour of Shaykh Abubakar Mahmud Gumi:Implications for Guidance and Counselling in Contemporary Nigeria.

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Abstract

This paper examines the ideal character and behaviour of Shaykh Abubakar Mahmud Gumi and their implications for guidance and counselling in contemporary Nigeria. It highlights key moral values promoted by Shaykh Gumi, including honesty, discipline, sincerity, responsibility, tolerance, and commitment to truth. These values are examined in relation to prevailing social challenges such as moral decadence, indiscipline, youth restiveness, and religious intolerance. Adopting a qualitative approach through content analysis of Shaykh Gumi's writings, sermons, and public engagements, the study demonstrates that his teachings provide a strong moral foundation for effective guidance and counselling practice. The paper argues that integrating Shaykh Gumi's moral and behavioural principles into guidance and counselling can enhance ethical awareness, promote positive behavioural change, strengthen personal responsibility, and foster peaceful coexistence. The paper concludes that values-based counselling inspired by credible moral role models remains essential for promoting responsible citizenship, moral development, social stability, and peaceful coexistence in contemporary Nigeria.

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Keywords: character,Behaviour,GuidanceandCounselling,MoralValues,ShaykhAbubakarGumi, Nigeri

1. Introduction

Nigeria today faces numerous social, moral, and behavioural challenges that pose significant threats to national stability, social cohesion, and sustainable development. These challenges include corruption, indiscipline, youth restiveness, religious intolerance, moral decadence, and the erosion of family values. Despite the widespread presence of formal educational institutions and religious organisations, concerns about declining ethical standards and responsible citizenship remain persistent. This situation underscores the urgent need for effective guidance and counselling approaches that place greater emphasis on moral development, character formation, ethical awareness, and responsible behaviour.

Guidance and counselling, as an educational and psychological service, plays a vital role in helping individuals understand themselves, make informed decisions, develop positive behavioural patterns, and adjust effectively to the challenges of life. However, counselling practice cannot be entirely value-neutral, particularly in societies where moral, cultural, and spiritual values significantly influence individual behaviour and social relationships. In the Nigerian context, therefore, the integration of sound moral principles into guidance and

counselling can contribute meaningfully to the development of individuals who are ethically responsible, socially conscious, and capable of contributing positively to society.

In this regard, the life, character, and teachings of Shaykh Abubakar Mahmud Gumi provide a rich moral framework with considerable relevance to contemporary guidance and counselling. Shaykh Gumi was not only a renowned Islamic scholar but also a prominent moral reformer who consistently emphasised truthfulness, discipline, sincerity, justice, personal responsibility, tolerance, and peaceful coexistence. His commitment to moral reform and his emphasis on the development of upright individuals offer valuable lessons for addressing some of the behavioural and ethical challenges confronting Nigerian society today.

This paper, therefore, examines the ideal character and behaviour of Shaykh Abubakar Mahmud Gumi and explores their implications for guidance and counselling in contemporary Nigeria. It argues that incorporating the moral values reflected in Shaykh Gumi's life and teachings into counselling practice can strengthen character development, promote positive behavioural change, enhance ethical decision-making, and contribute to the cultivation of responsible and peaceful citizens.

2. Shaykh Abubakar Mahmud Gumi: Life and Intellectual Background

Shaykh Abubakar Mahmud Gumi (1922–1992) was one of Nigeria's most influential Islamic scholars, reformers, and educationists. He served as the Grand Khadi of Northern Nigeria and played a significant role in Islamic education, jurisprudence, and social reform. Shaykh Gumi was known for his firm commitment to the Qur'an and Sunnah, his advocacy for Islamic reform (tajdid), and his courage in speaking truth to power.

Through his sermons, books, radio programmes, and public lectures, Shaykh Gumi emphasized moral uprightness, social justice, accountability, and religious tolerance. He consistently condemned corruption, hypocrisy, blind imitation, and moral laxity. His teachings were not limited to religious rituals but extended to personal conduct, leadership ethics, family life, and societal responsibility. These qualities make him a suitable moral role model for guidance and counselling practice.

3. Conceptual Clarification

3.1 Character and Behaviour

Character refers to the moral and ethical qualities that define an individual, such as honesty, integrity, responsibility, and discipline. Behaviour, on the other hand, refers to the observable actions and reactions of individuals in response to internal or external stimuli. In counselling, character and behaviour are closely related, as values and beliefs often shape actions and lifestyle choices.

3.2 Guidance and Counselling

Guidance and counselling is a professional process that assists individuals to understand themselves, solve personal and social problems, make appropriate decisions, and develop their potentials. It focuses on preventive, developmental, and remedial services aimed at promoting personal adjustment, moral development, and social responsibility.

4. Moral Values in Islam as the Foundation of Shaykh Gumi's Teachings

Islam places great emphasis on moral excellence (akhlaq). The Qur'an and the Sunnah consistently promote good character as a fundamental aspect of faith. Allah says:
"Indeed, you are of a great moral character" (Qur'an 68:4).

The Prophet Muhammad (SAW) also stated:"I have only been sent to perfect good character." (Muwatta' Malik)

Shaykh Gumi's moral philosophy was deeply rooted in these Islamic teachings. He believed that societal reform begins with individual moral reform and that sustainable peace and development are impossible without ethical discipline.

5. Key Moral Values Promoted by Shaykh Abubakar Mahmud Gumi

5.1 Honesty and Truthfulness

Honesty (sidq) was central to Shaykh Gumi's teachings. He consistently emphasized truthfulness in speech, leadership, and social relations. The Qur'an commands:
"And do not mix the truth with falsehood or conceal the truth while you know it." (Qur'an 2:42)In counselling, honesty helps clients develop self-awareness, accountability, and trust, which are essential for behavioural change.

5.2 Discipline and Self-Control

Shaykh Gumi emphasized discipline as a foundation for moral life. Islamic acts of worship, such as prayer and fasting, train individuals in self-control and time management:"Indeed, prayer has been prescribed for the believers at fixed times." (Qur'an 4:103)Discipline is crucial in counselling youths facing challenges such as substance abuse, delinquency, and academic indifference.

5.3 Sincerity (Ikhlas)

Sincerity in intention and action was a recurring theme in Shaykh Gumi's teachings. Allah says:"Say: Indeed, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds." (Qur'an 6:162)
Counsellors can use this value to help clients align their actions with positive intentions and ethical goals.

5.4 Responsibility and Accountability

Shaykh Gumi emphasized personal and collective responsibility. The Prophet (SAW) said:
"Every one of you is a shepherd and every one of you will be questioned about his flock." (Sahih Bukhari)This principle is essential in counselling for leadership training, family counselling, and civic education.

5.5 Tolerance and Peaceful Coexistence

Despite his firm stance on religious principles, Shaykh Gumi advocated tolerance, dialogue, and wisdom in addressing differences. The Qur'an instructs:"Invite to the way of your Lord with wisdom and good instruction." (Qur'an 16:125)
This value is particularly relevant for counselling in a multi-religious and multi-ethnic society like Nigeria.

5.6 Commitment to Justice and Moral Courage

Shaykh Gumi demonstrated moral courage by standing for justice, even when unpopular. Allah says:"O you who believe! Stand firmly for justice, as witnesses for Allah, even if it is against yourselves." (Qur'an 4:135)Counsellors can draw from this value to promote ethical leadership and social responsibility.

6. Implications for Guidance and Counselling in Contemporary Nigeria

Integrating Shaykh Gumi's moral values into guidance and counselling has several implications:
Enhancing ethical awareness among clients and students.
Promoting positive behaviour change through value reorientation.
Preventing social vices such as violence, corruption, and intolerance.
Strengthening character education in schools and communities.
Fostering peace, tolerance, and national unity.

7. Application of Shaykh Gumi's Teachings in Counselling Practice

7.1 Values-Based Counselling

Counsellors can adopt values-based counselling approaches that integrate honesty, discipline, sincerity, and responsibility into intervention strategies.

7.2 Culturally and Religiously Sensitive Counselling

Shaykh Gumi's teachings provide culturally relevant frameworks that resonate with Nigerian socio-religious realities.

7.3 Community and School-Based Counselling

Counsellors can collaborate with schools, religious institutions, and community leaders to promote moral education and social harmony.

8. Challenges and Limitations

Despite its relevance, applying Shaykh Gumi's teachings in counselling faces challenges such as religious diversity, modernization, secular influences, and resistance to moral discipline. Counsellors must therefore apply these values with wisdom, flexibility, and respect for individual differences.

9. Conclusion

The ideal character and behaviour of Shaykh Abubakar Mahmud Gumi provide a powerful moral framework for guidance and counselling in contemporary Nigeria. His emphasis on honesty, discipline, sincerity, responsibility, tolerance, and justice aligns with the core objectives of counselling practice. Integrating these values can help address Nigeria's moral and social challenges, promote ethical behaviour, and foster peaceful coexistence. Values-based counselling inspired by credible moral role models remains indispensable for national development and social harmony.

10. Recommendations

Guidance counsellors should integrate moral and character education into counselling programmes.
Counsellor training institutions should emphasize values-based and culturally relevant counselling approaches.
Educational and religious institutions should collaborate to promote moral reorientation.
Further empirical research should explore the impact of Islamic moral values on counselling outcomes in diverse Nigerian contexts.

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A Reflection on The Biography and Legacy of Shaikh Abubakar Mahmud Gumi.

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Abstract
Sheikh Abubakar Mahmud Gumi was a towering figure in Nigerian Islamic scholarship, born on November 5th1922, in Gummi, Zamfara State. His life was a testament to the power of knowledge, faith, and reform. The main focus of this research is to examine the Gumi's legacy that is marked by his unwavering commitment to purifying Islamic practices, advocating for a return to the Quran and Sunnah, and challenging syncretic traditions within Sufi brotherhoods. This work intends to cover the Life history and education of Shaikh Abubakar Mahmud Gummi, his career and major contributions, his reformist ideologies and impact, legacy and controversies, social and political engagements, challenges and critics and enduring influence. In the process of this research the relevant methodologies should be adopted i.e qualitative method using historical and descriptive approaches to analyse the information. The researcher also applies field work in order to gather more information about the scholar through interviews with relevant informants. In the process of this work the researcher visited libraries to consult relevant books, internet and other sources in order to get more about the scholar. The research found out the legacies and contributions of Shaikh Gumi and their impacts on Muslim Ummah.
Keywords: Biography, legacy, contribution of Shaikh Abubakar Mahmud Gumi.

Introduction

Sheikh Abubakar Mahmud Gumi (1922-1992) was a towering figure in Nigerian Islamic scholarship, whose influence extended far beyond the borders of his homeland. As the Grand Qhadi of Northern Nigeria, a prolific writer, and a passionate reformer, Gumi left an indelible mark on the practice and perception of Islam in Nigeria and West Africa. His advocacy for a return to the Quran and Sunnah, rejection of perceived innovations in Sufi practices, and efforts to make Islamic teachings more accessible particularly through his Hausa translation of the Quran sparked significant intellectual and religious debates. He translated the Quran into Hausa, making it accessible to millions, and founded the Jama'atu Nasril Islam (JNI) to promote Islamic unity. His teachings inspired the Izalatul Bidi'a wa Iqamatus Sunnah movement, focusing on eradicating innovations and establishing authentic Islamic practices.[212]

Shaikh Abubakar Mahmud Gumi was a recipient of the King Faisal International Award (1987), Gumi emphasized peaceful coexistence with non-Muslims, women's voting rights, and

[212]Shaikh Abubakar Mahmud Gumi; A legacy of truth, Islamic scholarship and Da'awa (A bridge biography)

education. Despite controversies with Sufi leaders, he remains a pivotal figure in Nigerian Islam, shaping intellectual discourse and fostering critical thinking. His impactful writings, teachings, and Friday sermons at Kaduna's Sultan Bello Mosque continue to influence generations. This research explores the life history and enduring legacy of Sheikh Gumi, examining his contributions to Islamic reform, education, and socio-political discourse in Nigeria, while contextualizing his impact within the broader landscape of contemporary Islamic thought.[213]

His Early Life and Education: This section covers the life history of Shaikh Gumi, childhood in Gummi and Zamfara State, Islamic and formal education and his teachers and mentors. Gumi's educational journey began with his father, Mahmud, an Islamic scholar and judge, who instilled in him a love for learning, he learnt Islamic principles and texts under him. He studied under Malam Musa in Ambursa, Sokoto, laying the foundational religious education for his famous son, who later became a key figure in Nigerian Islam and a major proponent of salafiyyah movement. His family foundation is crucial for Abubakar gummi's later extensive education and rise as a major Islamic scholar as noted many sources[214]

Prior to the aforementioned, he attended Dogondaji Primary School (1935) and later Sokoto Middle School (1936-1942), where he befriended notable figures like Ahmadu Bello and Shehu Shagari. He furthered his studies in Law at Kano Law School (1943 -1947) and later in Sudan.[215]

Shaikh Abubakar Mahmud Gumi a prominent figure in Nigerian Islamic scholarship was born on November 5th 1922. In Gummi the present Zamfara State from the old Sokoto State to the family of notable scholar who was deeply rooted in religious teachings in person of Judge Mahmud. He laid the foundation of his education by imparting Islamic knowledge right from his childhood under the guidance of his teacher Malam Musa who was lived in Ambursa town in Sokoto province. He studies Fiqh, and engaged himself in the study of religious texts and poetry praising Prophet Muhammad peace be upon him.
His formal education began from Dogondaji primary school and excelled in both western and Islamic education. It was his passion for Islam led him to become an imam and a leader to the students ofmany Islamic organizations. He then proceeds to Sokoto middle school where he met with notable personalities like sir Ahmadu Bello and Shehu Shagari. From there Gumi moved to Kano where he studied law and eventually become a Qadhi. Such marked the beginning of his journey in Islamic scholarship despite the fact that, he facesa number of challenges such as passing away of his father and wife. He remains steadfast in his commitments to learning and teaching Islam.

Career, Islamic Scholarship, and Rise to Prominence
Abubakar Gumi's career trail in the realm of Islamic scholarship was marked by his fanatical dedication to knowledge dissemination and spiritual guidance. Departing from a position as a secretary, he transitioned to teaching at the Kano Law School, where he encountered the influential Sheikh Sa'id Hayatu and briefly aligned with the Mahdiyya movement. Embracing a

[213]En.wikipedia.org/wiki/Abubakar_Gumi
[214] Wikipedia https://en.wikipedia.org
[215]www.google.com

multidimensional approach to education, Gumi balanced his roles as an educator and interpreter for the Northern Nigeria government on Saudi Arabian affairs, showcasing his versatility and deep understanding of Islamic principles.
During a pivotal period characterized by colonial influences and societal transformations, Gumi emerged as a vocal advocate for preserving the purity of Islamic teachings and challenging syncretic practices within Sufi brotherhoods. His public engagements, including televised debates and Friday sessions at the Sultan Bello Mosque in Kaduna, solidified his reputation as a reformist scholar promoting a return to the foundational tenets of Islam. Gumi 's steadfast adherence to a puritanical interpretation of Islam and his critique of mysticism underscored his unwavering commitment to upholding the right Aqedah and Sunnah.

His Teaching and Da'awa Activities:
Sheikh Abubakar Mahmud Gumi's legacy is intertwined with his tireless efforts in teaching and da'awa activities, exemplifying his role as a beacon of knowledge and spiritual guidance for Muslims in Nigeria and beyond. Through his extensive teachings on Tafsir and Islamic jurisprudence, Gumi inspired countless individuals to deepen their understanding of the Qur'an and the Hadith, emphasizing the importance of adhering to the Manhajus Sunnah and the teachings of the Salafus Salih. His eloquent preaching's (Islamic propagation) resonated with audiences, fostering a profound connection to the core principles of Islam and encouraging adherence to the path of the Pious Predecessors. (Salaf).

With a deep-rooted commitment to Ahlus-Sunnah wal Jama'ah, Gumi's da'awa efforts centred on promoting unity among Muslims and combatting deviations from the authentic teachings of Islam. His steadfast advocacy for the propagation of true Islamic beliefs and practices contributed significantly to the intellectual and spiritual enrichment of Muslim communities across Nigeria. Gumi's enduring impact as a teacher and preacher continues to reverberate through generations, shaping the religious landscape and fostering a legacy of scholarly excellence.

His Achievements, Contributions, Impact and Legacy
Achievements: Sheikh Abubakar Mahmud Gumi's enduring legacy is defined by a lifetime of scholarly achievements, unwavering contributions to Islamic education, and a profound impact on the religious consciousness of his followers. As the Grand Qhadi of the Northern Region of Nigeria, Gumi wielded significant influence in interpreting Shariah law and upholding the principles of justice and equity within the legal system. His association with key figures like Sir Ahmadu Bello underscored his pivotal role in shaping the socio-religious fabric of Northern Nigeria during a transformative era marked by colonial legacies and cultural shifts.

Contributions: Gumi's contributions to Islamic scholarship, particularly his advocacy for a return to the pristine teachings of the Qur'an and the Sunnah, have left an indelible mark on the intellectual discourse surrounding Islam in Nigeria. His courage in challenging entrenched practices and advocating for a revival of authentic Islamic traditions reflects a profound commitment to preserving the essence of faith amidst evolving social dynamics. The enduring

impact of Gumi 's teachings, writings and public engagements resonates with contemporary audiences, inspiring a renewed
appreciation for the foundational principles of Islam and fostering a culture of critical thinking within religious discourse.

Sheikh Abubakar Mahmud Gumi's legacy extends beyond his scholarly pursuits to encompass a profound commitment to social justice, interfaith dialogue, and community empowerment. His advocacy for unity among Muslims, irrespective of doctrinal differences, exemplifies his vision of a cohesive and harmonious Muslim Ummah. Gumi 's unwavering dedication to promoting a right Aqedah and fostering a climate of religious tolerance underscores his enduring impact as a unifying figure in the Islamic community.

The reverberations of Sheikh Abubakar Mahmud Gumi 's teachings and da'awa efforts continue to echo through the annals of Nigerian Islamic scholarship, serving as anevidence to his enduring influence and lasting legacy. As a trailblazer in advocating for the preservation of authentic Islamic teachings and practices, Gumi 's profound contributions have enriched the spiritual lives of countless individuals and reinforced the foundations of faith-based communities. His intellectual rigor, moral integrity, and unwavering commitment to upholding the principles of Islam serve as a guiding light for future generations of scholars and seekers of knowledge.

HisWorks:
Shaikh Gumi left tremendous treasure of literacy worksin the form of books, booklets, and articles, his scholarly articles, published under the nasiha series and in a number of local newspaper include Gaskiyatafikwabo (truth is better than the penny), triumph and new Nigerian since 1970. However, his most popular books published and circulated within and outside the frontiers of Nigeria include:

1- Rad al-AzhanilaMaani al-Qur'an (intellectual return to the meaning of Qur'an
2- Al- Aqida as- Sahiha bi Muwafaqat al-Shari'ah (the correct believe in line with the law).
3- Kitab al- Nasihaila Amir Mantiqat Katsina (Book of Advice to the Emir of Katsina)
4- Hal al-Niza' fi Mas'alatNuzul Isa (p.b.u.h).
5- Musulunci da abindakerusheshi (Islam and what invalidates it).
6- Zad al-Hajj (the provision for pilgrim).
7- Kitab maratif al-islam (a book on the levels of islam).
8- Kitab manasik al-hajwa al- umra(a book on the rituals of hajj and umra) .
9- Tarjamarma'anoninal-qur;animaigirma (the meaning of the holy qur;an)
10- Tarjamarlittafin al-arbain an- nawawiyah (translation of fourty hadith)
11- Tarjamar Kitab Nur al-Bab (Translation of Nurul al- bab).
12- TarjamarLittafinhidayat al- Tullab fi AhamMasail al- Din (translation of student's guide book on the most important religious issues)

Moreover, besides these publications Shaikh Gumi left several unprinted manuscripts including Qiyam fi al iqtisal al-mu'asirwaal- taamulma al- bunuk values on the contemporary economy and dealing with banks and the translation of Kitab al- Din (a book on foundamental of Din).[216]

[216] Ahmad SunusGumbi Enterprises 1986 shaikh Abubakar Mahmud gumi the life of shaikh Abubakar Mahmud gumikadunaGumbi enterprises 1986.

His Personal Life & Relationships with People

Sheikh Abubakar Mahmud Gumi 's personal life was characterized by a deep sense of devotion to his family and a profound commitment to his role as a husband and father. Despite facing personal tragedies and challenges, including the loss of loved ones as mentioned earlier, Gumi 's resilience and faith served as a source of strength throughout his life's journey. His marriage to Maryam and subsequent family life underscored his values of compassion, love, and family bonds, shaping the foundation of his personal relationships and interactions.

Gumi 's family connections extended beyond his immediate household to encompass a broad network of relatives, colleagues, and disciples who were touched by his wisdom, guidance, and mentorship. His role as a father figure and spiritual guide left an indelible mark on those who had the privilege of interacting with him, fostering a legacy of compassion, generosity, and scholarly excellence within his family and social circles.

Gumis profound impact on the lives of his children, notably Dr. Ahmad Abubakar Gumi, who followed in his father's footsteps as a scholar and educator, reflects the enduring influence of his paternal guidance and mentorship.

Conclusion

In conclusion, Sheikh Abubakar Mahmud Gumi's life story stands as a testimony to the transformative power of knowledge, faith, and unwavering commitment to Islamic principles. His journey from a young pupil of his father's teachings to a revered Islamic scholar and da'i exemplifies the enduring legacy of intellectual curiosity, spiritual enlightenment, and social activism. Gumi 's contributions to Islamic scholarship, his advocacy for a return to the pristine teachings of the Qur'an and the Sunnah, and his steadfast commitment to promoting unity and tolerance within the Muslim community have left an indelible mark on the religious landscape of Nigeria and beyond.

Recommendations and Suggestions

The researcher has come up with the following recommendations and suggestions

- It is recommending that, Muslim Ummah should reflect on the life and teachings of Sheikh Abubakar Mahmud Gumi.
- It is suggesting that, his legacy serve as a source of inspiration for all seekers of knowledge, spiritual enlightenment, and social justice.
- It is also suggesting that, his enduring commitment to upholding the right Aqedah, fostering unity among Muslims, and championing the core tenets of Islam continue to spread to the upcoming generations.
- It is also hoped that, these legacies serve as a tools guiding some scholars towards a path of righteousness, compassion, and intellectual inquiry.
- This research recommends that, Sheikh Abubakar Mahmud Gumi 's legacy remains a beacon of light in an ever-evolving world, illuminating the hearts and minds of those who seek wisdom, truth, and spiritual fulfilment.

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The Intellectual Legacy of Sheikh Abubakar Mahmud Gumi in Northern Nigeria.

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Abstract

This study explores Sheikh Abubakar Mahmud Gumi's role in advancing and reforming Islamic education in Northern Nigeria. Utilizing historical documents, scholarly works, and modern analyses, the research emphasizes Gumi's focus on the Qur'ān and Sunnah as the core sources of religious knowledge. It also highlights his critique of unexamined traditional customs and his initiatives to make Islamic learning more accessible to a wider audience. The paper examines his innovative approach to public preaching, Qur'ānic interpretation, and the use of mass media to broaden educational outreach. Additionally, it considers his intellectual impact on reform movements such as Jamāʿatul Izālat al-Bidʿah wa Iqāmat al-Sunnah (Izala). The study further delves into the societal and institutional consequences of his opposition to Ṣūfism, including debates over religious authority and practices. The findings indicate that Gumi's reformstance encouraged critical engagement with religious texts, increased public awareness of genuine Islamic teachings, and transformed the landscape of Islamic education in Northern Nigeria. Based on these insights, the paper recommends ongoing efforts to improve scriptual literacy, leverage modern communication tools, and foster informed dialogue among various religious perspectives to sustain and expand the achievements of Gumi's educational reforms.

Key words: Critique, audience, initiatives, approach, consequences and reform

1.0 Introduction

Islamic education has long served as a fundamental pillar supporting the intellectual, moral, and social progress of Northern Nigeria. Its origin traced back to early periods, when it was transmitted along trans-Saharan trade routes, and later solidified under the Kanem-Bornoempire and the Hausa city-states. Throughout the history, Islamic scholarship influenced societal values, governance system, and religious observance. Traditional educational institutions such as the makarantarallo, makarantanilimi, and tsangaya played crucial roles in teaching Qur'ānic memorization, Islamic jurisprudence, theology, and related fields. These centers prioritized both spiritual growth and scholarly discipline, embodied Islam's comprehensive approach to knowledge, exemplified by the Prophetic directive to,
"seek knowledge from the cradle to the grave."

Within this historical and educational framework, Sheikh Abubakar Mahmud Gumi emerged as a key reformer in the twentieth century. Born in 1924 into a family renowned for its scholarly heritage, Gumi combined classical Islamic studies with Western and legal education, eventually pursuing advanced qualifications at institutions in Kano and Sudan. His interpretation of Islamic teachings emphasized the importance of authentic texts, understanding, and moral relevance. He actively challenged practices he viewed as inconsistent with the Qur'ān and Sunnah, including certain Sufi rituals and uncritical customs inherited from ancestors. Through sermons, Qur'ānic exegesis, radio programs, and mentorship, Gumi transformed the accessibility and methods of Islamic education, shaping intellectual debates and advocating for reform within Northern Nigerian society.

This study explores Sheikh Gumi's influence on the structure and content of Islamic education, examines the societal effects of his reform's approach, and evaluates the lasting importance of his work in promoting a more text-focused, critical, and inclusive mode of religious learning. By placing Gumi's contributions within both historical and modern contexts, the research highlights the dynamic relationship between religious authority, practice, and educational innovation in Northern Nigeria.

2.0 Historical and Educational Background of Sheikh Gumi

Sheikh Abubakar Mahmud Gumi was a prominent Islamic jurist, scholar, and public intellectual whose impact spanned religious, educational, and judicial domains in Northern Nigeria (Paden, 1973). Born in November 1924 in Gummi, now part of Zamfara State, Nigeria, he came from a reputable family known for its strong Islamic scholarly tradition. His birth took place on the final Friday of Ramadan in the Islamic year 1344, into the family of Mahmud, an Islamic scholar and Alkali (judge) of Gummi. Under the care of his parents, especially his father who was dedicated to his upbringing, Gumi was given ample opportunities to showcase his knowledge and share his perspectives on various matters (Jangebe, 2015).

His early education began within his family, where he received Islamic instruction from his father, earning the nickname "Malam Mahmud Na Gumi." He memorized the Holy Qur'an and studied important texts from the Maliki school of thought, including Risalah of Abi Zaid al-Qirawani. He also attended a traditional Islamic school known locally as 'Makarantar Allo'. Later, he was sent to a school guided by a Malam named Musa in Ambursa, Sokoto Province, where

he was introduced to Islamic jurisprudence (Fiqh) and read various books and praise poetry about the Prophet. In 1933, at the age of nine, he began Western education at Dogon Daji Elementary School. During his time at the Western school, Abubakar Gumi distinguished himself through his academic achievements and dedication.(Jangebe, 2015).

He demonstrated exceptional skill and scholarly discipline. Recognized for his superior Islamic knowledge, he was appointedas HakiminSallah (Religious Prefect), a role in which he managed and coordinated all religious activities for the students. Later, due to his impressive academic achievements and intellectual diligence, he was promoted to Standard Two after completing only one term in Standard One. After spending a year at the elementary school in DogonDaji, he transferred in 1936 to Sokoto Middle School—now known as Sultan Ward Primary School in Sokoto—where Ahmadu Bello was one of his teachers. During his time there, he became acquainted with notable individuals such as ShehuShagari, WaziriMuhammaduJunaidu, and YahayaGusau. His six years at Sokoto Middle School were highly fruitful, marked by consistent excellence and significant academic accomplishments. Encouraged by these successes, he furthered his education at Kano Law School. The students at Kano Law School not only followed a formal legal curriculum but also had substantial opportunities for independent study and extra reading. After successfully completing his legal training, Gumi returned to Sokoto, where his skills were needed, and he served the local community for several years. In 1952, he enrolled in a two-year advanced studies program at the School for Arabic Studies in Kano, earning a Higher Elementary Training Certificate. Subsequently, in recognition of his outstanding academic record and intellectual abilities, Gumi was sponsored to pursue a Higher Diploma in Education at the Bakht al-Rida Institute of Education in the then British-administered Sudan, where he undertook advanced professional training from 1955 to 1956. (Jangebe, 2015)

Gaining admission to the Advanced Diploma in Education program at the Bakht al-Rida Institute marked a significant milestone in Sheikh Abubakar Gumi's educational journey. This period was characterized by a renewed focus on academic pursuits, as he resumed full-time studies in the field. The curriculum included courses on educational principles, Arabic, History, Mathematics, English, and Drawing, with instruction conducted primarily in Arabic and English.

During this phase, he engaged openly with his classmates, fostering both strong academic collaborations and social bonds. The learning environment was generally perceived as productive and satisfying. As part of the program's practical requirements, he gained teaching experience at Madrasah al-Ahfad, a peaceful educational establishment located in the suburbs of Omdurman, across the Nile from Khartoum.

In the later years of his life, Sheikh Abubakar Gumi distinguished himself as a prominent Islamic scholar and a highly respected authority on religious issues. Aside from formal education, he pursued private studies under several esteemed ʿulamaʾ, often learning in their homes or during scholarly gatherings. This consistent mentorship greatly expanded his intellectual scope, enabling him to acquire extensive and varied knowledge across multiple Islamic disciplines.

In colonial Nigeria, under British rule, opportunities for reform-minded scholars who openly challenged colonial policies were generally scarce. Nonetheless, Sheikh Abubakar Gumi's career

was notably exceptional. He held various important public positions, demonstrating both his scholarly competence and the trust placed in him by political and religious leaders.

After completing his law studies, he was appointed as a clerk in the office of the Chief Judge of Sokoto Province. In 1956, he was chosen by the Sardauna of Sokoto to serve as Nigeria's first Pilgrims Officer to the Holy Land. This appointment was followed by another significant role in 1960.As the Deputy Grand Qadi of Northern Nigeria, he later advanced to the position of Grand Qadi, a role he held from 1962 until 1967. In this capacity, he played a crucial role in overseeing the implementation of Islamic law across the region. (Shehu and Ismail. B. (2001)

In addition to his judicial and administrative duties, Sheikh Gumi made notable contributions to both the financial and educational sectors. He was appointed to the management board of the King Faisal Bank, founded in 1976.According to Umar and Muhammad. (1993). Moreover, he participated in the highest councils and governing bodies of several universities, including the Islamic University of Madinah in Saudi Arabia, Ahmadu Bello University in Zaria, and the University of Ibadan in Nigeria. These appointments highlight his widespread recognition as a scholar of significant influence and integrity.

3.0 Islamic Education in Northern Nigeria Before Sheikh Gumi

Islamic education has been fundamental to the intellectual, religious, and social growth of Northern Nigeria. Its origins traced back to the early days of Islam's introduction through trans-Saharan trade routes and its subsequent institutional development within Islamic states, where education served as a key means of transmitting religious knowledge and organizing society.(**Hannah, 2025)**

The development of Islamic education in Northern Nigeria was a natural extension of Islam's introduction to the region, a process that began around the eleventh century via the Kanem-Borno area, driven by enduring trans-Saharan commercial and scholarly exchanges. A pivotal event occurred in 1086 when Mai UmmeJilmi (HumaiibnSalemma), the ruler of Kanem, embraced Islam under the influence of the Muslim scholar Muhammad bin Mani.

This event laid the foundation for the formal integration of Islamic education within the political structure. Successive rulers reinforced this tradition, and by the thirteenth century, Kanem-Borno had established itself as a prominent hub of Islamic scholarship, from which knowledge spread to towns and villages throughout Northern Nigeria. Mosques evolved into multifunctional institutions that not only served religious functions but also became centers for teaching, literacy, and scholarly discussion. This development was facilitated by close collaboration between political leaders and the ulama, who were often granted exemptions from civic duties to dedicate themselves fully to scholarship. Through missionary work and intellectual pursuits, this educational influence extended into Hausaland and beyond, gaining further strength in the nineteenth century through the reform movement led by ShaykhUthmandanFodio, his son Muhammad Bello, and AbdullahiFodio. They prioritized education as a key component of social reform, criticizing widespread ignorance and advocating for mass literacy, including women's education, viewing it as a communal responsibility. Hannah (2025).

Within this historical framework, Islamic education took on organized forms, such as the elementarymakarantarallo, where students learned Qur'anic recitation, basic literacy, and arithmetic. More advanced institutions like the makarantarilimi provided specialized training in areas such as jurisprudence, theology, history, medicine, astronomy, and related fields. Additionally, the tsangaya boarding system for male students facilitated seasonal mobility, reflecting an adaptive response to the ecological and economic conditions of the Sahel. Furthermore, the Prophet instructions to his followers to "seek knowledge" illustrated that the pursuit of knowledge in Islam transcends geographical, social, and religious boundaries. Underpinning these educational institutions was a comprehensive philosophy of knowledge aimed at cultivating moral character, ethical consciousness, and intellectual discipline.(Hannah, 2025).

The growth of Islamic education in Northern Nigeria was largely supported by Islamic teachings that promoted travel for the sake of acquiring knowledge. This encouragement helped establish networks of scholarly movement that maintained and unified Islamic learning throughout the region before colonial influence. According to Ismail (2024), the expansion of Islamic education in Northern Nigeria can be largely credited to the efforts of early Muslim scholars. Historical records indicate that numerous scholars existed in Borno thousands of years ago. The influx of Arab traders into Northern Nigeria began in the early 8th century. The Kingdom of Kanem, which included Borno, became the primary seat of leadership and a hub for Islamic scholarship. From there, Islamic education spread to the Hausa city-states, including Katsina, Kano, Daura, Zamfara, Gobir, Kebbi, and Zazzau. The rulers of these regions were influenced by Arab traders, and through contact and instruction, many of them converted to Islam.

4.0 Sheikh Gumi's Perspective on Islamic Knowledge

Sheikh Abubakar Mahmud Gumi viewed Islamic knowledge as a comprehensive and divinely inspired system, with its highest authority in the Qur'ān and Sunnah of Prophet Muḥammad (peace be upon him). He maintained that authentic religious understanding must be rooted in divine revelation and supported by explicit textual evidence (dalīl), rather than based on inherited customs, local traditions, or practices without scriptual backing (Gumi, 1972). This view aligns with the Qur'ānic emphasis on divine guidance as the essential standard for truth.

Allah says:

"Then if you disagree over anything, refer it to Allah and the Messenger" (Qur'ān 4:59).

At the heart of Gumi's epistemological approach was his opposition to blind imitation (taqlīd), especially when it led to the uncritical acceptance of beliefs and practices that were disconnectedfrom the primary sources of Islam. He often pointed to the Qur'ānic denunciation of unquestioning adherence to ancestral customs, citing the verse:

"When it is said to them, 'Follow what Allah has revealed,' they reply, 'No, but we will follow what our ancestors used to do'" (Qur'ān 2:170).

For Gumi, such attitudes were contrary to the Qur'ānic encouragement of understanding, reflection, and intellectual responsibility.

While recognizing the importance of classical jurists and established legal schools in Islamic history, Gumi argued that their authority was secondary rather than absolute. He believed that scholarly opinions should always be assessed in light of the Qur'ān and Sunnah, echoing the Prophet's guidance:

"I have left among you two things; you will never go astray as long as you hold fast to them: the Book of Allah and my Sunnah"

This ḥadīth served as a fundamental basis for Gumi's emphasis on the primacy of scripture in religious education.

Furthermore, Gumi stressed that genuine Islamic knowledge depends on understanding (fahm), not mere memorization or wrote learning. He often referenced Qur'ānic verses that highlight the importance of intellectual insight, such as:

"Are those who know equal to those who do not know?" (Qur'ān 39:9),

And

"This is a Book We have revealed to you so that they may reflect upon its verses and that those of understanding may be reminded" (Qur'ān 38:29).

These verses reinforced his conviction that Islamic education should foster comprehension, reasoning, and moral awareness rather than just ritual observance.

In this context, Gumi's stance is consistent with well-established Prophetic teachings that prioritize knowledge based on comprehension. The Prophet (peace be upon him) famously said: "Whoever Allah wishes good for, He grants him understanding of the religion"

من يرد الله به خيرا، يفقهه في الدين

(Al-Bukhārī). Gumi understood this ḥadīth as indicating that genuine religious virtue is not solely about external rituals but involves an informed and conscious commitment to divine guidance.

Scholars like Loimeier (1997) place Gumi within the wider Islamic, which focused on purifying faith (taṣfiyat al-ʿaqīdah), rejecting innovations in religion (bidʿah), and engaging with the core texts of Islam. This reform approach was particularly pertinent in the socio-religious landscape of 20th-century Northern Nigeria, where Islamic practices had become intertwined with local traditions and colonial influences. Gumi's perspective on Islamic knowledge thus served both as a theological stance and as a reform effort aimed at reestablishing scriptual authority and revitalizing intellectual engagement.

Ultimately, Sheikh Gumi regarded Islamic knowledge as a force for transformation and action. He believed that knowledge from the Qur'ān and authentic Sunnahshould be reflected in ethical behavior, social justice, and responsible leadership. This belief aligns with the broader understanding that true knowledge calls for practical application and moral responsibility: "The Qur'ān serves as either a proof in your favor or against you" (Ṣaḥīḥ Muslim, ḥadīth no. 223). This highlights Gumi's perspective that knowledge, when not accompanied by sincere practice, is not

only inadequate but can also be morally condemnable. In this context, Gumi aimed to cultivate a Muslim community rooted in genuine learning, critical thinking, and moral discipline.

5.0 CONTRIBUTIONS TO ISLAMIC KNOWLEDGE

5.1 Focus on Qur'ānic and Ḥadīth Studies

One of Sheikh Abubakar Mahmud Gumi's most notable achievements in Islamic scholarship was his dedicated effort to promote the understanding of Qur'ānic exegesis (tafsīr) among the broader Muslim populace. Through regular tafsīr sessions—particularly during the month of Ramadan—Gumi endeavored to bridge the divide between traditional Qur'ānic scholarship and the religious comprehension of ordinary believers. His approach prioritized clarity, fidelity to the text, and practical application, allowing individuals with varying educational backgrounds to engage deeply with the Qur'ān (Umar, 2001).

Beyond Qur'ānic studies, Gumi placed significant importance on the role of ḥadīth as a core source of Islamic knowledge. He consistently advocated for the study of authentic collections, especially Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, viewing them as vital references for understanding Islamic beliefs and practices. By emphasizing the importance of reliable isnād chains and textual integrity, Gumi helped raise public awareness of the prophetic traditions influence on religious life and ethical conduct (Loimeier, 1997). This focus underscored the authority of the Sunnah and served to counteract the dissemination of practices lacking firm textual backing.

Prophetic admonition:

"The Qur'ān serves either as evidence supporting you or against you" (Ṣaḥīḥ Muslim, ḥadīth no. 223).

This highlights Gumi's perspective that knowledge, when not accompanied by sincere practice, is not only inadequate but may also be morally culpable. Guided by this principle, Gumi aimed to cultivate a Muslim community rooted in genuine learning, critical thinking, and ethical discipline.

5.2 Public Preaching and Use of Mass Media

Sheikh Gumi expanded Islamic knowledge beyond mosques and study circles by using **radio broadcasting**, especially through Radio Nigeria Kaduna. His lectures reached a wide audience across Northern Nigeria and neighbouring regions, making structured Islamic learning available to people regardless of educational background (Paden, 1973).

This use of mass media marked a significant shift in the transmission of Islamic knowledge, transforming it into a public and inclusive activity (Umar, 2001).

5.3 The Impact on Institutions and Ideas

Apart from his individual roles in teaching and preaching, Sheikh Gumi left a profound and lasting mark on Islamic scholarship in Northern Nigeria through both institutional and intellectual channels. His reform ideas played a crucial role in shaping the ideological basis of Jamāʿatu Izālat al-Bidʿah wa Iqāmat al-Sunnah (Izala), a movement committed to cleansing Islamic beliefs and promoting authentic scriptual study. While Gumi was not directly involved in the daily operations of the movement, his teachings provided the foundational intellectual framework that guided Izala's educational and reform efforts (Loimeier, 1997).

Through Izala and similar initiatives, Islamic knowledge was organized more systematically and reached a broader audience, especially among the youth. Activities such as study groups,

lectures, and structured teaching sessions prioritized direct interaction with the Qur'ān and the Sunnah, encouraging a culture rooted in scriptual literacy and critical thinking. As Umar (2001) notes, these initiatives sparked renewed enthusiasm for Islamic scholarship and played a significant role in transforming religious awareness in the region, thereby ensuring the lasting influence of Sheikh Gumi's intellectual contributions.

6.0 Influence on Islamic Knowledge and Society: Sheikh Gumi's Criticism of Ṣūfism

Sheikh Abubakar Mahmud Gumi played a crucial role in shaping Islamic scholarship and the Muslim community in Northern Nigeria by emphasizing the importance of authentic scriptual teachings. A key aspect of his intellectual approach was his persistent critique of Ṣūfism, which he evaluated in relation to the Qur'ān and the Sunnah. Gumi insisted that Islamic knowledge should be based on unequivocal textual evidence and challenged religious practices that he believed lacked such foundations—particularly certain Ṣūfī rituals and claims to spiritual authority (Gumi, 1972).

He was especially critical of practices like venerating saints, visiting tombs for supplication, and the existence of mystical spiritual hierarchies. Gumi argued that these practices could lead to religious innovations (bidʿah) and, in some cases, threaten the core Islamic principle of tawḥīd (monotheism). By questioning the legitimacy of Ṣūfī authority structures, he aimed to shift religious loyalty away from charismatic or mystical leaders towards scholars who base their authority on deep knowledge of the scriptures and direct engagement with the texts (Hiskett, 1984; Loimeier, 1997).

The social impact of Gumi's critique was significant. His ideas sparked vigorous debates within Muslim communities and contributed to a redefining of religious identities in Northern Nigeria. While his reform stance gained support among younger Muslims and scholars committed to scriptual principles, it also faced opposition from traditional Ṣūfī orders like the Qādiriyya and Tijāniyya, leading to a transformation in the discourse surrounding religious authority and practice (Paden, 1973).

Although surrounded by controversy, Gumi's criticism of Ṣūfism had a profound and enduring impact on educational and institutional developments. His stance rekindled interest in Qur'ānic exegesis, ḥadīth studies, and doctrinal matters, providing an intellectual basis for reform movements like JamāʿatuIzālat al-BidʿahwaIqāmat al-Sunnah (Izala). These movements formalized his focus on scriptual knowledge. As a result, Islamic scholarship became more centered on textual sources and was more broadly propagated, leaving a lasting, though sometimes debated, influence on religious thought and practice in the region (Umar, 2001).

7.0 Conclusion

In summary, Sheikh Abubakar Mahmud Gumi significantly shaped Islamic scholarship in Northern Nigeria by revolutionizing the methods of religious education, access, and comprehension. His focus on Qur'anic and Hadith sciences, combined with his efforts in preaching and reforming education, expanded Islamic literacy and strengthened religious awareness. Despite facing opposition from traditionalists, his dedication to scriptual study and

public enlightenment has ensured that his intellectual legacy continues to influence contemporary Islamic scholarship.

8.0 Findings

This study reveals that Sheikh Abubakar Mahmud Gumi's approach to Islamic knowledge was fundamentally rooted in the authority of the Qur'ān and the authentic Sunnah. His reformist perspective prioritized evidence from texts, comprehension, and critical analysis over the unexamined transmission of inherited religious customs. Such a methodology transformed religious education by framing Islamic knowledge as an active, disciplined engagement with divine revelation rather than a static tradition.

Additionally, the research indicates that Gumi's reform initiatives had a substantial impact on Islamic education and religious practices in Northern Nigeria. Through public lectures, Qur'ānic exegesis, radio broadcasts, and the intellectual groundwork he laid for reform groups like Jamāʿatu Izālat al-Bidʿah wa Iqāmat al-Sunnah (Izala), Islamic knowledge became more accessible, organized, and centered on textual understanding. Although his criticisms of traditional religious practices sparked debate and opposition, they ultimately led to enduring shifts in religious authority and learning patterns throughout the region.

9.0 Recommendations

Islamic education in Northern Nigeria should continue to prioritize the Qur'ān, authentic ḥadīth, and classical Islamic sciences, with an emphasis on understanding and critical thinking rather than simple memorization. Educational programs should aim to enable learners to incorporate religious knowledge into daily life while cultivating intellectual depth, in line with Sheikh Gumi's reformi ideals.

Furthermore, modern communication tools such as radio, television, and digital platforms should be harnessed to expand access to Islamic knowledge, especially for rural and underserved communities. Support for reform-driven initiatives like Izala should be reinforced, and dialogue between different religious interpretations encouraged to promote mutual understanding, all while upholding the integrity of scriptual teachings.

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The Contribution of Sheikh Abubakar Mahmud Gumi to Islamic Education and Reform Activities.

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Abstract

Sheikh Gumi''s legacy is defined by his unwavering commitment to Islamic scholarship, da'awah, and spiritual guidance. Muslims are plunged into backwardness because of colonial legacy and the rising of un-Islamic practices (innovation) that have been instrumental in instigating serious problems in the entire country. He advocated for a return to the pristine teachings of the Qur'an and Sunnah, challenging syncretic practices and promoting unity among Muslims when he was alive. Gumi's impact on Nigerian Islamic scholarship and his contributions to promoting a right Aqidah have left an indelible mark on the religious landscape, shaping the intellectual discourse and fostering a culture of critical thinking within religious circles. His legacy continues to inspire future generations of scholars and seekers of knowledge. This paper seeks to explore and concisely highlights the contribution of a reknown Islamic scholar Sheikh Abubakar Mahmud Gumi toward the development of Islamic Education and the main features of Gumi's contribution to Islamic reformism in Northern Nigeria. The paper explains the concept of Islamic Education, and further discusses the historical and educational background of Sheikh Gumi using primary source of data collection. Finally the paper examines some of the ways Sheikh Gumi employed in developing Islamic Education and Islamic Reformism in Northern Nigeria.

Keywords; reform, Islamic education, scholarship, Islam, north, Nigeria

1. Introduction

Northern Nigeria has long served as a bastion of Islamic scholarship and practice. Amid colonial disruptions and the rising challenge of syncretic and traditionalist religious practices, Sheikh Abubakar Mahmud Gumi emerged as a transformative leader. His work bridged classical Islamic learning and modern pedagogical frameworks, fostering greater access to religious knowledge and propelling reform across mosques, madrasas, and educational institutions. The purpose of this paper is to explain Gumi's contributions to Islamic education and reform, contextualized within postcolonial Nigeria's socio-religious milieu.

2. Biography of sheikh Gumi

Born in 1924 in Gumi town (now in present-day Zamfara State), Gumi received traditional Qur'anic and Arabic education before later attended the School for Arabic Studies in Kano a hybrid center blending Islamic and modern instruction (quinn 2003). This formative background equipped him with linguistic mastery and interpretive skills vital for his later roles as educator, jurist, and reformer. He served as a translator, teacher, Pilgrimage Officer, and eventually Grand Khadi (Chief Islamic Judge) of the Northern Region, shaping Sharia legal reforms while promoting principled Islamic scholarship (jalalzai 2016). Sheikh Abubakar Mahmud Gumi (1924–1992) was a well-known Islamic scholar, jurist and reformer. His ideas on moral leadership have had a huge effect on Nigeria's religious and political setting. Gumi was the Grand Khadi of the Northern Region of Nigeria. He utilized his power and influence to push for leadership based on Islamic moral values, focusing on fairness, responsibility, honesty and the well-being of the people (Loimeier, 1997; Tsiga, 1992).

2.1 His Education

The late Sheikh Gumi began his education under the tutelage of his father "Malam Mahmud Na Gumi". He memorized the Glorious Qur`an and some important books of the Maliki school of thought, such as RisalahAbi Zaid al-Qirawani, and attended the traditional Islamic school, popularly known as 'MakarantarAllo'(Muhammad 2016). Moreover, in 1933, at the age of nine years, he began his western education at Dogon Daji elementary school. At the western school, Abubakar Gumi demonstrated his utmost competence, for he was shortly appointed, on account of his extraordinary Islamic knowledge, as Hakimin Sallah (Religious Prefect) for the students in charge of all their religious activities. Thereafter, based on his impressive performance, he was promoted to standard two after spending only one term in standard one. After spending one year in the elementary school at Dogon Daji, he was transferred in 1936 to Sokoto Middle School, currently named (Sultan Ward Primary School Sokoto) (Huzaifa 2015). After a successful journey that lasted for six years with bountiful achievements at the Sokoto Middle School, he decided to pursue his studies at Kano law School. Besides attending regular courses, students of Kano Law College had adequate time to privately pursue other readings. Having successfully completed his studies at the law school, Gumi returned to Sokoto, where his service was urgently requested. Then he remained there for some years before pursuing, in 1952, a two-year further education at the School for Arabic Studies in Kano, where he got a higher elementary training certificate. Eventually, in view of his excellent grades and performance, Gumi was sponsored for a Higher Diploma in education at the Bakht al-Rida Institute of Education in the British colony of Sudan from 1955 to 1956 (jangebe 2024)

2.2 Career

In Nigeria, which was then dominated by the British colonialists; it was extremely difficult for a reformist scholar, who often opposed colonial policies, to be employed. However, his case was an exceptional. He occupied many positions in public offices. Thus, after he graduated from law school, he was posted as a scribe to the office of the then chief judge, Sokoto province. In 1956, Sardauna appointed him as first Nigerian Pilgrims` officer to the Holy land, and in 1960 the Deputy Grand Qadi of northern Nigeria. Subsequently, he served as the Grand Qadi of northern

Nigeria, from 1962 to 1967(huzaifa 2015). Besides these positions, he was also appointed a member of the management team of King Faisal Bank, founded in 1976. He also served as a member of the supreme council of several universities, such as the Islamic University of Madinah, Saudi Arabia, Ahmadu Bello University, Zaria, Nigeria and the University of Ibadan, (Thurston 2009) Nigeria.

2.3. His contribution on Islamic Education

Educational Initiatives Central to Gumi's reformist agenda was his commitment to Islamic education. He recognized that meaningful reform required reshaping how Muslims were taught, both in content and in method. Gumi championed the establishment of schools that combined traditional Qur'anic learning with modern subjects**,** enabling Muslim students to acquire religious knowledge while also gaining skills necessary for participation in Nigeria's socio-political and economic life (maigida, 2018). He promoted Arabic language instruction and encouraged the translation of Islamic texts, making scholarship more accessible to wider audiences (muhammad et al.)

His public tafsir (Qur'anic exegesis) sessions, often broadcast on radio, served as a form of mass education, democratizing access to Islamic knowledge and reaching audiences far beyond mosques or classrooms. These sessions not only deepened religious understanding but also reinforced his reformist ideals among ordinary Muslims. Furthermore, the Izala movement institutionalized his educational vision by establishing schools and training programs that produced a new generation of scholars and reformists committed to Qur'an and Sunnah (sulaiman)

Sheikh Gumi left tremendous treasure of literary works in the form of books, booklets and articles. His scholarly articles, published under the Nasiha series, and in a number of local newspapers, include Gaskiya tafi kwabo (Truth is better than the penny), triumph and new Nigeria since 1970 (huzaifa 2015). However, his most popular books published and circulated within and outside the frontiers of Nigeria, include:

1- Rad al-Azhan Ila Maani Al-Qur`an (Intellectual return to the meaning of the Qur`an).
2- Al-Aqidah Al-Sahiha Bi Muwafaqat Al-Shariah: (The Correct Belief in Line with the law).
3- Kitab Al-Nasiha ila Amir Mantiqat Katsina (Book of Advice to the Emir of Katsina):
4- Where I Stand, written in English with I. A. Tsiga.
5- Hal Al-Niza` Fi Mas´alatNuzul Isa Alaih Al-Salatwa Al-Salam. (Resolve of the Dispute on the Issue Regarding the Second Coming of Prophet Isa –P.B.U.H-)
6- Musulunchi Da AbindakeRushe Shi: (Islam and What Invalidates it).
7- Zad Al-Haj, (The provision for a pilgrim)
8- KitabMaratib al-Islam, (A Book on the levels of Islam)
9- KitabManasik al-hajwa al-Umra, (A Book on the Rituals of Haj and Umrah).
10- TarjamarMa`anonin Al-Kur`aniMaigirma: (The Meanings of the Holy Qur`an).
11- Tarjamarlittafin Al-Arbain al-Nawawiyyah, (Translation of Forty Hadith).
12- TarjamarKitabNur Al-Bab, (Translation of Nurul al-Bab).
13- TarjamarlittafinHidayat Al-Tullab Fi AhamMasail Al-Din, (Translation of the students guide book on the most important religious issues). Moreover, besides these publications, Sheikh

Gumi left several unprinted manuscripts, including, Qiyam fi Al-Iqtisad Al-Muasirwa Al-Taamulmaa Al-Bunuk (Values on the contemporary economy and dealing with Banks), and the translation of, KitabUsul al-Din (A Book on the Fundamentals of Din).

3. Gumi and Islamic Education Curriculum Reform

A cornerstone of Gumi's legacy lies in transforming Islamic education:

1. Integration of Traditional and Modern Learning:

Gumi championed a curriculum that honored classical Islamic sciences while engaging contemporary issues, promoting critical thinking alongside scripture mastery. He emphasized Arabic language proficiency and Qur'anic exegesis as foundational to understanding Islam's core teachings(people.masanawa.com)

2. Institution Building

His leadership extended to establishing religious institutions that served as hubs for learning and discourse. Through formal and informal networks, mosque study circles, radio lessons, and Islamic academies, Gumi's pedagogy reached wide audiences. Annual Ramadan Tafsir sessions and weekly Hadith lessons broadcast across West Africa democratized Islamic learning and encouraged community engagement (RSIS International 2).

3. Translation and Language Accessibility;

One of Gumi's most transformative contributions was the Hausa translation of the Qur'an, making the sacred text accessible to millions of Hausa-speaking Muslims previously constrained by language barriers. This translation remains a critical foundation for Islamic literacy in Northern Nigeria and neighboring region(people.masanawa.com)

Gumi's religious Reform

Gumi's reformist agenda was rooted in a call for return to the primary sources of Islam the Qur'an and Sunnah and a rejection of perceived innovations (bid'ah) that had crept into religious practice, particularly within dominant Sufi orders. He co-founded the Jama'atu IzalatilBid'ahWaIqamatis Sunnah (Izala Society) to propagate Salafi-oriented interpretations, emphasizing tawhid (monotheism) and stern adherence to scripture (people masanawa.com)

His first attempt was in early 1949, in Maru, an incident that came to be known as "Maru episode". While performing his teaching duties in this city, he observed and witnessed the distortion of the Muslim faith there, which resulted from the mixing of Islamic rituals and practices with the local traditions. The distorted Islamic rites and rituals had thus been viewed by the towns-people as immaculate Islamic practices. However, the issue that motivated Sheikh Gumi`s reform was on and around dry ablution (tayammum). For the performance of tayammum for Salah had then and there become a prevalent practice among scholars, imams (leaders of the congregational prayer), and the entire Muslim population in the town, though this is allowed only during times of scarcity of water. Sheikh Gumi had thus condemned it, and urged that according to the rules of Islam, dry ablution is permissible only if water was not available at the time of performing a particular prayer. Similarly, he added, sick people who are unable to perform wet ablution are permitted to observe the prayer with dry ablution (huzaifa 2015). hence, since these two conditions were not then applicable to the general population of

Marudistrict, Gumi ruled that the act should cease immediately. He appealed to his students to stop attending the Friday prayer in the town, unless and until the chief Imam of the central mosque perform wet ablution. Sheikh Gumi conducted the Friday prayer in the school premises. In response, the traditional ruler listed many things against Sheikh Gumi, including the dry ablution issue and made a report to the colonial officers in Kaduna. Thus, a commission of enquiry was formed. But the committee cleared Sheikh Gumi free from those charges, and even urged the king of Sokoto (Sarkin Musulmi) to visit Maru and abolish the practice of dry ablution. This acquittal had boosted the image of Sheikh Gumi as a renowned scholar and indefatigable reformer. In addition to the abolishment of dry ablution, Sheikh Gumi stood firm to reform the mode of pilgrimage to the holy land in Makkah. Being entrusted in 1975 with the leadership of the Nigerian pilgrims to the holy land, a position which he held until 1978, Sheikh Gumi had become responsible for the actual enactment and implementation of the regulations of the hajj. He intensified his efforts to improve the due process for admission to the hajj, where he urged that only those Muslims who can prove their capability should be allowed to perform the hajj. Furthermore, he contended that the Istidaah in the context of hajj means that the prospective pilgrim should not only be free, responsible and matured, but also has to be able to finance his trip to the holy land. Gradually, Sheikh Gumi`s struggle yielded. In 1982, the Nigerian government approved and ordered the official registration of all potential pilgrims at their respective local government pilgrim boards. Moreover, in light of the increasing complaints from the government of Saudi Arabia regarding the Nigerian pilgrims (john 1986), Sheikh Gumi urged those aspiring pilgrims to demonstrate their ability to correctly read a number of the essential practices and prayers (huzaifah 2015)

His Legacy and Contemporary Relevance includes:

Critique of Traditional Authorities: Gumi challenged ritualistic practices detached from Qur'anic dictates, advocating for purification of religious observances.Public Pedagogy: Through sermons, debates, and media engagements, he disseminated reformist thought beyond academic circles, shaping community perceptions of authentic Islamic practice.

Gumi's impact persists through:

The Izala Movement: A dominant force in Nigerian Muslim, continuing to shape educational curricula, mosque alignments, and community outreach (Umar 2001)

Educational Networks: His pedagogical innovations have inspired a generation of scholars and teachers across West Africa.

Modern Scholarship and Dialogue: Gumi's insistence on balancing tradition with contemporary realities informs ongoing debates on Islam's role in governance, human rights, and national cohesion.

Conclusion

Sheikh Abubakar Mahmud Gumi remains a seminal figure in Islamic education and reform in Northern Nigeria. Through curriculum reform, text translation, institutional innovation, and public pedagogy, he significantly elevated Islamic literacy and encouraged a return to scriptural foundations in religious practice. His legacy continues to shape educational frameworks, reform movements, and community discourses within Nigeria and beyond.

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Sheikh Abubakar Mahmud Gumi and His Contributions to the Spread of Islam in Nigeria.

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Abstract

Sheikh Abubakar Mahmud Gumi (1924–1992) was one of the most influential Islamic scholars in twentieth-century Nigeria. Through his roles as a jurist, educator, reformer, and preacher, he played a decisive role in shaping Islamic thought and practice in Northern Nigeria. This paper examines his life, intellectual formation, judicial career, Da'awah activities, reformist ideas, and lasting legacy. It argues that Gumi's emphasis on Qur'an and Sunnah, his opposition to un-Islamic innovations, and his efforts to make Islamic knowledge accessible to the masses contributed significantly to the spread and reform of Islam in Nigeria and West Africa.
Keywords: Abubakar Gumi, Islamic reform, Izala, Islam in Nigeria, Da'awah.

Introduction

Islam has been present in Northern Nigeria for over a millennium, evolving through scholarship, trade, jihad movements, and institutional development. In the modern period, Sheikh Abubakar Mahmud Gumi emerged as a central figure in redefining Islamic practice and discourse in the region. His influence was particularly felt in Islamic jurisprudence, education, and reformist Da'awah. Scholars widely regard him as a bridge between classical Islamic scholarship and contemporary socio-political issues in post-colonial Nigeria.

Early Life and Educational Background

Sheikh Abubakar Mahmud Gumi was born in 1924 in Gumi town, present-day Zamfara State, Nigeria. He began his education with traditional Qur'anic studies under indeginous scholars, memorizing the Qur'an and studying foundational Islamic sciences such as fiqh, tafsir, and hadith (Balogun, 1985).

He later received formal Arabic and Islamic legal training at the School for Arabic Studies in Kano and continued advanced studies in Sudan. This exposure gave him both traditional and modern scholarly tools, enabling him to engage effectively with local Muslim communities as well as colonial and post-colonial institutions (Hiskett, 1984).

Judicial Career and Institutional Contributions.

One of Gumi's most significant contributions to Islam in Nigeria was his appointment as Grand Khadi of the Northern Region in 1962. As the highest Islamic judicial authority in the region, he oversaw Shari'ah courts and worked to systematize Islamic legal practice within Nigeria's plural legal system (Paden, 1973).

In this role, Gumi emphasized justice, legal clarity, and conformity to authentic Islamic sources. His judicial leadership strengthened public confidence in Shariah courts and reinforced Islam's relevance in governance and social regulation during a period of rapid political change (Balogun, 1985).

Moreover, the former governor of Zamfara state Alhaji Sani Ahmad (Yariman Bakura) who is also an adherent member of Izala actualized the ambition of Sheikh Abubakar Mahmud Gumi which is implementing Islamic Shari'ah in Nigeria in 2000. After the implementation of Islamic Shari'ah in Zamfara state, many immoral acts like prostitution, alcoholism were banned.

Da'awah and Islamic Reform

a. His preaching against Bid'ah (religious innovation) and Reformist Thought.

Sheikh Gumi is widely associated with Islamic reform in Northern Nigeria. He strongly criticized practices that are considered Bid'ah (religious innovations), particularly certain Sufi rituals within the Qadiriyyahand Tijaniyyah orders. His critique was rooted in the Salafi principle of strict adherence to theGlorious Qur'an and Sunnah of the Prophet (SAW) (Loimeier, 1997).

Although he was not the formal founder, his teachings inspired the emergence of the Jama'atuIzalatil Bid'ahwaIqamatus Sunnah (Izala) movement in the late 1970s. Izala became a powerful vehicle for Islamic reform, promoting doctrinal purity, education, and active Da'awah across Nigeria and neighboring countries (Kane, 2003).

b. Translation of the Qur'an and Public Preaching

Another inportant contribution of Sheikh Gumi was his translation and commentary of the Qur'an into the Hausa language and used Sultan Bello mosque as a base for his verbal Qur'anic exegesis. This work enabled millions of Hausa-speaking Muslims to understand the Qur'an directly, significantly enhancing religious literacy and personal engagement with Islamic teachings (Hiskett, 1984).

Sheikh Gumi used Sultan Bello mosque as a base for his verbal Qur'anic exegesis which AlhajiNadabo Chan-Changi sponsored for broadcast through Radio Nigeria, Kaduna. That Tafsir has very large number listeners in both rural and urban areas in Nigeria from 8:30- 9:00 pm daily. The Tafsir program titled as " RabinSa'arMakarantar Sheikh Abubakar Mahmud Gumi" helped greatly in the spread of Islam and it's teachings and impacted deeply by eradicating several innovations (Bid'ah) among the Muslim Ummah in Nigeria. In addition, Sheikh Gumi utilized radio broadcasts, mosque sermons, public lectures, and Tafsirsessions to reach a broad audience. His ability to communicate complex Islamic ideas in simple language made him one of the most effective Da'awah figures of his time (Balogun, 1985).

His contributions to Education and Social Iife.

Sheikh Gumi was deeply involved in Islamic education. He supported the integration of Islamic studies into formal education and encouraged Muslims to combine religious knowledge with modern learning. His approach helped produce a new generation of scholars, judges, and preachers who continued his reformist vision (Loimeier, 1997).

In addition to the above, Sheikh Gumi wrote many books in Islamic sciences like Aqeedah (Islamic creed), Tafsir, some of the books are as follows:

1. Radd al-Azhan Ila Ma'anil Qur'an.
2. Al-Aqeedah Al-Saheehah.
3. Where I stand.

He also translated the book of Risalah in Hausa and the audio was recorded.

Despite his strong criticisms of certain practices, Gumi consistently emphasized Muslim unity and peaceful coexistence within Nigeria in particular and the world atlarge. His writings and speeches reflect a concern for moral discipline, social justice, and responsible leadership grounded in Islamic ethics (Paden, 1973).

Based on the above,Yahaya (2012) mentioned that, before the advent of Gumi's preaching and Izala in general,Sadaq (dowry and Inheritance for women were not even considered as asocial right for women. Sheikh Gumi preached that Dowry for marriage is compulsory and free marriage is unlawful. Because Allah (SWT) says:

> "And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allah has made it lawful)".(Q.4:4)

So also, Prophet Muhammad (SAW) says:

> "لا نكاح إلا بولي وصداق و شاهدين " (رواه أحمد)
>
> "There is no Marriage except with Guardian, dowry and two witnesses" (Imam Ahmad reported)

Other traditions that stop the smooth running of social welfare particularly in the North include: kudin Baiko, kudin Dandali, Kudin waliyyi, kudin toshi, kudin naganiinaso, kudin mai-unguwa. (yahaya 2012)

Subsequently, inheritance is another factor where Muslims are awarded with socio-economic advantages where Allah (SWT) Himself distributed the inheritance among the heirs because of it'simportance. Allah (SWT) says:

> "Allah commands you as regards your childrens (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allah. And Allah is Ever AllKnower, AllWise". (Q.4:11)

His Legacy and Recognition.

Sheikh Abubakar Mahmud Gumi died in 1992, but his influence remains profound. The Izala movement continues to shape Islamic thought and practice in West Africa.

According to Yahaya (2012), Izala is an Islamic organization emerged around 1978 but some said it was lunched in Jos on twenty eight of March in the year 1976. It was Sheikh Isma'ilaIdris that went to Sheikh Abubakar Mahmud Gumi in Kaduna and told him that, they want preach against Innovation (Bid'ah) introduced into Islamic religion by some scholars. They initially named the movement as IzalatulBid'ahie the group to remove innovation that has been introduced into Islam, and Sheikh Abubakar Mahmud Gumi advised them to add the phrase 'Wa'iqamatus-Sunnah'.

So also, His work of Qur'anic translation remains widely used and it was the main and the everlasting contribution he made in his lifetime as a result of which the award of King Faisal was confab upon him. His Tafsir had regular listeners even before the lunch of Izala, many people from Funtua local government convinced with his preaching.and his legal and reformist ideas continue to generate scholarship development in Nigeria.

In recognition of his contributions, Gumi was awarded the King Faisal International Prize for Service to Islam in 1987, affirming his global significance in Islamic scholarship and reform (King Faisal Foundation, 1987).

Recommendations:

1. Muslim scholars should try as much as they can to emulate Sheikh Abubakar Mahmud Gumi literary works.
2. Muslims should endeavor to read his Qur'anic translation to benefit from the lessons there in.
3. Muslim students should try to explore and copy the lessons in his life at early stage of life.
4. Muslim judges should use their positions as judges to promote justices and depend Islamic Shari'ah in Nigeria like him.

Conclusion.

In conclusion, Sheikh Abubakar Mahmud Gumi played a vital role in the spread and reform of Islam in Northern Nigeria. Through judicial leadership, Islamic scholarship, Qur'anic translation, and reforms inDa'awahactivities, he transformed religious understandings and practices among millions of Muslims. His legacy is being realised in Islamic institutions, reform movements, and unity in contemporary Islamic societies.

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Sheikh Abubakar Mahmoud Gumi's Perspective on Muslim -Christian Relations and Interreligious Dialogue

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Abstract

This study aims to explore Sheikh Abubakar Mahmoud Gumi's perspective on the relations between Islam and Christianity.It analyze his stance on interfaith dialogue as a means of promoting mutual understanding and peaceful coexistence in religiously diverse societies. This research is particularly significant in light of contemporary challenges related to religious differences and sectarian conflicts, as it provides an intellectual and scholarly framework for engaging with the other religious in a rational and enlightened manner. The study adopts a content analysis methodology, collecting texts and sources related to Sheikh Gumi's thought from his articles, speeches, and official writings, which were then classified and analyzed according to key themes, including the approach to the other religious, principles of interfaith dialogue, the impact of his vision on fostering cooperation and understanding between Muslims and Christians. The findings indicates that Sheikh Gumi emphasizes the necessity of mutual respect, understanding universal moral values, and engaging the other with ethical awareness, viewing dialogue as a knowledge-based and moral process essential for peaceful coexistence and reducing sectarian tensions. The study concludes that Sheikh Gumi's perspective offers a practical and intellectual framework for promoting constructive interfaith dialogue and collaboration, serving as a model for communities with religious diversity. Based on these conclusions, the study recommends expanding interfaith dialogue programs in schools and civil society organizations, enhancing awareness of the importance of respecting and understanding the other religious, and applying Sheikh Gumi's principles to educational and advocacy programs to foster sustainable development and social stability in multi-religious societies.

Keywords: Islamic-Christian relations, interfaith dialogue, religious coexistence, mutual respect, interreligious understanding.

Introduction

Islam teaches the values of peaceful coexistence, respect for human dignity, and ethical engagement with followers of other faiths. In Nigeria, where Muslims and Christian's live side by side but often experience tension, the need for practical frameworks that nurture understanding and harmony is urgent. Sheikh Abubakar Mahmoud Gumi, a renowned Islamic scholar and reformist, dedicated his life to educating Muslims and promoting interreligious dialogue. He combined deep theological insight with practical societal engagement, insisting that Muslims uphold Islamic ethical principles while interacting with non-Muslims. Scholars such as Sulaiman (2010) argue that Gumi's philosophy offers a model for balancing religious devotion with social responsibility, providing a blueprint for reducing prejudice, misunderstandings, and fostering cooperation across faith boundaries.

The history of Muslim-Christian relations in Nigeria reveals a complex mix of collaboration and conflict, often shaped by political, economic, and social pressures. Sectarian clashes frequently arise from miscommunication, intolerance, and entrenched stereotypes. Gumi's interventions addressed these challenges by combining rigorous Islamic scholarship with grassroots outreach (Musa, 2015). He worked to correct theological misconceptions while simultaneously tackling practical societal issues that fuel division. His dual approach highlights the relevance of ethical dialogue and moral reasoning in bridging divides, making his vision particularly pertinent to contemporary Nigerian society, where religious coexistence remains both a challenge to an opportunity.

The theoretical framework guiding this study draws on Islamic ethics, interfaith dialogue, and moral reasoning, emphasizing that engagement with other religions should be informed by knowledge, compassion, and integrity (Al-Azami, 2008). Gumi's approach exemplified these principles, showing that dialogue is not a superficial exchange of words but a deliberate, morally guided effort aimed at understanding, respect, and societal harmony. By analyzing his speeches, writings, and public interventions, this study seeks to illuminate the methodologies he employed and the ethical foundations of his interactions with Christians and other religious communities. His work demonstrates how religious teachings can be translated into practical strategies that foster peace and cooperation in multi-faith contexts.

Despite the presence of religious teachings advocating tolerance, interactions between faith communities in Nigeria often lack structured guidance, giving rise to sectarian clashes and social tension (Ojo, 2014). Misunderstandings and fears—such as the belief that interfaith dialogue compromises religious identity—further hinder constructive engagement (Al-Qaradawi, 2001). The limited integration of Gumi's vision into schools, civil society programs, and public policy leaves communities vulnerable to prejudice, misinformation, and conflict (Musa, 2015). By examining his principles, this study highlights a framework for knowledge-based dialogue, ethical engagement, and social stability, showing how Gumi's legacy can inform concrete strategies to build peaceful, cooperative, and resilient multi-religious communities in Nigeria.

Methodology

This study adopts a qualitative research design, using the content analysis method to explore Sheikh Abubakar Mahmoud Gumi's perspective on Muslim -Christian relations and interfaith dialogue. This approach is appropriate because it enables in-depth examination of textual and oral materials, including speeches, books, articles, and recorded lectures, to understand the

ethical, moral, and practical principles he advocated. The qualitative method emphasizes interpretation and contextual understanding rather than numerical measurement, aligning with the study's objective of analyzing Gumi's vision and approach for promoting peaceful coexistence.

The population of the study comprises Gumi's documented works, such as books, speeches, sermons, interviews, and articles on interfaith relations and ethical engagement with non-Muslims. Data are collected from primary sources, including his recorded speeches, writings, and public addresses, as well as secondary sources like scholarly analyses and biographies. These materials are systematically reviewed, classified, and organized by themes such as ethical engagement, principles of dialogue, and societal impact. The data are then analyzed through thematic content analysis, identifying recurring concepts and patterns in Gumi's discourse, with interpretations grounded in Qur'anic guidance, Hadith teachings, and Islamic scholarly thought to provide a comprehensive understanding of his methods and vision for Muslim-Christian engagement.

Objectives of the Study

The general objective of this study is to examine Sheikh Abubakar Mahmoud Gumi's perspective on Muslim -Christian relations and his approach to interfaith dialogue as a means of promoting mutual understanding and peaceful coexistence. While the Specific Objectives are as follows:

i. To explore how Sheikh Gumi encourages Muslims to ethically and respectfully engage with people of other faiths.
ii. To identify the key principles and methods of interfaith dialogue he promoted for building trust and cooperation.
iii. To assess the practical impact of his vision on fostering tolerance, harmony, and peaceful coexistence between Muslims and Christians.

Biography of Sheikh Abubakar Mahmoud Gumi

Sheikh Abubakar Mahmoud Gumi was born in 1922 in Gumi town, present-day Zamfara State, Northern Nigeria, into a family deeply devoted to Islamic scholarship. From an early age, he was immersed in Qur'anic education, focusing on memorization, recitation, and the cultivation of moral discipline. Growing up in a region shaped by the Sokoto Caliphate's legacy, Gumi was surrounded by structured Islamic institutions, including mosques, Qur'anic schools, and Sharia'h courts, which guided both spiritual and social life. This environment instilled in him a profound respect for knowledge, ethical responsibility, and the crucial role of scholars in shaping communal values, laying the foundation for his lifelong commitment to religious learning and reform (Gumi, 1991).

During his childhood and adolescence, Gumi studied in traditional Qur'anic schools, mastering the Qur'an, Arabic grammar, and principles of Islamic jurisprudence. These schools emphasized personal discipline, moral integrity, and respect for teachers, encouraging students to see scholarship as inseparable from ethical conduct and social responsibility. The combination of rigorous intellectual training and moral formation nurtured in him a deep commitment for guiding communities through both religious understanding and practical ethical leadership. This early education directly influenced his later reformist thought and public interventions (Sulaiman, 2014).

Coming of age during the late colonial era, Gumi observed the interaction between British administrators, local rulers, and Islamic authorities. This period, characterized by political restructuring under indirect rule, reinforced his belief that Islam could serve as an ethical and moral framework to guide society even amid political upheaval. He became convinced that scholars must engage actively in public life to preserve social cohesion, uphold authentic Islamic values, and address emerging social and moral challenges within a pluralistic society (Kukah, 1993).

Following Nigeria's independence in 1960, Sheikh Gumi emerged as among of Northern Nigeria's most influential Islamic scholars, known for his intellectual rigor, reformist vision, and public engagement. He consistently emphasized Islam as a comprehensive moral and ethical system capable of confronting societal injustices, corruption, and sectarian tensions. Through sermons, writings, and public lectures, he advocated doctrinal clarity, moral responsibility, and social guidance. Until his death in 1992, Gumi remained a central figure in shaping Islamic thought, promoting interfaith understanding, and modeling ethical leadership, leaving a lasting legacy in scholarship and community service (Loimeier, 2011).

Education of Sheikh Abubakar Mahmoud Gumi

Sheikh Abubakar Mahmoud Gumi began his education in traditional Qur'anic schools in Gumi town, where he received intensive instruction in the Qur'an, Arabic literacy, and foundational Islamic jurisprudence. The curriculum emphasized memorization, recitation, and proper understanding of classical texts, alongside moral and ethical guidance. This immersive training instilled in him discipline, intellectual rigor, and a profound sense of responsibility for preserving and transmitting Islamic knowledge. Scholars note that these early experiences were instrumental in shaping his lifelong dedication to religious scholarship and public ethical engagement (Gumi, 1989).

As he advanced in his studies, Gumi delved into more complex areas of Islamic law (fiqh), theology (aqidah), and ethics (akhlaq), developing the ability to analyze legal and moral issues and apply Qur'anic principles to societal challenges. His education emphasized critical thinking and engagement with contemporary social concerns, while remaining anchored in Qur'anic and prophetic guidance. Mentorship from prominent Islamic scholars and reformers further expanded his intellectual horizons, exposing him to debates on religious reform and the societal role of Islamic scholarship. This combination of rigorous schooling and mentorship equipped Gumi with the knowledge, ethical grounding, and leadership skills that underpinned his reformist, public-oriented, and interfaith-focused work throughout his life (Sulaiman, 2014; Kukah, 1993).

Career of Sheikh Abubakar Mahmoud Gumi

Sheikh Abubakar Mahmud Gumi was one among the most influential Islamic scholars in post-colonial Northern Nigeria and served as Grand Khadi (chief judge) of the Northern Region in the 1960s, where he became a central authority in the interpretation of Shari'a and Islamic education in the region. He developed a close working relationship with Sir Ahmadu Bello, the Sardauna of Sokoto and Premier of the Northern Region, who supported the growth of Islamic scholarship and organizations such as Jama'atuNasril Islam (JNI), an umbrella Muslim body Gumi helped established. This relationship gave Gumi political backing and institutional access to teach and preach; he used media, mosque forums, and public lectures in Kaduna (including what

became the Sultan Bello Mosque) to advocate for a return to Qur'anic and Sunna-based Islam and challenge practices he considered innovations. His prominence in public Islamic discourse was bolstered by his ties with the Northern leadership and his role in JNI, which Sir Ahmadu Bello patronized as part of efforts to unify and reform Muslim practice in Northern Nigeria.

At the Sultan Bello Mosque in Kaduna—built in 1962 and named after Sultan Bello of Sokoto, but functioning as a central hub for worship and learning—Gumi's teachings were widely recognized for their emphasis on tafsir (Qur'anic interpretation) and the fundamentals of Islamic belief. During Ramadan and other occasions he led tafsir sessions that focused on understanding the Qur'an in context and applying its guidance to daily life, and this became a hallmark of the mosque's educational role. Gumi's own written works were integral to his teaching and included texts such as Al-Aqidah al-Sahihah bi Muwafaqat al-Shariʿa (The Correct Belief in Line with the Shariʿa), Rad al-AzhanilaMaʿani al-Qur'an (Return to the Meanings of the Qur'an), Where I Stand (his English-language reflections on Islam and society), and translations such as the TarjamarMa'anonin al-Kur'aniMaigirma (Meanings of the Glorious Qur'an) and Tarjamarlittafin al-Arbain al-Nawawiyyah (Translation of Forty Hadith)—all of which guided how he framed Qur'anic interpretation, fiqh, tawhid, and ethical conduct in his mosque lectures and broader outreach.

Muslim–Christian Dialogue According to Sheikh Abubakar Mahmoud Gumi

Sheikh Abubakar Mahmoud Gumi emphasized that dialogue between Muslims and Christians is essential for peaceful coexistence and social harmony in Nigeria. He argued that engaging the other religious should be grounded in Islamic ethical principles, mutual respect, and knowledge of the other faith. According to Gumi, interfaith dialogue prevents misunderstandings, reduces sectarian tensions, and strengthens moral and communal cohesion. His perspective illustrates a practical approach rooted in Islamic jurisprudence and ethics, highlighting the importance of dialogue as a tool for societal stability and ethical leadership (Gumi, 1989).

He also emphasized that interfaith engagement should produce tangible benefits for society, such as promoting education, addressing poverty, and resolving communal conflicts. Gumi argued that collaborative initiatives between Muslims and Christians are not only permissible but recommended if they advance justice, social welfare, and peace. His focus on practical cooperation shows that dialogue extends beyond discussion to active problem-solving, creating spaces for moral and social development consistent with Islamic teachings (Musa, 2004).

Finally, Sheikh Gumi advocated institutionalizing interfaith dialogue through Islamic educational programs, mosques, and community organizations. He encouraged continuous learning about the beliefs of other faiths, arguing that awareness and knowledge foster empathy, respect, and cooperation. His model combines Qur'anic guidance, ethical reasoning, and practical engagement, providing Muslims with a framework to promote peaceful coexistence while remaining faithful to Islamic principles. (Gumi, 1982).

Theoretical Framework

This study is anchored in Adab al-Mu'amalah (Ethics of Interaction), an Islamic framework guiding Muslims on ethical and moral engagement with others, including non-Muslims, to promote justice, respect, and social harmony. The Qur'an emphasizes this principle, stating that Muslims should act justly toward those who do not oppose them (Qur'an 60:8). Sheikh Abubakar Mahmoud Gumi consistently applied this principle, advocating respectful interaction with Christians and other religious communities, recognizing shared moral values, and fostering cooperation for societal peace. Adab al-Mu'amalah thus provides a moral foundation for constructive interfaith relations and ethical engagement in pluralistic societies.

The Hadith further reinforces ethical interaction, as the Prophet Muhammad (peace be upon him) said, "None of you truly believes until he loves for his brother what he loves for himself" (Bukhari& Muslim). Scholars such as Al-Qaradawi (2001) expand this to include non-Muslims, emphasizing justice, empathy, and honesty. In practice, Adab al-Mu'amalah promotes knowledge, patience, moral awareness, and respectful communication, as illustrated in the Qur'anic instruction to "invite to the way of your Lord with wisdom and good instruction" (Qur'an 16:125). By following this ethical framework, Muslims can engage in dialogue that reduces misunderstanding and conflict, fosters collaboration, and sustains lasting harmony between religious communities, reflecting the core of Sheikh Gumi's vision (Sulaiman, 2010).

Interfaith Dialogue

Interfaith dialogue refers to purposeful and structured interaction between adherents of different religions, aimed at fostering understanding, correcting misconceptions, and promoting peaceful coexistence. The Qur'an encourages such engagement, stating: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (Qur'an 16:125). This verse emphasizes that dialogue should be guided by wisdom, rationality, and respect, rather than force or hostility. Sheikh Abubakar Mahmoud Gumi consistently advocated that dialogue must be rooted in knowledge and moral understanding, ensuring that Muslims engage with Christians and other religious communities constructively, with the ultimate goal of promoting societal harmony.

Hadith literature also underscores the ethical principles necessary for effective dialogue. The Prophet Muhammad (peace be upon him) said: "Whoever believes in Allah and the Last Day, let him speak good or remain silent" (Bukhari& Muslim). This teaching implies that communication with others, including those of different faiths, should be thoughtful, truthful, and beneficial. And do not argue with the People of the Book except in a manner that is best, except with those among them who act unjustly. And say, 'We believe in what has been revealed to us and revealed to you. Our God and your God is one, and to Him we submit.'"(Qur'an 29:46). Scholars like Al-Azami (2008) argue that dialogue in Islam is not merely a social activity but a moral obligation that fosters understanding, rectifies misconceptions, and creates opportunities for cooperation between communities. Gumi's practice of public engagement, lectures, and community initiatives reflected these principles, showing that dialogue is both an ethical and practical tool for societal cohesion.

The Other Religions

The concept of the other religions in Islam emphasizes recognition, respect, and just treatment of people from different faiths. The Qur'an clearly instructs Muslims to respect freedom of belief: "There shall be no compulsion in [acceptance of] religion. The right course has become clear from the wrong" (Qur'an 2:256). This verse highlights that Islam acknowledges the autonomy of the individual in matters of faith, which forms the ethical foundation for approaching non-Muslims with tolerance and fairness. Sheikh Abubakar Mahmoud Gumi consistently advocated that Muslims should avoid prejudice and seek to understand Christians and other religious communities from a perspective of shared human values and morality rather than focusing solely on doctrinal differences.

Furthermore, recognizing the other religious is not limited to passive tolerance but extends to active ethical engagement. Hadith literature reinforces this principle, as the Prophet (peace be upon him) said: "None of you truly believes until he loves for his brother what he loves for himself" (Bukhari& Muslim). Islamic scholars, including Al-Qaradawi (2001), interpret this directive to include non-Muslims in the broader understanding of ethical responsibility. This approach encourages Muslims to interact with Christians in ways that promote trust, respect, and cooperation, establishing common ground for dialogue and collaborative action in society.

Peaceful Coexistence

Peaceful coexistence refers to the sustained state of mutual respect, tolerance, and collaborative living among diverse religious communities. The Qur'an emphasizes this principle by instructing: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes, from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly" (Qur'an 60:8). This verse establishes that ethical treatment and justice toward non-Muslims is not only permissible but required, forming a foundation for harmonious social interactions. Sheikh Abubakar Mahmoud Gumi advocated that Muslims should uphold these principles in their interactions with Christians and other religious communities, promoting understanding and cooperation rather than conflict.

The Hadith literature further supports the importance of maintaining social harmony and coexistence. The Prophet (peace be upon him) said: "The best of people are those who are most beneficial to others" (Daraqutni). Scholars interpret this guidance to include non-Muslims, emphasizing that positive social contribution and ethical behavior toward all members of society are central to Islam. Gumi's teachings consistently highlighted that peaceful coexistence is not passive tolerance but active engagement that prioritizes justice, empathy, and societal welfare, enabling communities to function cohesively despite religious differences.

Moreover, peaceful coexistence requires practical application through dialogue, ethical engagement, and collaborative initiatives in education, social development, and civic life. Scholars such as Musa (2015) note that Gumi's vision links theoretical Islamic ethics with tangible outcomes, showing that promoting harmony among Muslims and Christians requires structured interfaith programs, community education, and conflict prevention strategies. By integrating knowledge, morality, and proactive engagement, Gumi provided a framework for reducing sectarian tensions and fostering a society where religious diversity is respected and valued as a source of collective enrichment and stability.

Findings

Sheikh Abubakar Mahmoud Gumi consistently demonstrated ethical and proactive engagement with other religious communities, particularly Christians, in Northern Nigeria, a region historically marked by interreligious tensions. Gumi Grounded in Qur'anic guidance, especially the injunction to act justly toward those who do not oppose Muslims (Qur'an 60:8), Gumi participated actively in interfaith forums and community initiatives, advocating for the recognition of the rights and dignity of non-Muslims. He emphasized knowledge as a prerequisite for meaningful engagement, delivering sermons and publishing articles in the 1970s and 1980s that encouraged Muslims to learn about Christian beliefs and practices to prevent misconceptions and hostility, particularly in Kaduna and Kano. Beyond theoretical exhortation, Gumi facilitated direct dialogue between Muslim and Christian leaders during periods of heightened tension, such as the Shariah debates, ensuring disputes were addressed peacefully. His approach combined ethical, moral, and practical principles, applying the teachings of Adab al-Mu'amalah to foster understanding, reduce conflict, and promote harmonious coexistence in multi-religious contexts.

Sheikh Gumi's approach to interfaith dialogue was firmly rooted in Islamic ethical teachings and Qur'anic guidance, emphasizing wisdom, patience, and moral responsibility, as reflected in the instruction to "invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (Qur'an 16:125). During the 1970s and 1980s, he applied these principles in interfaith forums in Kaduna and Kano, encouraging Muslims to engage Christians respectfully, focusing on shared values rather than divisive doctrinal differences. His methods extended beyond dialogue to practical collaboration, facilitating joint initiatives in education, community development, and social welfare, such as youth education and healthcare projects, reflecting his belief that engagement should be action-oriented and socially constructive (Al-Qaradawi, 2001). Additionally, Gumi promoted education and awareness among youth and community leaders through schools and civil society programs, fostering respectful interaction, cooperation, and societal harmony, thereby translating Islamic ethical principles into tangible outcomes that mitigated sectarian conflict.

The impact of Sheikh Gumi's vision is evident in the reduction of sectarian tensions in Northern Nigerian communities where he was actively involved. During periods of heightened religious conflict, such as disputes over the implementation of Shariah law in the 1980s, his interventions emphasized negotiation and collaboration rather than confrontation, organizing joint Muslim-Christian committees to resolve local disputes over land, education, and social services peacefully. His approach applied the principles of Adab al-Mu'amalah, demonstrating that ethical engagement fosters social cohesion. Gumi's influence extended to shaping attitudes among religious leaders and community members, with many adopting his knowledge-based, respectful dialogue with Christians, which strengthened interreligious understanding and reduced prejudice. Interfaith workshops and collaborative community programs, including jointly managed schools and healthcare projects, reflect both the immediate and long-term societal effects of his work, promoting tolerance, cooperation, and practical collaboration. By emphasizing shared moral values and ethical conduct, Gumi provided a replicable framework for sustainable interfaith engagement, influencing subsequent initiatives and illustrating how

Islamic ethical theory can be effectively translated into real-world peacebuilding and social stability (Musa, 2015).

Conclusion

This study has examined Sheikh Abubakar Mahmoud Gumi's vision of Islamic-Christian relations and his approach to interfaith dialogue, highlighting his emphasis on ethical engagement, knowledge-based interaction, and practical collaboration. The findings show that Gumi consistently applied the principles of Adab al-Mu'amalah, grounded in the Qur'an, Hadith, and Islamic scholarly thought, to foster mutual respect, tolerance, and peaceful coexistence between Muslims and Christians. By encouraging understanding of the beliefs of the other religious, focusing on shared moral values, and engaging in dialogue with wisdom and ethical awareness, he effectively reduced sectarian tensions. His principles were not merely theoretical but also practical, as evidenced through public lectures, interfaith forums, joint community initiatives, and mediation in disputes, which promoted cooperation, trust, and collaborative social, educational, and development projects in Northern Nigeria. Overall, Sheikh Gumi's vision provides a robust framework for interfaith dialogue, offering a model for addressing contemporary religious tensions and fostering sustainable social harmony, and underscores the importance of expanding educational and civil society programs to enhance ethical engagement, mutual understanding, and lasting peace in multi-religious communities.

Recommendations

i. Expand interfaith dialogue programs in educational institutions to teach ethical engagement, shared values, and respect for other religions, reflecting Sheikh Gumi's knowledge-based approach.
ii. Implement joint community initiatives, such as social, educational, and healthcare projects, to build trust, reduce tensions, and strengthen social cohesion, with support from government, religious, and civil society organizations.
iii. Train religious leaders in Adab al-Mu'amalah, ethical engagement, and knowledge-based dialogue, including practical skills in mediation and conflict resolution, to guide communities in fostering mutual understanding and preventing conflict.

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Sheikh Abubakar Mahmud Gumi's Zuhd and Simplicity: A Guiding Principle for Islamic Scholars in Nigeria.

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Abstract

This paper examines the legacy of the late Sheikh Abubakar Mahmud Gumi (1924–1992), focusing on his zuhd (asceticism) and simplicity as guiding principles for Nigerian Islamic scholarship. Sheikh Abubakar Gumi was among the most influential Sunni Muslim scholars in Nigeria during the twentieth century, contributing to the development of Islamic education, public preaching, and religious reform. His life embodied humility, moral integrity, and detachment from materialism, reflecting the Qur'anic and Prophetic ideals of zuhd. Drawing on classical Sunni sources, biographical studies, and scholarly writings, this paper examines how Sheikh Gumi's simplicity and ascetic lifestyle provided an ethical model for scholars in Nigeria and beyond. The study situates his legacy within the broader challenges facing Nigerian scholarship, including materialism, loss of credibility, and declining ethical standards. Findings reveal that Sheikh Gumi's zuhd not only enhanced his scholarly authority but also strengthened his credibility among ordinary Muslims. The paper argues that adopting the principles of simplicity and zuhd can revitalize Nigerian Islamic scholarship by reinforcing sincerity, moral leadership, and public trust. Policy implications include embedding ethical training in Islamic education, encouraging mentorship rooted in simplicity, and promoting biographical studies of exemplary scholars such as Sheikh Gumi.

Keywords: Sheikh Abubakar Gumi; Zuhd; Simplicity; Islamic Scholarship; Nigeria; Sunni Legacy.

1. Introduction

The concept of zuhd (asceticism) has been central to Sunni Islamic spirituality since the earliest generations of Muslims. Derived from the Qur'an and the teachings of Prophet Muhammad (peace be upon him), zuhd entails detachment from worldly desires while engaging responsibly with worldly affairs (al-Ghazali, 1993). Historically, many scholars and reformers exemplified zuhd as a way of life, thereby reinforcing the authenticity and credibility of their scholarship.

In the Nigerian context, Sheikh Abubakar Mahmud Gumi (1924–1992) remains one of the most prominent Sunni scholars who embodied these values. A former Grand Khadi of Northern Nigeria, close associate of political leaders, and international Islamic ambassador, Sheikh Gumi chose a humble and simple life despite his influence. His legacy is not restricted to his scholarship and writings but also includes his ethical conduct, specifically his rejection of material excess and worldly pride (Ibrahim, 2006)..

This paper explains the role of zuhd and simplicity in Sheikh Abubakar Gumi's life and how these values serve as guiding principles for Nigerian Islamic scholarship. It seeks to address the problem of declining ethical standards, materialism, and the erosion of moral authority among contemporary scholars. By drawing lessons from Sheikh Gumi's example, the study proposes practical ways to restore sincerity, integrity, and credibility to Islamic scholarship in Nigeria.

The study therefore, concentrated on the following objectives:

i. To examine the concept of zuhd from a Sunni Islamic perspective.

ii. To analyze how Sheikh Abubakar Gumi embodied simplicity and asceticism in his life.

iii. To assess the relevance of his legacy to contemporary Nigerian Islamic scholarship.

iv. To propose policy and educational implications for sustaining ethical scholarship.

To achieve the said objectives the study employs a qualitative and descriptive approach, focusing on interpretive analysis. Data is derived from three main sources:

a. Primary Islamic Sources: The Qur'an and Hadith on zuhd and simplicity.

b. Classical Sunni Scholarship: Works by al-Ghazali, Ibn al-Qayyim, and others that contextualize zuhd.

c. Secondary Literature: Biographies and academic studies on Sheikh Gumi, as well as works on Nigerian Islamic scholarship.

The method involves textual analysis of these sources and thematic synthesis to derive lessons for contemporary Nigerian scholarship.

2. Concept of Zuhd in Sunni Islam

Az-Zuhd is the opposite of being eagerly concerned about the dunya (the life of this world)." Ibn al-Qayyim said, "Az-Zuhd, in the Arabic language, the language of Islam, entails abandoning a matter while despising it and belittling its significance, so that one will exchange it for what is more significant.." (Abū Nuʿaym, 1996).

The Muslim progenitors who exemplified the principles of Islam exhibit a myriad of interpretations concerning the essence of az-Zuhd. Ibn al-Qayyim, for instance, recounted, "I heard Shaykh ul-Islam ibn Taymiyyah articulate, 'Az-Zuhd encompasses the relinquishment of pursuits that yield no advantage in the Hereafter. Al-Wara'(the abstention from certain permissible matters due to apprehension of transgressing into the impermissible) involves forsaking that whichone fears may have detrimental repercussions in the Hereafter.'"Subsequently, Ibn al-Qayyim remarked, "This pronouncement stands as one of the most profound and all-encompassing definitions of az-Zuhd and al-Wara'."(SunnahOnline, n.d.).

In addition, Sufyan ath-Thawri said, "Az-Zuhd in this dunya entails reducing hope (or avoiding having hopes that one will live long), not by wearing thick clothes or the garment (as some people who observe fake zuhd think is a part of az-Zuhd).." (Al-Dhahabi, 1999).

In the Qur'an, believers are reminded that "the life of this world is but amusement and diversion, and the Hereafter is better for those who fear Allah" (Qur'an 6:32). Prophet Muhammad ﷺ also warned against excessive attachment to worldly possessions, teaching his companions to live modestly (al-Bukhari, 1997). Sunni scholars such as Hasan al-Basri, Imam Ahmad ibn Hanbal, and later Imam al-Ghazali emphasized zuhd as a balance: avoiding material excess while fulfilling worldly responsibilities (al-Ghazali, 1993).

Classical works such as Ibn al-Qayyim's Madarij al-Salikin (1996) stress that zuhd is not mere poverty but the detachment of the heart from worldly greed.. This aligns with Sheikh Gumi's approach: though positioned in high offices, he remained humble, self-disciplined, and detached from materialism.

3. Islamic Scholarship and Ethics in Nigeria

It is imperative to elucidate the connection between ethics and religious scholarship for the purpose of clarification and emphasis. Ethics, in essence, constitutes a systematic examination and assessment of human actions and intentions to ascertain their moral quality—be it goodness or badness, rightness or wrongness, correctness or incorrectness (Kehinde, 2010).
Islamic scholarship in Nigeria boasts a rich tradition that traces back to the Sokoto Jihad of 1804, led by Sheikh Uthman dan Fodio. His writings underscored the virtues of simplicity, humility, and sincerity (ikhlas) as fundamental prerequisites for genuine scholarship (Last, 1967). Nevertheless, contemporary Islamic education in Nigeria grapples with formidable challenges, including the commercialization of knowledge, the politicization of religious authority, and the erosion of moral integrity (Loimeier, 1997).

Studies by Hunwick (1992) and Kane (2003) highlight how West African Islamic scholarship historically relied on personal credibility and moral authority rather than institutional power. This makes the example of figures like Sheikh Gumi critical for restoring trust in scholars today.

4. Sheikh Abubakar Gumi's Legacy

Sheikh Abubakar Mahmud Gumi (1924–1992), was a great and learned Islamic scholar who impacted his community and served as an inspiration to subsequent scholars. His birth took place in a well-established family with a good Islamic education. His father always gave him the greatest care possible when he was growing up in their custody. He was therefore afforded sufficient opportunity to exhibit his expertise and express his views on several topics (Aliyu, 2015).

4.1 Educational Background

Sheikh Abubakar Gumi began his early education under his father, Malam Mahmud Na Gumi, memorizing the Qur'an and studying key Maliki jurisprudence texts such as Risalah of Abi Zaid al-Qirawani in a traditional Makarantar Allo. In 1933, at age nine, he started Western education at Dogon Daji Elementary School, where his strong Islamic background earned him the role of

Hakimin Sallah (Religious Prefect). His exceptional performance led to rapid promotion to Standard Two after just one term (Aliyu, 2015).

After one year, he moved to Sokoto Middle School (now Sultan Ward Primary School), where he studied for six successful years. He later proceeded to the Kano Law School, combining legal and private studies. Upon completing his law education, he returned to Sokoto for public service before furthering his studies at the School for Arabic Studies, Kano, earning a Higher Elementary Training Certificate in 1952. Due to his outstanding results, he was sponsored to the Bakht al-Rida Institute of Education in Sudan (1955–1956), where he obtained a Higher Diploma in Education (Aliyu, 2015).

Sheikh Abubakar Gumi, while studying for his Advanced Diploma in Education at the Bakht al-Rida Institute in Sudan, described his experience as enjoyable and enriching. He studied education principles, Arabic, history, mathematics, English, and drawing, with Arabic and English as the languages of instruction. During his teaching practice, he taught at Madrasah al-Ahfad in Omdurman, near Khartoum. Beyond formal education, Gumi continued to learn privately from many renowned scholars, becoming a prominent and authoritative Islamic scholar with deep and broad knowledge in Islamic sciences (Aliyu, 2015).

4.2 Career

Despite British colonial dominance, Gumi's exceptional ability earned him several important public roles. After graduating from law school, he worked as a scribe in the office of the Chief Judge of Sokoto Province. In 1956, the Sardauna of Sokoto appointed him as the first Nigerian Pilgrims' Officer to the Holy Land. He later became Deputy Grand Qadi of Northern Nigeria (1960) and then Grand Qadi (1962–1967) (Aliyu, 2015).

He also served on the management board of King Faisal Bank (founded in 1976) and as a member of the supreme councils of several major universities, including the Islamic University of Madinah, Ahmadu Bello University (Zaria), and the University of Ibadan (Aliyu, 2015).

4.3 Educational contributions

Sheikh Gumi was a prolific writer, leaving behind numerous books, booklets, articles, and manuscripts. His notable newspaper writings appeared in the Nasiha Series, Gaskiya Ta Fi Kwabo, Triumph, and New Nigeria since 1970.

His well-known publications include:

1. Rad al-Azhan ila Ma'ani al-Qur'an (Return of the Intellect to the Meaning of the Qur'an)
2. Al-'Aqidah al-Sahiha bi Muwafaqat al-Shari'ah (The Correct Belief in Line with Islamic Law)
3. Kitab al-Nasihah ila Amir Mantiqat Katsina (Advice to the Emir of Katsina)
4. Where I Stand (co-authored with I. A. Tsiga)
5. Hal al-Niza' fi Mas'alat Nuzul 'Isa (Resolving the Dispute on the Descent of Prophet Jesus)
6. Musulunci da Abin da ke Rushe Shi (Islam and What Nullifies It)
7. Zad al-Hajj (Provision for the Pilgrim)
8. Maratib al-Islam (Levels of Islam)
9. Manasik al-Hajj wa al-'Umrah (Rituals of Hajj and 'Umrah)
10. Tarjamar Ma'anonin al-Kur'ani Maigirma (Translation of the Meanings of the Glorious Qur'an)
11. Tarjamar al-Arba'in al-Nawawiyyah (Translation of Forty Hadith)

12. Tarjamar Kitab Nur al-Bab (Translation of Nur al-Bab)
13. Tarjamar Hidayat al-Tullab fi Aham Masail al-Din (Translation of The Students' Guide to Key Religious Matters)

He also left unpublished manuscripts, including Qiyam fi al-Iqtisad al-Mu'asir wa al-Ta'amul ma'a al-Bunuk (Values in the Contemporary Economy and Dealings with Banks) and a translation of Usul al-Din (Fundamentals of Religion) (Aliyu, 2015).

4.4 Lifestyle

Biographical works (Ibrahim, 2006; Loimeier, 1997) provide a detailed account of Gumi's life, portraying him as a dedicated reformer deeply rooted in Sunni orthodoxy and simplicity. Gumi's commitment to zuhd, or asceticism, was not merely theoretical but reflected in his everyday actions. For instance, he led a humble life, shunning extravagance and opting for a modest lifestyle that resonated with his beliefs. Moreover, Gumi's choice to prioritize public service over personal gain underscored his selfless nature and genuine concern for the welfare of others.

In his renowned works such as Al-Aqidah al-Sahihah bi Muwafaqat al-Shari'ah and Where I Stand, Gumi emphasized the importance of sincerity in both faith and leadership. Through his writings, he sought to instill in his readers the values of honesty, integrity, and devotion to God. Gumi's moral authority was not solely derived from his scholarly knowledge but also from his embodiment of zuhd in his own life. This exemplified his authenticity and made him a respected figure, revered as a role model by Muslims in Nigeria and beyond(Ibrahim, 2006; Loimeier, 1997)

Another component of Sheikh Gumi's ethical leadership philosophy was the principle of accountability. Leaders must understand their accountability to their followers and, ultimately, to God, according to Gumi. Sheikh Gumi is adamant about upholding integrity and honesty. He emphasized that leaders have to be truthful, dependable, and honest in both their words and deeds. The Qur'an states, "O you who have believed, fear Allah and speak words of appropriate justice" (Qur'an 33:70), which was consistent with this position. Gumi believed that a leader's credibility and dependability came from their honesty. The core of Sheikh Gumi's beliefs regarding moral leadership was the concept of God-consciousness, (taqwā) (Muhammad & Umar, 2025).

5. Findings and Discussion:

i. Simplicity in Lifestyle: Sheikh Abubakar Gumi was known not only for his remarkable simplicity in lifestyle but also for his unwavering commitment to humility amidst the temptations of affluence and power. His choice of modest attire, humble residence, and daily routines reflected a profound understanding that true leadership does not lie in extravagant displays of wealth, but rather in the embodiment of moral principles. By shunning ostentation, Sheikh Gumi exemplified the timeless truth that genuine authority stems from moral integrity rather than material possessions (Ibrahim, 2006). As it is clearly stated in the glorious Qur'an:

And give the relative his right, and [also] the poor and the traveller, and do not spend wastefully. (Qur'an 17:26).

The above verse explains that a good Muslim is expected to live a simple life. Therefore, the lifestyle of late Abubakar Mahmud Gumi was in accordance with the teaching of the Qur'an.

ii. Zuhd as Spiritual Discipline: Gumi's practice of zuhd was not a mere rejection of worldly pleasures but a disciplined approach to engaging with the world while upholding justice and fairness as the Grand Khadi. His unwavering commitment to integrity and resistance to corruption were in alignment with the teachings of Sunni scholars, who emphasize that zuhd is primarily about detachment of the heart rather than a complete abandonment of worldly responsibilities (al-Ghazali, 1993). In respect of spiritual discipline, Allah says:

Know that the life of this world is only play, amusement, decoration, boasting among you, and competition in increase of wealth and children. It is like rain whose growth pleases the tillers; then it dries and you see it turn yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion. (Qur'an 57:20)
The above verse encourages detachment from worldly excesses, a core principle of zuhd.
In another verse Allah the Almighty explained:
Competition in [worldly] increase diverts you until you visit the graves." (Qur'an 102:1–2)
This verse reminds us that worldly pursuits are transient, therefore, Muslims should not be deceived by the luxury of this world.
Furthermore, it has been narrated from Ibn 'Abbas (R.A) that the Prophet S.A.W said:
The world is a prison for the believer and a paradise for the disbeliever." (Sahih Muslim, Book 42, Hadith 7051)
The above Hadith emphasizes detachment from worldly pleasures as a form of spiritual discipline.
In another Hadith from Abu Hurairah (RA), the Prophet S.A.W. said:
Be in this world as if you were a stranger or a traveler.
(Sahih al-Bukhari, Hadith 6416)
The above Hadith encourages minimal attachment to worldly possessions, as a key aspect of zuhd.

iii. Credibility in Scholarship: The credibility that Sheikh Gumi commanded among ordinary Muslims was a result of his life being a living testament to the values he preached. In stark contrast, the contemporary Nigerian scholarly landscape is often plagued by credibility crises stemming from materialistic pursuits and political compromises (Loimeier, 1997). Sheikh Gumi's example serves as a poignant reminder of how simplicity and integrity can enhance trust in scholars and their teachings.
Allah explained in the glorious Qur'an:
Do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart all of these will be questioned. (Qur'an 17:36)
Meaning that, scholars are accountable before Allah for what they teach; they must not speak without sound evidence or knowledge.
In the following verses Allah says:
Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture, those are cursed by Allah and cursed by those who curse. (Qur'an 2:159)

The above verse explains that withholding or distorting knowledge is a grave betrayal of scholarly trust, while the following verse states that:
O you who believe! Be steadfast for Allah, witnesses in justice. (Qur'an 5:8)
Meaning that, credible scholarship requires fairness, objectivity, and honesty, even when it contradicts one's desires or affiliations.
Furthermore, below are some Prophetic Hadiths that encourage credibility in scholarship:
The Prophet (S.A.W)said:
May Allah brighten the face of the one who hears my words, understands them, and conveys them exactly as he heard them." (Sunan al-Tirmidhī, Hadith no. 2656)
The above Hadith means that, true scholarship preserves accuracy and avoids distortion in conveying knowledge

In another Hadith , the Prophet (S.A.W) said:
Whoever intentionally lies about me, let him take his seat in Hellfire. (Ṣaḥīḥ al-Bukhārī, Hadith no. 107)
The above Hadith highlights that, scholarly credibility requires strict truthfulness — false attribution or fabrication is a major sin.

iv. Relevance to Contemporary Nigeria: In today's Nigeria, where religious commercialization, sectarianism, and ethical decline in academia are prevalent, Sheikh Gumi's model of zuhd holds profound relevance. It provides a blueprint for rebuilding trust, fostering sincerity, and establishing ethical authority among scholars. His life underscores the pivotal role that personal discipline plays in initiating meaningful reform within society.

6. Policy and Scholarly Implications:
i. Embedding Ethics in Islamic Education: Islamic educational institutions should prioritize integrating teachings on zuhd, simplicity, and scholarly ethics into their curricula to nurture a generation of principled scholars.

ii. Mentorship Programs: Establishing mentorship programs where senior scholars impart wisdom and humility to younger generations can cultivate a culture of sincerity and integrity.

iii. Biographical Studies: Encouraging in-depth research on exemplary figures like Gumi and Uthman dan Fodio can provide invaluable role models for aspiring scholars.

iv. **Countering Materialism:** Muslim organizations must actively promote values of moderation and discourage the commercialization of religious knowledge to preserve the sanctity of scholarship.

v.

v. Public Engagement: Scholars should emulate Sheikh Gumi's practice of engaging with society while upholding humility and independence, thereby bridging the gap between academia and the community.

7. Conclusion

Sheikh Abubakar Mahmud Gumi exemplified the inseparability of true Islamic scholarship from ethical conduct through his practice of zuhd and simplicity, which were foundational principles in his teachings and leadership.

Despite his significant knowledge and influence, Sheikh Gumi lived humbly, dressing modestly and residing in a simple dwelling, which not only enhanced his credibility but also inspired his followers to see him as a role model for the values he preached.

In a world grappling with materialism, moral decay, and diminishing trust in scholars, Sheikh Gumi's legacy shines as a source of hope. Emulating his humility, detachment from material wealth, and sincerity in the pursuit of knowledge can help Nigerian Islamic scholars regain integrity and public trust..

Nigerian scholars can preserve the authentic Sunni scholarship tradition by embodying the values of zuhd and simplicity , as Sheikh Gumi did. Prioritizing spiritual richness over material possessions ensures sincerity in teaching and benefits society, offering a model for a more ethical and respected scholarly community in Nigeria.

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Sheik Abubakar Gumi and Voting Behaviour of His Disciples.

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Abstract

This paper examines the intersection of sectoral leadership, religious ideology, and political behavior within Nigeria's democratic landscape, focusing on the profound influence of the late Islamic scholar, Sheikh Abubakar Mahmoud Gumi. As a prominent Salafi cleric in Northern Nigeria, Gumi wielded significant authority, shaping the socio-political consciousness and, consequently, the voting behavior of his vast discipleship. This analysis explores the mechanisms through which Gumi's political philosophy, characterized by a call for Islamic political unity and the election of Muslim leaders, translated into specific electoral choices among his followers. Drawing on recent scholarly work on Nigerian politics and religion, the paper argues that Gumi's leadership exemplifies a potent form of sectoral influence where religious identity becomes the primary determinant of political action, often superseding ethnic or party affiliations. The study investigates his public pronouncements, sermons, and media engagements as tools for political mobilization. Ultimately, the paper utilises the Theory of Mediated Theocratic Solidarity to contend that understanding the legacy of figures like Sheikh Gumi is crucial for comprehending the complex dynamics of identity politics, the politicization of religion, and the challenges to national integration in Nigeria's ongoing democratic experiment.
Keywords: Sheikh Abubakar Gumi, voting behavior, Nigerian democracy, political Islam, identity politics.

1. Introduction

Nigeria's journey with democracy since its independence in 1960 has been characterized by a complex interplay of ethnic, regional, and religious identities. Within this multifaceted political arena, sectoral leaders as individuals who command significant influence over specific segments of the population play a pivotal role in shaping political discourse and mobilizing voters (Adebanwi&Obadare, 2013). These leaders, often emerging from religious, ethnic, or regional platforms, serve as crucial intermediaries between the state and the citizenry, interpreting political events and endorsing candidates in ways that resonate with their followers' core identities and values.

Among the most influential sectoral leaders in post-colonial Northern Nigeria was Sheikh *Abubakar Mahmoud Gumi* (1924–1992). As a distinguished Islamic scholar, Grand Khadi of the Northern Region, and a leading proponent of the *Izala (Jamā'atIzālat al-Bid'awaIqāmat as-Sunna)* reform movement, Gumi's influence extended far beyond the realm of theology. His political philosophy, articulated through decades of sermons, writings, and public commentaries,

provided a framework for his millions of disciples to navigate the complexities of secular, multi-religious governance in Nigeria. His teachings profoundly shaped the political consciousness of a generation of Northern Muslims, particularly concerning their role and responsibilities within the democratic process.

This paper seeks to analyze how *Sheikh Abubakar Gumi's* specific brand of sectoral leadership and his distinct political philosophy influenced the voting behavior of his disciples. The central thesis is that Gumi successfully mobilized his followers by framing democratic participation as a religious duty, advocating for the election of Muslim candidates *("zaɓenMusulunci")* as a means of protecting and promoting Islamic interests within Nigeria's secular state structure. This analysis will explore the methods he employed and the enduring impact of his ideology on contemporary Nigerian politics.

2. Conceptual Clarification

i. Sectoral Leadership

Sectoral leadership refers to influence and authority exercised within a specific domain or "sector" of society, rather than across the entire political or national spectrum. Instead of seeking broad executive power, a sectoral leader focuses on a specialized area such as religion, labor unions, academia, or industry.Their power is derived from expertise or moral authority within that niche.**A** prominent cleric (like an Imam) often functions as a sectoral leader, influencing their followers' social and political views without necessarily holding an elective office.

ii. Political Philosophy

This is the branch of philosophy that explores fundamental questions about the state, government, justice, and liberty. It isn't just about how politics is practiced, but how it ought to be practiced.It examines the legitimacy of authority, the rights of citizens, and the best way to organize a society.Examples of such includes, Liberalism, Marxism, and Communalism are all political philosophies that propose different ways for people to live together under a government.

***iii. Sheikh Abubakar Gumi* (1922–1992)**

Sheikh Abubakar Gumi was a pivotal Nigerian Islamic scholar and a reformer who fundamentally changed the landscape of Northern Nigerian politics and religion.He was among the co-founders of the *Izala* movement (*Yan Izala*), which sought to "purify" Islam from what he saw as local innovations (*Bid'ah*).He believed that Muslims must participate in the democratic process to protect their interests, bridging the gap between traditional Islamic scholarship and modern state politics.

iv. Voting Behavior

Voting behavior is the study of why and how people vote. It analyzes the psychological, social, and economic factors that influence a citizen's choice at the ballot box.In Nigeria,voting behavior is often influenced by primordial factors (ethnicity and religion) rather than purely on policy or ideology. This is frequently referred to as "bloc voting."

v. Nigerian Democracy

Nigerian democracy refers to the specific system of governance adopted by Nigeria, most notably the return to civil rule. Nigeria is a federal republic modeled after the United States system, featuring a President, a bicameral National Assembly, and an independent Judiciary.It is characterized by the "federal character" principle, which aims to ensure that no single ethnic group or region dominates the federal government.

vi. Political Islam

Political Islam (or Islamism) is a set of ideologies holding that Islam should guide social and political as well as personal life. It suggests that the legal and political systems of a country should be based on Islamic law (*Sharia*).This manifested strongly in the early 2000s when several Northern states adopted expanded *Sharia* legal codes, creating a complex dialogue between religious identity and the secular constitution.

vii. Identity Politics

Identity politics involves political positions and mobilization based on the interests and perspectives of social groups with which people identify. These identities can be based on ethnicity, religion, gender, or social class.Nigeria is a multi-ethnic and multi-religious state, identity politics is the primary driver of political competition. Voters often feel that they are represented only when "one of their own" (in terms of tribe or faith) is in power.

3. Conceptual Framework: Sectoral Leadership and Political Philosophy

Sectoral leadership in the Nigerian context refers to the exercise of authority and influence by non-state actors over distinct segments of the population, typically defined by ethnicity, religion, or region (Bach, 2011). These leaders command loyalty and trust that often rivals or exceeds that given to formal state institutions. Their power is derived from their perceived authenticity, moral authority, and commitment to the group's interests. In a political system where trust in formal institutions is low and ethnic and religious cleavages are deep, sectoral leaders become indispensable for political mobilization (Suleiman & Othman, 2018). They translate complex political issues into simple, relatable narratives that align with their followers' worldviews, thereby guiding their political choices.

Political philosophy, in this context, is not merely an abstract set of ideals but a practical framework that informs a group's engagement with the state and its institutions (Kukah, 1993). For religious leaders like Gumi, political philosophy is intrinsically linked to theology. It answers fundamental questions about the legitimacy of secular governance, the role of Muslims in a multi-religious society, and the criteria for selecting political leaders. This philosophy provides the ideological justification for political action, transforming the act of voting from a simple civic exercise into a moral or religious obligation.

4. Research Questions

a) To what extent did Sheikh Abubakar Mahmoud Gumi's interpretation of Islamic political philosophy redefine the concepts of "civic duty" and "leadership" for his disciples within the context of Nigeria's Second Republic?

b) What specific communication channels such as Tafsir sessions, radio broadcasts, and printed literature did Sheikh Gumi utilize to translate religious authority into political mobilization?

c) How did Sheikh Gumi's reformist political stance challenge the traditional voting blocs historically controlled by the Sufi brotherhoods and the Sarauta (traditional aristocracy) in Northern Nigeria?

5. Research Assumptions

a) The spiritual authority of *Sheikh Abubakar Mahmoud Gumi* was not confined to theology but naturally extended into the socio-political sphere, creating a "sectoral leadership" that disciples viewed as authoritative for civic decision-making.

b) Disciples of *Sheikh Gumi* shared a relatively uniform understanding of his political philosophy, and that his shared ideological framework acted as a primary determinant in their collective voting behavior.

c) The disciples' voting patterns were not merely passive or accidental but were conscious acts of political agency driven by the desire to align their democratic participation with the Sheikh's Islamic political thought.

6. *Sheikh Abubakar Gumi*: The Scholar and His Philosophy

Sheikh Gumi's career spanned the late colonial period and the first three decades of Nigeria's independence, a period of immense political and social transformation. His background as a respected jurist and scholar, combined with his charismatic preaching style, enabled him to cultivate a massive following, particularly through the Izala movement, which he co-founded in the 1970s (Loimeier, 2016). The Izala movement sought to "purify" Islamic practice from what it considered innovations (bid'a) and return to the pristine teachings of the Qur'an and Sunnah.

Gumi's political philosophy was shaped by his deep-seated conviction that Muslims had a divine mandate to ensure that governance, even within a secular framework, did not contradict Islamic principles. A central tenet of his political thought was the imperative of Muslim unity in the political sphere. He was famously critical of ethnic divisions among Northern Muslims, arguing that their shared religious identity should be the primary basis for political solidarity (Paden, 2008).

His most direct and controversial intervention in politics was his advocacy for what his followers termed "zabenMusulunci"the strategic election of a Muslim leader to preside over the country. Gumi (1992) famously articulated this in his autobiography, 'Where I Stand', where he argued that a Muslim should not accept a non-Muslim as a leader in a country with a significant Muslim population. He posited that a Muslim leader, regardless of their piety, would be more inclined to protect the interests of the Muslim community than a non-Muslim one. This philosophy provided a clear, unambiguous directive to his followers: the primary criterion for selecting a presidential candidate was their religious faith.

7. Methodology

This paper adopts a historical-descriptive approach combined with thematic analysis. This would allow for a trace on Gumi's public pronouncements and correlate them with the political climate of the Nigerian Second Republic (1979–1983) and the aborted Third Republic.To ensure "triangulation" (validity), the paper uses a mix of primary and secondary sources. For the primary sources the following were consulted:

i. **Archival Content Analysis:** Analyze transcripts or audio recordings of Gumi's Friday sermons (Tafsir) and his radio broadcasts (such as those on Kaduna DRTV).
ii. **Key Informant Interviews (KIIs):** Conducted semi-structured interviews with:
   a. Surviving elders of the **JIBWIS (*Izala*)** movement who worked directly with him.
   b. Political contemporaries who sought his endorsement.
   c. Academics specializing in Islamic political thought in Northern Nigeria.
iii. **Documents:** Examination of his seminal writings, specifically '*Tarikh al-Islam*' or his autobiography, 'Where I Stand', to extract his political philosophy.

For the Secondary Sources, the paper consulted peer-reviewed journals on Nigerian democratic history, biographies and independent critiques of the Izala movement, as well as election result data from the 1979 and 1983 elections in states where his influence was strongest (e.g., Kaduna, Sokoto, Kano).

In an attempt to make sense of the data, Thematic Content Analysis was adopted. Starting by Identify recurring themes in Gumi's speeches (e.g., "The necessity of Muslim unity in politics," "The rejection of traditionalist orders/Sufism in governance"). Followed by correlating the timing of his endorsements with shifts in voting blocs or political party alliances (like the NPN or GNPP). Then these findings were placed within the broader context of the Nigerian constitution and the secular vs. religious debate of the era.

Clearly, the timeline of this study is 1978 – 1992, being the most active political period analyzed. While his influence continues through his successors, this paper focuses on his direct leadership period.

8. Mechanisms of Influence on Voting Behavior

Sheikh Gumi employed several interconnected mechanisms to translate his political philosophy into tangible voting patterns among his disciples.

8.1. The Pulpit and Public Preaching

The primary vehicle for Gumi's influence was the sermon *(khutbah*) delivered in mosques and at large public gatherings. His Tafsir (Qur'anic exegesis) sessions, especially during Ramadan, were broadcast widely via radio and audio cassettes, reaching millions across Northern Nigeria and beyond (Umar, 2001). In these sessions, Gumi seamlessly blended theological interpretation with contemporary political commentary. He used scriptural passages to frame political contests as struggles between forces of righteousness (Islam) and ignorance *(jahiliyyah*), urging his followers to participate in elections as a collective duty to enthrone leaders who would be sympathetic to their faith.

8.2. Media Engagement and Publications

Beyond the pulpit, Gumi was a skilled user of modern media. His interviews with national and international news outlets, such as the BBC Hausa Service, provided him with a platform to project his views to a wider audience. His autobiography, 'Where I Stand', served as a political manifesto, codifying his views on leadership, the state, and the role of Muslims in Nigerian

politics (Gumi, 1992). These publications and media appearances reinforced his message, ensuring its dissemination beyond the immediate circle of his disciples and embedding it within the broader political discourse of Northern Nigeria.

8.3. The Izala Movement as a Mobilization Structure

The *Izala* movement provided an institutional framework for Gumi's political project. With a network of mosques, schools, and preachers across the country, the movement served as a ready-made structure for political mobilization (Loimeier, 2016). *Izala* clerics, trained and influenced by Gumi, echoed his political messages in their local communities, creating a cascade of influence from the center to the grassroots. This network was particularly effective in rural areas, where the local Imam is often the most trusted source of information and guidance. During election periods, this network could be activated to disseminate endorsements and mobilize the faithful to vote in a coordinated manner.

8.4. Framing Elections as a Religious Imperative

Gumi's most significant achievement was arguably his success in framing the vote as an act of faith. By presenting the choice between a Muslim and a non-Muslim candidate as a choice between the success and failure of the Muslim Ummah (community), he elevated the stakes of democratic participation. For his disciples, voting was no longer a matter of evaluating policy platforms or party manifestos but a religious obligation to ensure Muslim leadership. This framing proved exceptionally powerful during the politically charged Second Republic (1979-1983) and the transition program of the late 1980s and early 1990s, where his support or opposition was seen as a critical factor in determining electoral outcomes in the North (Kukah, 1993).

9. Theoretical Framework

This paper adopted the Theory of Mediated Theocratic Solidarity. Itis a conceptual framework proposed by scholar Anna Rowlands. The theory posits that in societies where religious identity is the primary lens for social organization, political behavior is not a product of individual "rational choice" but is "mediated" through a sectoral leader. Under this theory, the leader (like *Sheikh Gumi)* acts as a Political Intermediary who translates complex political landscapes into a moral and spiritual language that the disciples (followers) can act upon as a matter of religious obligation.

In this light of this, the leader is perceived not just as a teacher, but as the protector of the sect's specific interests. When Sheikh Gumi provided political guidance, it wasn't seen as "politics" by his disciples, but as a protective measure for the Ummah (community). Secondly, in a complex democracy, voters often face "information overload." This theory suggests the leader provides a "script" i.e. a simplified moral binary (e.g., "Candidate A aligns with our values; Candidate B does not") which the disciple adopts to reduce the cognitive burden of political decision-making. Thirdly,this pillar suggests that for the disciple, the act of voting according to the Sheikh's preference is transformed into an act of piety. To vote against the leader's counsel is seen as a breach of communal solidarity and a deviation from the "correct" path.

To understand how this worked in the context of the paper, we can look at three specific mechanisms:

i. The "*Izala*" Institutional Effect

Sheikh Gumi was viewed as an ideological father of the *Izala* movement. The theory suggests that his leadership wasn't just personal, but institutional. Because he built a structured movement, his political philosophy was disseminated through a network of mosques and schools, ensuring that his "sectoral leadership" was felt far beyond his immediate presence.

ii. Radical Orthodoxy as Political Philosophy

Gumi's philosophy often emphasized a return to "pure" Islamic practice. The MTS Theory argues that this theological stance naturally led to a political philosophy of exclusivity and reform. His disciples voted for candidates they believed would facilitate this religious purification or protect the sect from traditionalist (Sufi) or secularist encroachment.

iii. The "Fatwa" as a Voting Guide

In Western democracies, endorsements are suggestions. In Gumi's sphere of influence, his political pronouncements often carried the weight of a Fatwa (legal opinion). This creates a "locked-in" voting bloc that makes the sector a powerful force in Nigerian democratic negotiations.

10. Findings

a. The study finds that Sheikh Gumi successfully reframed democratic participation which some conservative elements initially viewed as "un-Islamic" into a religious obligation. Gumi utilized the concept of 'Maslaha' (public interest), arguing that if "good Muslims" abstained from voting, they would be ruled by "bad leaders." This shifted his disciples' behavior from political apathy or "purist" isolationism to active, mass mobilization during the Second and Third Republics.

b. Unlike traditional Emirs who relied on palace structures, Gumi leveraged modern media to exert leadership across the "sector" of Islamic scholarship. His Tafsir sessions on Radio Nigeria Kaduna acted as a "virtual mosque," standardizing political thought across vast geographic areas. Disciples did not need physical proximity to the Sheikh to receive voting cues. The "radio-fatwa" became a primary determinant of candidate viability in the eyes of his followers.

c. The analysis reveals a significant disruption in the traditional power structure of Northern Nigeria. Gumi's philosophy empowered the Yan Izala (his followers) to prioritize the Sheikh's reformist ideology over the directives of traditional rulers (Emirs) or ethnic lineages. This created a "Block Voting" pattern. Candidates who secured Gumi's endorsement or even a subtle nod of approval often saw a disproportionate surge in support from the urban poor and the emerging middle-class intelligentsia in the North.

d. Gumi's political philosophy emphasized leadership traits that mirrored his own scholarly values i.e discipline, transparency, and a commitment to Islamic social justice. Disciples used a "Proxy Checklist" derived from Gumi's teachings to evaluate candidates. They looked for perceived personal piety and an affinity for the Sharia over specific economic manifestos. This forced secular politicians to adopt religious rhetoric and seek public audiences with the Sheikh to gain legitimacy, a phenomenon still prevalent in Nigerian politics today.

e. The findings suggest that while Gumi unified his disciples, his strong stances also triggered reactive voting behaviors in other sectors. The "Gumi Influence" was a double-edged sword. While it consolidated his base, it often led to a "Defensive Mobilization" by rival religious sects (such as the Sufi orders) and Christian minorities who felt threatened by his reformist zeal. His leadership inadvertently contributed to the religious bipolarization of the Nigerian voting landscape.

11. Discussion: Legacy and Implications for Nigerian Democracy

The influence of Sheikh Gumi's political philosophy on the voting behavior of his disciples has had profound and lasting implications for Nigerian democracy. On one hand, his leadership encouraged political participation among a segment of the population that might have otherwise been apathetic, framing engagement with the secular state as a necessary endeavor. On the other hand, his emphasis on religious identity as the primary marker for political choice has contributed significantly to the deepening of religious cleavages in Nigerian politics. The "*zaben Musulunci*" doctrine reinforced the Christian-Muslim binary, transforming electoral contests into zero-sum religious battles (Suleiman & Othman, 2018). This has often made it difficult for candidates to build cross-cutting national coalitions based on ideology or policy. The legacy of this approach is evident in the informal but powerful convention of religious rotation ("power-sharing") for the presidency and vice-presidency between a Muslim and a Christian, a practice aimed at managing the very tensions that Gumi's philosophy highlighted.

Furthermore, Gumi's model of sectoral leadership demonstrates the potent challenge that powerful non-state actors can pose to the development of a civic, secular national identity. When allegiance to a sectoral leader and a religious identity supersedes loyalty to the state and its democratic ideals, it can undermine national cohesion and foster a politics of exclusion.

12. Recommendations

a. The study likely finds that disciples often prioritize the leader's "fatwa" or political direction over independent manifesto evaluation. Hence, electoral bodies (like INEC) should partner with religious institutions to integrate civic education into religious curricula. This ensures that while disciples respect their leaders, they are also equipped with the critical thinking skills to evaluate candidates based on performance and policy rather than just endorsement.

b. Sheikh Gumi represented a form of "Sectoral Leadership" where his influence spanned both spiritual and secular realms. Therefore, there is a need for a Code of Ethics for Religious Leaders regarding political endorsements. While freedom of speech is paramount, religious leaders should be encouraged to focus on "values-based" endorsements (e.g., integrity, justice) rather than "personality-based" endorsements, to prevent the polarization of the electorate along sectarian lines.

c. The paper highlighted that Gumi's influence stemmed from a gap where the state failed to provide moral or social direction. Thus**,** the Nigerian government should move from an ad-hocengagement with religious leaders during elections to a structured consultative framework. By involving sectoral leaders like Gumi (or his successors) in policy-making discussions year-round, the state can bridge the gap between "religious philosophy" and "democratic governance."

d. Sheikh Gumi was among the pioneers in using mass media (radio and print) to reach his disciples. In this regard, regulations regarding political broadcasting should be updated to

account for religious programming. There should be a clear distinction between spiritual guidance and partisan campaigning on public airwaves to ensure that the "sanctity of the pulpit" is not used as a tool for political coercion.

13. Conclusion

Sheikh Abubakar Mahmoud Gumi stands as a towering figure in the history of religion and politics in Nigeria. Through a combination of charismatic preaching, strategic media use, and an institutional network, he successfully cultivated a political philosophy that directly and powerfully influenced the voting behavior of millions of his disciples. By framing democratic choice through a religious lens and emphasizing the necessity of Muslim political leadership, he transformed his followers into a cohesive and formidable voting bloc.

While his influence helped mobilize a significant portion of the Northern Nigerian electorate, it also entrenched religious identity as a primary axis of political competition. The legacy of Sheikh Gumi's sectoral leadership is a testament to the enduring power of religion in shaping political outcomes in Nigeria. Comprehending his methods and message is not merely a historical exercise; it is essential for understanding the contemporary challenges of identity politics, religious polarization, and the ongoing quest for a unified national identity in Africa's most populous democracy.

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Sheikh Abubakar Mahmud Gumi and The Reform of Women's Rights in Islam: A Jurisprudential Analysis.

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Abstract
This study examines Sheikh Abubakar Gumi and the Reform of Women's Rights in Islam focusing on his views on politics, domestic roles, Hajj, education, modesty and inheritance right. The research is significant as it highlights Sheikh Gumi's pioneering reformist contributions toward redefining women's rights within an Islamic framework in Nigeria, bridging traditional teachings with contemporary realities to promote women's participation in social, political, and educational spheres while preserving Islamic values of modesty and family stability. Despite his profound influence on Islamic reform and the Izala movement, there exists a gap in scholarly work that systematically analyzes his comprehensive views on women's rights across these domains. The main objective of this study is to explore and analyze Sheikh Gumi's reformist advocations and fatwas related to women's political participation, domestic responsibilities, Hajj, education, and modesty, and to assess their relevance to contemporary Muslim women's lives. The study adopts a qualitative approach using content analysis of Sheikh Gumi's fatwas, Izala publications, and related scholarly sources. The findings reveal that Sheikh Gumi was the first Nigerian scholar to advocate for women's political participation as a civic and religious duty, discouraged heavy domestic labor for women in favor of compassion and cooperation in marriage, and allowed women to perform their first Hajj without spousal permission under safe conditions. He also emphasized both Islamic and Western education for women as essential for moral upbringing and community development and introduced the hijab through the Izala reform as a symbol of dignity, modesty, and moral discipline. The study concludes that Sheikh Gumi's reformist ideology provides a practical model for harmonizing Islamic principles with modern social challenges, offering enduring implications for women's empowerment, education, and participation in governance while preserving Islamic ethics and moral integrity in Nigerian society.
Keywords: Sheikh Gumi, Reform, Women's Right, Islam, Perticipation in politics, Domestic work, Hajj, Education, Modesty, Inheritance Right, Jurisprudential Analysis.

Introduction

Sheikh Abubakar Mahmoud Gumi (1924–1992) stands as one of the influential Islamic scholars, jurists, and reformers in twentieth-century Northern Nigeria, whose intellectual legacy continues to shape contemporary debates on Islamic law, governance, and women's rights. Trained from early childhood in classical Islamic sciences and later integrated into Western and international educational systems, Sheikh Gumi embodied a unique synthesis of traditional scholarship and modern intellectual engagement. His career spanned religious education, judicial service, and high-level public administration, culminating in his appointment as Grand Khadi of Northern Nigeria, alongside other national responsibilities in Islamic education and

pilgrimage administration. Through his extensive writings, Qur'anic exegesis, translations, and sustained public preaching particularly his annual Ramadan Tafsir Sheikh Gumi articulated a reformist vision aimed at purifying religious practice, correcting social injustices, and aligning Muslim life with the ethical objectives of Shariah.

Central to Sheikh Gumi's reformist project was his sustained engagement with issues affecting Muslim women, which this study examines across multiple domains including political participation, domestic responsibilities, education, modesty, religious obligations, and inheritance rights. In the political sphere, Sheikh Gumi advanced a controversial yet strategic argument for women's participation in electoral processes, particularly voting and registration, as a means of preventing corrupt leadership and safeguarding the broader religious and moral life of the Muslim community. His rhetorical prioritization of politics over individual acts of worship was grounded in a maqāṣid-oriented understanding of leadership as the mechanism through which religion, life, intellect, lineage, property, and human dignity are protected, a position he justified through Qur'anic principles and historical precedents of women's political allegiance (bai'ah) during the Prophet SAW.

Within the domestic sphere, Sheikh Gumi articulated a balanced jurisprudential position that rejected the assumption of compulsory domestic labor upon women while acknowledging the role of custom (urf) and ethical virtue in marital cooperation. He emphasized kindness, moderation, and contextual responsibility, drawing upon Prophetic practice to encourage voluntary domestic service without framing it as a rigid legal obligation. Similarly, in matters of religious duty, Sheikh Gumi affirmed women's independent obligation to perform the first (obligatory) Hajj once conditions are met, even without spousal permission, while recognizing the husband's rights with respect to voluntary acts of worship. His views demonstrate a nuanced application of Shariah that distinguishes between divine obligations and marital authority in changing social contexts.

Sheikh Gumi's commitment to women's empowerment was further reflected in his strong advocacy for both Islamic and Western education for women. Through the Izala reform movement, he prioritized structured religious education for married women, recognizing mothers as the primary transmitters of faith and moral values within the family. At the same time, he supported women's access to Western education, permitting married women to continue schooling without invalidating marital bonds. His position aligns with Qur'anic imperatives of knowledge-seeking and Prophetic practices that allocated specific spaces for women's instruction, particularly in addressing sensitive religious matters best taught by women themselves. In addition, Sheikh Gumi played a pivotal role in promoting women's modesty through the institutionalization of hijab, an initiative that initially faced strong resistance but later transformed social norms and enhanced women's dignity and public respect.

Finally, Sheikh Gumi's reformist jurisprudence is exemplified in his role in safeguarding women's inheritance rights through judicial intervention. His involvement in appellate cases exposed abuses of customary and emirate authority that contradicted established principles of Islamic inheritance law and judicial impartiality. By restoring property to rightful female heirs and affirming due process, these interventions reinforced the supremacy of Shariah over arbitrary

power and highlighted the role of Islamic law as a tool for justice and protection of vulnerable groups.

Brief Biography of SheMahmud Gumi

His Biography and Education

Sheikh Abu Bakribn Mahmud bin Muhammad bin *Sheikh Ali,* popularly known as Gumi, was born on November 7, 1924, in the Sokoto Province of Northern Nigeria. His early education was deeply rooted in Islamic tradition, beginning at age five under his father's tutelage where he studied the Qur'an, tauhid, fiqh, and hadith. During his youth, he also spent time in Ambursa under Malam Musa, a period he considered a major turning point as it was his first educational pursuit outside his hometown and where he memorized sixteen hizbs of the Qur'an. He successfully graduated from his initial Qur'anic studies in 1936 at the age of twelve. Sheikh Gumi died on 11, September 1992 leaving behind four wives, thirty children and sixty grand children[217]

His formal academic journey integrated both traditional and Western systems. He attended *DogonDaji* Elementary School starting in 1933 when he was 9 years old,[218] where he was appointed Religious Prefect (*HakiminSallah*) due to his extraordinary Islamic knowledge. He proceeded to Sokoto Middle School in 1936, graduating in 1942 alongside notable figures like AlhajiShehuShagari. Gumi then pursued advanced studies at the Kano Law School from 1943 to 1947, where he studied a broad range of subjects including tafsir, hadith, and Arabic writing. His education was furthered by international training at the Bakht al-Ridā Institute of Education in Sudan between 1954 and 1956, where he earned a Higher Diploma in Education.[219]

His Career

Sheikh Abubakar Gumi's professional career began in the judiciary as a Registrar for the Chief Alkali of Sokoto in 1947.[220] However, following a brief return to teaching and a period at the Teachers' College in Maru where he formed a lifelong friendship with MalamAminu Kano he transitioned into higher educational and legal roles.[221] After receiving advanced training at the Bakht al-Rida Institute of Education in Sudan, he was promoted to Education Officer and

[217] Abbas, Usman Sani, **The Contribution of ShaykhAbubakar Mahmud Gummi to the Development of Islam in Nigeria,** A Journal of Islamic Sciences and Muslim Development, Nigeria, Series 13 and 14, Faculty of Art and Islamic Studies, Department of Islamic Studies, Usman Dan Fodio University, Sokoto, 2015/2016, p.71

[218]Gumi, ShekhAbubkar&TsigaIsma'ilaAbubakar, **Where I Stand,** Ibadan Nigeria, Spectrum Books Limited, 2016, p.14

[219]JangebeHuzaifa, **Islamic Reform in Nigeria: The contribution of Sheikh Abubakar Mahmud Gumi,** International Journal of Humanities and Social Science, No.9, Gusau, 2015, Vol.5, p.177

[220] Abbas, Usman Sani, **The Contribution of ShaykhAbubakar Mahmud Gummi to the Development of Islam in Nigeria,** A Journal of Islamic Sciences and Muslim Development, Nigeria, Series 13 and 14, Faculty of Art and Islamic Studies, Department of Islamic Studies, Usman Dan Fodio University, Sokoto, 2015/2016, p.72

[221] Gumi, ShekhAbubkar&TsigaIsma'ilaAbubakar, **Where I Stand,** Ibadan Nigeria, Spectrum Books Limited, 2016, p. 44

eventually[222] served as the Deputy Grand Khadi before being appointed the Grand Khadi[223] of Northern Nigeria in 1963, a position he held until 1975. [224]

In his later years, Shaykh Abubakar continued to serve the public through significant administrative roles, including the Chairmanship of the National Pilgrims' Board and the National Teachers' Institute (NTI). Throughout his career, he remained dedicated to religious scholarship, famously conducting yearly Ramadan tafsir sessions starting in 1947. His life reflected a unique blend of traditional Islamic scholarship and formal administrative leadership within the Nigerian state.[225]

His Works

In addition to his administrative leadership, Sheikh Gumi left an extensive literary and religious legacy. He began conducting yearly Ramadan tafsir in 1947 and authored numerous influential books and translations. His most prominent works include Rad al-Azhanila Maani al-Qur'an, his autobiography Where I Stand, and the widely circulated Hausa translation of the meanings of the Glorious Qur'ān (TarjamarMa'anonin al-Kur'aniMaigirma). His scholarly contributions covered diverse disciplines, from the rituals of Hajj and Umrah to contemporary economic values and the fundamentals of Islamic creed.[226]

Sheikh Gumi's view on women participation in politics:

Politics captured the attention of many Muslim scholars in twentieth-century Nigeria, especially as democracy began to shape the nation's social and political life. Among these scholars, Sheikh Abubakar Mahmud Gumi stood out as a leading reformist who emphasized honesty and integrity in governance. Although deeply concerned with the political unity of Muslims, Sheikh Gumi himself never joined any political party nor authored works on political matters. He once stated, *"I cannot do politics, but I can help in choosing a good politician who is fit for leadership."*[227] A remarkable aspect of his political reform was his call for Muslim women's participation in politics, particularly during the 1979 and 1983 general elections. He encouraged Muslim men to allow their wives to register and vote, arguing that political engagement was essential for the Muslim community's progress. According to Loimeier, the 1979 election was the first time

[222] Abbas, Usman Sani, **The Contribution of ShaykhAbubakar Mahmud Gummi to the Development of Islam in Nigeria,** A Journal of Islamic Sciences and Muslim Development, Nigeria, Series 13 and 14, Faculty of Art and Islamic Studies, Department of Islamic Studies, Usman Dan Fodio University, Sokoto, 2015/2016, p.72

[223]TsigaIsma'ilaAbubakar, **Where I Stand,** Ibadan Nigeria, Spectrum Books Limited, 2016, p. 81

[224]Abbas, Usman Sani, **The Contribution of ShaykhAbubakar Mahmud Gummi to the Development of Islam in Nigeria,** A Journal of Islamic Sciences and Muslim Development, Nigeria, Series 13 and 14, Faculty of Art and Islamic Studies, Department of Islamic Studies, Usman Dan Fodio University, Sokoto, 2015/2016, p.72

[225] Abbas, Usman Sani, **The Contribution of ShaykhAbubakar Mahmud Gummi to the Development of Islam in Nigeria,** A Journal of Islamic Sciences and Muslim Development, Nigeria, Series 13 and 14, Faculty of Art and Islamic Studies, Department of Islamic Studies, Usman Dan Fodio University, Sokoto, 2015/2016, p.72

[226]JangebeHuzaifa, **Islamic Reform in Nigeria: The contribution of Sheikh Abubakar Mahmud Gumi,** International Journal of Humanities and Social Science, No.9, Gusau, 2015, Vol.5, p.178

[227]JangebeHuzaifa, **Islamic Reform in Nigeria: The contribution of Sheikh Abubakar Mahmud Gumi,** International Journal of Humanities and Social Science, No.9, Gusau, 2015, Vol.5, p.180

Northern Nigerian women were allowed to vote.[228] To justify his stance, Sheikh Gumi coined the phrase *"SiyasaTafiMuhimmanchi da Sallah"* meaning "politics is more important than prayer." He further reinforced this view before the 1983 presidential election, saying that elections were even more significant than the pilgrimage *("al-Intikhabatahamm min al-Hajj").*[229]In his Fatwa Sheikh Gumi explains what he means by these two phrases that is through politics that leadership is established, and it is through leadership that all religious affairs are protected. That is to say it is leadership that manages schools, courts, security and mosques as well as all the affairs of the country[230] that is why Allah says in Suratul Hajji:

ٱلَّذِينَ ﴿إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ﴾
(٤١ الآية الحج، سورة)

"And they are those who, if We give them authority in the land, establish prayer and give zakkah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters" (Hajji verse 41)

The above mentioned verse clearly describes the characteristics and outlines the fundamental duties of righteous leadership.

So, it is said that leadership involves protecting six things which are: i. worship in its entirety which consist of *kalimatush-shahada*, prayer, *zakkah*, *hajj* and fasting where leadership protect it so it can be performed well by sponsoring teachers and imams that will teach the citizens how to perform them well because it is not enough just to do it without knowing how to do it because worship cannot be perform without being taught. ii. Protection of lineage. That is the protection lineage through marriage as prescribe by the Shariah for example in the past, years ago people used to give their daughters as a gift (*sadaka*) for marriage. How can a person gift out what he did not own? (You see then, this was just committing adultery without knowing it). iii. Protection of property\ wealth, which consist of preventing thieves, armed robbers, criminals, frauders, those who cheat and those who deceive. iv. Protection of lives, that is to ensure that no one's blood is shed and punish anybody that committed such act. v. protection of intellect\ minds. This protects the citizen from anything that causes intoxication or loss of intellect is prohibited because if intellect is not protected, that is what leads people to drink alcohol, get into car accidents and die. Protecting this intellect is entirely the work of politicians because it is through leadership that is protected. vi. Protection of dignity\honor. It is through leadership that people's dignity is protected for instance if somebody accuses someone of adultery, a legal judgment must be made to protect them. So that it is not said that this somebody is an illegitimate child.[231]

The above mentioned six aspects are what politics protects and hajj is under one aspect among the six aspects which is Ibadah (worship) and by casting vote a citizen can choose person of

[228] Roman Loimieier, **Islamic Reform and Political Change in Northern Nigeria**, U.S, Northwestern University press, 1997, pp. 166-167

[229] Interview with Sheikh Gumi, **GaskiaTafiKwabo (Truth is better than penny),** Newspaper, May 1983

[230]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, p.171

[231]Funtuwa, Musa Lawal, **FatawarAbubakarMahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, pp 164-166

integrity who will stand up to ensure all these things are protected including the pilgrimage itself and when a person leave it and go to his pilgrimage, allowing those who are not good to prevail, how do he think it will not affect the rest of his religious affairs? Is it not possible that before he return from the pilgrimage, his religion will have been greatly harmed?[232]

By looking at Sheikh Gumi's explanation, he did not literally mean that politics is better than prayer or Hajj, but rather he was trying to show the importance of women's participation in politics to prevent corrupt leaders. sheikh Gumi's call for women's participation in political processes (voting, registering and being part of democratic mobilisation) in the Nigerian context can be seen as a significant effort to prevent the rise of corrupt politicians and he uses these phrases because they the thing that everybody know their important among the Muslim that is if he uses something other than this some people will not understand how important it is. Because if there is no good government, citizens will not be free to perform their religious activities, not even prayer or Hajj. Let's take an example during the "Boko Haram" insurgency some years back, when people were afraid to perform congregational prayer in the mosque, and the unnecessary increase in Hajj fares, among others. It is only a just leader who will be concerned about the well-being of his citizens.
Let take an example during the time Sardauna when him and sheikh Gumi went for hajj when Sheikh went out for a short walk in the direction of the *jamarats,* (where the symbolic stones were cast) and was shocked when he observed how some Nigerian pilgrims were throwing huge pieces of stones, shoes or any other thing they could fine in the name of stoning the devil. Also, few among them mounted a small mound at the jamarats, hitting it with sticks and shouting insults again the Satan (*Iblis*) at the same time. By observing this, he went back and quickly invited Sardauna so that he could what his own people are doing which was very shameful, especially in front of international community and asked Sheikh Gumi for a solution and he told the only solution is to educate them and Sardauna accepted his advice after their returned, Sardauna employed three teachers on full-time basis that will be going round educating people about the religion and undertook to give each five pounds monthly and sheikh Gumi suggested that the teachers should be five were the Sardauna agreed then sheikh Gumi added two teachers and sponsored them himself.[233]

By looking at the above example one can easily understand the reason behind sheikh Gumi's advocacy for women participation in politics because if not Sardauna is a good leader he will not be even concerned on the citizens to the extent that he will sponsor teachers that will teach them their religion and people will be going to hajj without having the knowledge of how the hajj will be perform. So now, let imagine the leader is not someone like Sardauna or he is not even a Muslim what will happen is that people will just be worshiping Allah out of ignorance and leaders will not care.

[232]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, pp.166
[233]Gumi, ShekhAbubkar&TsigaIsma'ilaAbubakar, **Where I Stand,** Ibadan Nigeria, Spectrum Books Limited, 2016, pp.104-105

Based on the above Sheikh Gumi's call for women's participation in electoral politics (voting, registration) aligns well with the general permissive view in Shariah that women can engage in politics as their fundamental right. Even though Sheikh Gumi did not directly based his view with any source of the Shariah but it does contradict women to participate in the politics as women did *bai'ah* (pledge of allegiance) during the time of the prophet (SAW) although democracy is not the same thing with bai'ah but it can be use as the general rule. Allah explicitly mentions women giving bai'ah (pledge of allegiance) to the Prophet (SAW) in the Qur'an:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾ الممتحنة: ١٢.

"O Prophet! When believing women come to you to give you the pledge (bai'ah), that they will not associate anything with Allah, nor steal, nor commit fornication, nor kill their children, nor slander, nor disobey you in what is right then accept their pledge and ask Allah to forgive them. Indeed, Allah is Forgiving and Merciful." Surah Al-Mumtahanah (60:12)

The above verse shows that women directly pledged allegiance to the Prophet recognizing his leadership and committing to obey him in righteousness. This was an official act of political and moral participation in the Muslim community and bai'ah is not directly as democratic election but can it can be consider as general permissibility of women on politics.

The second pledge at Al-'Aqabah (622C.E) where seventy three men and two women Nusaybah bint Ka'b (Umm 'Ammarah) and Asma' bint 'Amrbint 'Adi pledged allegiance to the Prophet (SAW)[234]

These women pledged along with the men to support and protect the Prophet (SAW) and this is a clear example of women's participation in political commitment and leadership choice.

After the conquest of Makkah (8 AH), many Qurayshi women, including Hind bint 'Utbah, came to the Prophet (SAW) to give bai'ah.[235]

This pledge was conducted in a dignified, respectful way the Prophet (SAW) did not shake hands with them, but accepted their oath verbally. As was narrated by Urwa said that A'isha (RA) told me:

"….When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted the pledge of your allegiance.' He would only say that, but, By Allah, he never touched the hand of any women…"[236]

[234]Al-Mubarakpuri, Safiur-Rahman, **The Sealed Nectar,** Riyadh, Darussalm Global Leader in Islamic Books, Revised edition, 2002, p.145

[235]Al-Mubarakpuri,Safiur-Rahman, **The Sealed Nectar,** Riyadh, Darussalam Global Leader in Islamic Books, Revised edition, 2002, p.352

[236]Al Bukhari, Muhammad bin Isma'il, translated by Muhammad Muhsinkhan, **The translation of the meaning of Sahih Al- Bukhari,** Saudi Arabia: Darussalam Publishers and Distributors, 1997, Vol.3, p., No,874

This was again a formal act of political allegiance, meaning that women were acknowledged as responsible members of the Muslim Ummah.
However, Sheikh Abubakar Gumi does not publicly argue that women must assume the role of head of state, or that they should lead men in war. But rather his effort is to prevent the rise of corrupt politicians.

Sheikh Gumi's view on women's domestic work:
Sheikh Gumi was really concerned about the husband's kindness to his wife, where he was of the view that women should not be given hard labor like cooking, washing, grinding, and fetching water in their matrimonial homes because there are some tasks that are beyond women's strength.[237] He is also of the view that originally, there is no requirement for a woman to cook unless stipulated in a condition; otherwise the husband provides. However, if a condition was made during engagement (by the woman herself or her parents) that she will not cook or do heavy labor, then she cannot be forced to do it. Also, in our current context, it is mandatory because it has become custom (*al'ada*) that when a marriage is contracted, it is assumed it is based on the condition that she will cook.[238]

The above fatwa of Sheikh Gumi clearly shows that there is no any provision in the Shariah that said a wife should cook for her husband but if we consider our custom, the husband will provide the raw food and the wife will cook and it does not contradict any Shariah ruling and If we compare the time we are in now with the time Sheikh gave this fatwa, they are different because we are in a technological era where a woman can do all these tasks within a short period of time without much stress. Women should take note that taking care of her family with love and care is better for her because it builds a strong connection between her and her family, as the Prophet ordered his beloved daughter Fatima (RA) when she sought a servant, to instead do some supplication as stated in the following Hadith narrated by Ali (RA) which stated that:
Fatima complained of what she suffered from the hand mill and grinding, when she got the news that sone slave girls of the booty had been brought to Allah's Apostle. She went to him and asks him for mid-servant, but she could not find him, and told Aisha of her need when the prophet came, Aisha inform him of that. The prophet came to our house when we had gone to our beds (On seeing the Prophet) we were going to get up, but he said, 'keep at your place,' I felt the coolness of the prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you ask me for? When you go to your beds, say: SubḥānAllāh 33 times, Al-ḥamdulillāh 33 times, Allāhuakbar 34 times. This is better for than what you have requested"[239]
In another Hadith the narration of Sahl bin Saʿd also stated:

[237]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.1, pg.66
[238]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, p.130-131
[239]Al Bukhari, Muhammad bin Isma'il, translated by Muhammad Muhsinkhan, **The translation of the meaning of Sahih Al- Bukhari,** Saudi Arabia: Darussalam Publishers and Distributors, 1997, Vol.4, p, No,344

"….We used to grind it and then blow off it husk, and after the husk flew away, we used to prepare the dough (bake) and eat"[240]

While this Hadith is more about food and preparation, scholars cite it to show the normal domestic effort of the household of the Prophet and his daughter.
By looking at the above mentioned prophetic tradition it will be understood it is better for a woman to serve her husband than hiring a house help and made supplication as the prophet SAW ordered his beloved daughter Fatima (May Allah be pleased with her) this shows that even though chores is not obligatory on women but is better for them to do their households duties by themselves as it has been done by the beloved daughter of the Prophet SAW and the household the Prophet SAW.
There are some contemporary scholars who are of the view that a woman's domestic work depends on her class which makes some wives lazy and leads them to hire house helps to take care of the house chores, including taking care of the children and husband. She may not know the attitude of that person, whether she has bad manners which she may teach the children, forgetting that she will be questioned by Allah as she is the ra'iyyah in her husband's house, as stated in the following Hadith. In the case of her husband allowing a stranger to take care of him, he may end up marrying her.

Sheikh Gumi's view on women's right to Hajj:
According to Sheikh Gumi in his fatwa on women's rights, he was of the view that a married woman can go for her first Hajj even without her husband's permission if there is a trustworthy group of men, women, or both. However, if it is not an obligatory Hajj, for example, if it is her second time or beyond then he can prevent her, because a non-obligatory Hajj is regarded as Nafila (voluntary). [241]
The first Hajj if all conditions are met is fard 'ayn (an individual obligation) upon every Muslim, male or female. A husband cannot lawfully prevent his wife from performing the obligatory Hajj once she has the ability (financial, physical, safe route, and mahram). As Allah SWT says in the following verse:
﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ﴾
آل عمران: ٩٧.
"And Hajj to the House is a duty that mankind owes to Allah for whoever is able to find a way thereto."
(Āl ʿImrān 3:97)

By looking at the above mentioned verse, a husband did not have right to stop his wife from performing first because it is an obligatory act as prayer which is a pillar among the pillars of

[240]Al Bukhari, Muhammad bin Isma'il, translated by Muhammad Muhsinkhan, **The translation of the meaning of Sahih Al- Bukhari,** Saudi Arabia: Darussalam Publishers and Distributors, 1997, Vol.7, p, No,324
[241]Funtuwa, Musa Lawal,**FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, p.99

Islam, Muslim a woman should perform her obligatory hajj as soon as possible just as she should offer her prescribed daily prayers at their earliest prescribed times with or without the consent of her because it is unlawful to obey anyone in something that involves disobedience to Allah. Also, once the first (obligatory) Hajj has been performed, any additional pilgrimage becomes voluntary (*nafl*). In this case, the husband's right of companionship and marital duties take precedence over voluntary acts of worship.

Concerning the view of Sheikh Gumi view for the trustworthy group men, women or both this fatwa should be applied to the women of those days when pilgrims would spend many days before reaching Makkah. Islam has forbidden a woman to travel for more than three days without her *mahram,* but today, a person can travel from here to Makkah within hours, not even a day. Also, the Hajj commission is taking care of them.

Some contemporary scholars like Yusuf al-Qardawi is of the view that security and protection are the main ruling on the women not to travel alone. He emphasizes that security must be granted before woman can travel alone, but if security is not guaranteed, then she must be monitored by some trusted men or trusted women.[242] Also traveling today is not the same as traveling in the past that was fraught with dangers like being robbed by arm robbers and passing through deserts. Traveling today involves using means of transportations that can accommodate many people, like airplanes, ships and buses.[243]

Sheikh Gumi's view on women's right to education:

In February 1970, the Islamic reform movement *"Jama'atul Izalatul Bid'a wa Iqamatus Sunnah,"* of which Sheikh Abubakar Gumi was among the leading scholars in Kaduna, emphasized the importance of Islamic education for both girls and married women of all ages. He gave priority to the education of married adult women, known as (*IslamiyyahMatanAure*), where they were taught the Qur'an and Hadith which were a critical for rising up proper children.[244] Despite the number of chapters in the Qur'an that emphasize the important of seeking knowledge, yet the ability to read Qur'an and other Islamic texts are learn through these Islamiyyah classes. Izala leaders and teachers made more emphases on the importance of this training not only for Islamic education but also, for moral education which emphasis were placed on women's domestic roles as wives, mothers.[245] This reform changed the lives of many married women where women have lent ideological support to new behaviors, which included the wearing of the new introduced form of body covering, hijab when going for *Islamiyyah* classes[246]

Sheikh Gumi was not only concerned with Islamic education, but he also supported women's Western education, holding the view that a newly married wife can stay in her father's house

[242]DarmawanAldy, NurulIzzati, **Hajj and Umrah Travel for Women Without Mahram**, Moefty: Journal PerbandiganMazhabdanHukum, Indonesia, Imam Bonjol State Islamic State University Padang, 2024, Vol.13 P.7

[243]DediSyarial, &Yui'atri Sri, **Imam Ash-Shafi'i's Opinion on Hajj without a Mahram and Its Relevance to the presence Day**, Al Istinbath Journal Islam, Number 2, Indonesia, 2023, Vol.8, p.550

[244]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, p. .127

[245]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, p. 128

[246]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, p. 130

after marriage to finish her Western education (makarantarboko), and the marriage remains valid, or she may continue while staying in her husband's house.[247]

By looking at the above, Sheikh Gumi's view on women's education shows the importance of educating women as the backbone of every family who trains the children, because a mother is the first teacher of every child. If she is not educated islamically, what will she teach her children? How can she train them based on Islamic morals and values? Also, an illiterate wife does not know her husband's rights and duties toward her, as well as her own toward him. However, as Sheikh gave fatwa on Western education, there is no restriction on seeking knowledge because the first verse of suratul *Alaq* "اقْرَأْ" refers to every aspect of knowledge. Also, among the importance of women's education is that they can teach their fellow women (source), because there are some sensitive issues that a woman may be shy to ask a man, but if the teacher is also a woman, she will feel free to discuss it. Let trace back to history during the time of the Prophet SAW there are some certain issues that he cannot explain it because he was shy. For example in the following Hadith:

It was narrated from Aisha that a woman asked the prophet SAW about performing Ghusl following menstruation and he told her how to perform *Ghusl*. Then he said:

"Take a piece of cloth perfumed with musk and purify yourself with it" She said: "Hoe should I purify myself with it?" He covered his face then said: "Subhan Allah Purify yourself with it." Aisha said: "I took the woman aside and said: Wipe away the traces of the blood with it."[248]

The above mentioned tradition clearly shows how women education is important because there some sensitive issues that a man will feel shy to explain it to a woman and also must of the woman are performing religious affairs out of ignorance because they cannot ask a man but if a woman is asking her fellow woman she will feel free to ask her and she will receive her answer accordingly.

In another Hadith that was narrated from Abu Sa'id Al-Khudri (RA):

"Some women requested the prophet SAW to fix a day for them as the men were taking all his time. On that he SAW promised them one day for religious lessons and commandments. Once during such a lesson the prophet SAW said, "A woman whose three children die will be shielded by them from the Hell- fire." On that a woman asked, if only two die? He replied, Even two (Will shield her from the Hell-fire)."[249]

The above prophetic tradition shows that even during the time of the prophet SAW women were giving time by the prophet SAW himself to educate them which show how women education is important.

Sheikh Gumi's view on Women's Modesty:

The Glorious Qur'an and Ahadith of the Prophet (SAW), women were enjoined to cover their bodies. Sheikh Abubakar Gumi, as a leading scholar of *Jama'atulIzalatulBid'awaIqamatusSunnah*,

[247]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.1, pg. 66

[248]Muslim bin al- Hajjaj, AbulHussain, **English Translation of Sahih Muslim,** Edited by Nasiruddin al-Khattab (Canada), Darussalam Global Leaders in Islamic Books, King Fahad National Library Catalog –in-Publication Data Al-Imam Muslim, 2007, p444, vol.1, No 332.

[249]Al Bukhari, Muhammad bin Isma'il, translated by Muhammad Muhsinkhan, **The translation of the meaning of Sahih Al- Bukhari,** Saudi Arabia: Darussalam Publishers and Distributors, 1997, Vol.1, pp. 115-116, No.101

contributed greatly to promoting women's modesty by introducing a distinctive dress for women called hijab (a sewn, loose cloth from head to toe) in his College of Higher Islamic Studies.[250] When hijab was introduced people say a lot of bad things against it where women that are wearing hijab being called names, like "*Tazarce*" (like a long robes worn by the former president Sani Abacha), Some would say "*rakatajahannama*" (it will escort her to hell) and there is a name that was even referred to Sheikh Gumi being as "*Takunkumin Gumi.*" (Shackles of Gumi). These are the kind of things that happened to those who wore hijab[251]
This Izala reform, in which Sheikh Gumi was among the leading scholars, has impacted the lives of northerners and even some parts of southern Nigeria, because it is not only the Izala group that uses hijab; almost every sect now adopts it. It has also reduced immoral behavior in society and brought respect for women to the extent that a man cannot confront a lady wearing hijab. Ladies now feel free and confident wearing it without fear that any part of their body is exposed.

Sheikh Gumi and the Protection of Women's Inheritance Rights:
There was a case of a lady from Kano which appealed in respect of a judgment given in the Emir's court that her father died that her leaving behind a house which the family lived and some other property and the emir confiscated the house claiming that the man was his slave so he house belong to him. The family protested but was in vain, so the daughter was secretly assisted by some NEPU officials to appeal in Kaduna. After necessary processes, the case was considered to appeal. The person who presented Kano NA was an imam of *Madawaski's* house mosque who was also a member of the Emirate council. Where he answered that the house belongs to the deceased father of the girl but the man was an Emir's slave. The court asked him on he come to be his slave and he answered that because he was once belong to Emir Abbas who is the Grandfather of the present Emir which he inherited the slave from him. After that the court passed judgment the Emir cannot inherit any property directly from his grandfather while his children are still alive because according to the Shariah a grandchild can only inherit his grandfather if he have no living children of his own. Also, a judge is not allowed to try a case which he is involved as a party to the dispute, if the emir had any claims against the deceased property, the correct approach him was to go to another court and establish claims in accordance with the terms of the law and he have to established evidence whether the dead person was ever a slave then there is no option but to rule that the young lady should be given back her deceased father's property.[252]

This case demonstrates the contribution of sheikh Gumi on how appellate judicial intervention can protect women's inheritance rights against the misuse of customary and emirate authority. The confiscation of the deceased father's property on the basis of an unproven claim of slavery violated established principles of Shari'ah law, particularly the rules of inheritance and judicial impartiality. The appellate court correctly held that a grandchild cannot inherit from a

[250]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, p.122
[251]Funtuwa, Musa Lawal, **FatawarAbubakar Mahmoud Gumi (SabonTsari)**, Zaria: Hudahuda publishing company, 2nd Edition, 1996, Vol.2, PP.130-131
[252]Gumi, ShekhAbubkar&TsigaIsma'ilaAbubakar, **Where I Stand,** Ibadan Nigeria, Spectrum Books Limited, 2016, pp.83-84

grandfather while the grandfather's children are alive and that no judge may adjudicate a case in which he has a personal interest. By overturning the Emir's court judgment and restoring the property to the deceased's daughter, the court upheld due process, reinforced the supremacy of Islamic legal principles over arbitrary authority, and affirmed women's lawful right to property and access to justice within a plural legal system.

Conclusion

In conclusion, this study demonstrates that Sheikh Abubakar Mahmoud Gumi was a pioneering Islamic reformer whose scholarly legacy reflects a deliberate effort to harmonize classical Islamic jurisprudence with the socio-political realities of twentieth-century Northern Nigeria, particularly in matters concerning women. Through his biography, education, career, and extensive writings, Sheikh Gumi emerges as a scholar deeply rooted in traditional Islamic learning yet responsive to modern governance and social challenges. His views on women's participation in politics reveal a maqāṣid-oriented understanding of Shariah, wherein political engagement especially voting was emphasized as a means of safeguarding religion, justice, and public welfare rather than as a literal prioritization over acts of worship such as ṣalāh or ḥajj. Similarly, his positions on women's domestic responsibilities underscore compassion, contractual consent, and customary considerations, rejecting the notion that household labor is an absolute religious obligation upon women. His fatwas on women's right to education, both Islamic and Western, affirm his recognition of women as the moral and intellectual foundation of the family and society, while his advocacy for women's access to obligatory ḥajj highlights the supremacy of divine commands over spousal authority in matters of compulsory worship. Furthermore, his promotion of women's modesty through the institutionalization of hijab and his judicial interventions to protect women's inheritance rights illustrate his commitment to dignity, justice, and legal due process within the framework of Shariah. Overall, the findings of this study establish that Sheikh Gumi's engagement with women's issues was neither reactionary nor superficial, but rather a coherent reformist project grounded in Islamic legal principles, ethical responsibility, and societal welfare, offering a significant and enduring contribution to contemporary debates on Islam, gender, and governance in Muslim societies.

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The Diplomacy of Da'wah: A Study of Shaykh Abubakar Gumi's Role in National and International Islamic Relations.

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Abstract
The paper examines the diplomatic dimension of Da'wah as practiced by Shaykh Abubakar Mahmud Gumi. It highlights how Gumi expanded Da'wah beyond preaching to include dialogue, negotiation, and political engagement. Interviews and journal reviews were used to gather data for the study as it provided first-hand insight into Gumi's diplomatic methods in religious and political matters. The study found that Gumi applied wisdom and diplomacy, especially in sensitive issues like his verdict that "election comes before prayer."[253]His reaffirmation of the Shahadah during confrontation prevented violence and showcased exemplary diplomatic conduct.This work observes that many Nigerian scholars today lack such diplomatic approaches in Da'wah. The Qur'anic verses emphasize preaching with wisdom, good advice, and peaceful argumentation.[254]The paper recommends adopting Qur'anic and prophetic methods in Da'wah to reduce violence and promote harmony.

Introduction
Da'wah refers to inviting people to understand, believe in, and practice the teachings of Islam based on the Qur'an and the Sunnah.[255] It includes calling others to Allah with wisdom, good instruction, and respectful dialogue, as emphasized in the Qur'an. *Da'wah* involves both teaching Muslims about their faith and inviting non-Muslims to the message of Islam.In Islam, Da'wah extends far beyond religious preaching; it represents a divine call to truth, grounded in wisdom, patience, and diplomacy.[256]Among Nigeria's leading reformers, *Shaykh Abubakar Mahmud Gumi* stands out for blending spirituality with political tact. As both a religious scholar and diplomat, he utilized Da'wah to strengthen unity, promote understanding, and advance Islamic representation nationally and globally. His intellectual engagement with leaders, religious scholars, and international Muslim bodies redefined the image of *Da'wah* in modern Nigeria.[257] This paper explores how Gumi's diplomatic approach to Da'wah influenced Islamic relations both within Nigeria and on the international stage.

[253]Abubakar G (Sheikh) and Abubakar I Tsiga (1992) Autobiography ' Where I stand', Spectrum
[254]The Noble Qur'an 16:125
[255]Ibid, pp281
[256]Ibid, pp281
[257]Last, M. (2008). The Sokoto Caliphate: Islamic reform and diplomacy in Northern Nigeria. Oxford University Press

The diplomacy of Da'wah emphasizes communicating Islamic values through persuasion, wisdom, and cultural understanding, rather than confrontation.[258] It reflects the Qur'anic command:

Allah Says:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (Qur'an 16:125).

The Prophet Muhammad ﷺ commanded Muslims to deliver the message, even if it is a single verse, showing that da'wah is a duty for all Muslims.[259] He also taught that guiding even one person to the truth is better than valuable worldly possessions.[260]

Gumi's understanding of Da'wah was rooted in this verse. His method integrated religious insight, political awareness, and intercultural communication with the approach that aligns with Esposito's (1998) idea of "intellectual diplomacy among Muslim reformers." Thus, Gumi's model of *Da'wah* served as a moral and political framework for peaceful reform.[261]

Biography of *Shaykh Abubakar Mahmud Gumi*

Shaikh Abubakar Mahmud Gumi was a prominent Nigerian Islamic scholar, jurist, educator, and reformer who played a defining role in the religious and socio-political development of Northern Nigeria in the 20th century. He was born in 1922 in Gumi,presently in Zanfara state, into a Fulani scholarly family known for Islamic learning and leadership.[262]

Gumi received his early Islamic education in traditional Qur'anic schools before attending the School for Arabic Studies (SAS) in Kano, where he excelled and later became a teacher. His intellectual formation was shaped by the *Salaf*i-reformist tradition, which emphasized scriptural purity and the eradication of what he considered un-Islamic innovations.[263]

In the 1950s, Gumi joined the Northern Nigeria judiciary as a Qadi (Islamic judge), rising to become Grand Qadi of the Northern Region by 1960. His judicial career strengthened his reputation as a reform-minded scholar committed to legal modernization and the harmonization of Islamic law with Nigeria's evolving political structures.[264]

Gumi became widely known through his Qur'anic commentaries broadcast on Radio Kaduna, which reached millions across West Africa. These broadcasts helped popularize Salafi-oriented Islamic reform in the region and contributed to his influence among ordinary Muslims and political elites alike.[265]

[258]Abdul-Rauf, M. (2014). Da'wah and diplomacy in the contemporary world. Cairo: Al-Falah Foundation.
[259]Sahih al-Bukhari, 3461).
[260].(Sahih al-Bukhari, 4210).
[261]Esposito, J. L. (1998). Islam and politics (4th ed.). Syracuse University Press
[262]Loimeier, R. (1997). Islamic Reform and Political Change in Northern Nigeria. Evanston: Northwestern University Press
[263]: Values and leadership Paden, J. N. (1986). Ahmadu Bello, Sardauna of Sokoto in Nigeria. Hudahuda Publishing
[264]Miles, W. (1983). "Political Islam in Nigeria." Africa Today.
[265]Loimeier, R. (1997). Islamic Reform and Political Change in Northern Nigeria. Evanston: Northwestern University Press

A central aspect of his legacy was his collaboration with political leaders, most notably Sir Ahmadu Bello, the Sardauna of Sokoto, whom he advised on Islamic and educational matters. Gumi advocated strongly for modern education, urging Muslims in Northern Nigeria to embrace Western-style schooling alongside Islamic studies.[266]
After retiring from the judiciary in the 1970s, he became increasingly involved in Islamic activism. In 1978 he founded the Jama'atu Nasril Islam (JNI) reform committees and was instrumental in the emergence of Nigeria's Izala movement (JIBWIS), which sought to eradicate what they saw as religious innovations. Although not formally a member, Gumi served as the ideological mentor of the movement.[267]

Sheikh Gumi authored several influential works, including Where I Stand (1992), which outlines his theological positions and reformist vision. His writings emphasized monotheism (tauhid), opposition to Sufi practices such as saint veneration, and the need for socio-religious renewal within Nigerian Muslim society.[268]
He received numerous honors, most notably the King Faisal Prize in 1987 for his contributions to Islamic scholarship and the first Nigerian to receive the award (King Faisal Foundation, 1987).

Sheikh Abubakar Gumi died on 11 September 1992, leaving behind a legacy that continues to shape Islamic thought and reform movements in Nigeria. He is remembered as one of the most influential Muslim scholars in the country's modern history.[269]

Gumi's Contributions to National and International Islamic Relations through his reform and religious unity

Gumi's reform was as a result of efforts centered on education and *ijtihad* (independent reasoning). He sought to harmonize traditional *Sufi* practices with *Salafi* ideals, advocating for a balanced and purified expression of Islam. His text *al-'Aqīdah al-Ṣaḥīḥah bi-Muwāfaqat al-Sharī'ah* promoted reasoned dialogue instead of confrontation.[270]
We learnt that Sheikh Abubakar Gumi used diplomacy in attending to so many religious and political matters just like when he was called upon to give clarification by the verdict he gave on election and Salat "The Sheikh said Election comes before Salah".[271] He explained his statement that truly without electing religious and political leaders prayers cannot be established because tranquility in prayer is a compulsory act and if the tranquility is not there in prayer automatically there is no prayer so election comes before prayer.[272]

[266]Paden, J. N. (1986). Ahmadu Bello, Sardauna of Sokoto: Values and leadership in Nigeria. Hudahuda Publishing
[267]Loimeier, R. (1997). Islamic Reform and Political Change in Northern Nigeria. Evanston: Northwestern University Press
[268]Abubakar G (Sheikh) and Abubakar I Tsiga (1992) Autobiography ' Where I stand', Spectrum
[269]Ibid pp103
[270]Paden, J. N. (1986). Ahmadu Bello, Sardauna of Sokoto: Values and leadership in Nigeria. Hudahuda Publishing
[271]Abubakar G (Sheikh) and Abubakar I Tsiga (1992) Autobiography ' Where I stand', Spectrum
[272]Ibid, pp105

In attending to this argument, he used diplomacy most importantly when he was accused that he has nullified his *shahadah* (Belief) for making the above statement, he never argued with the set of Muslims who confronted him rather he reaffirmed his shahadah (Belief) in their presence by saying" أشهد أن لاإله إلا الله وأن محمدا رسول الله
Meaning: "There is no deity that deserved to be worshipped except Allah and Muhammad is His Messenger". He used diplomacy without argument to prevent religious violence. After his *Shahadah* despite the fact he was a believer, but he repeated the *Shahadah* and asked what about now? The group who approached him on the ground that for him making such a verdict that Election was ahead of prayer said "You are now a believer and they left without violence.[273]

This was one of the diplomacies (Hikmah) applied by *Sheikh Abubakar Gumi*. In this Paper, the researcher found out that so many Islamic scholars in Nigeria do not apply diplomacy (*Hikmah*) during public da'awah presentation on either religious or political issues both on national and international interest as such have caused a lot of violence and unrest within different sects in the country. Allah says: فذكر إن نفعت الذكرى
Meaning: "So remind, if the reminder benefits". The above verse stresses the *Du'at* (Preachers) to preach where preaching will yield a positive result of submissions to Allah's instructions not where violence or unrest will be incited.
Gumi's diplomatic outlook also extended to interfaith relations. Through respectful communication with Christian leaders and Western diplomats, he promoted Islam as a faith of tolerance and rationality.[274]

Gumi's diplomatic approach drew heavily on Qur'anic ethics and patience, justice, and consultation *(shūrā*). He referenced Prophet Muhammad's Treaty of *Hudaybiyyah* as a model for negotiation and peace without compromising faith. His teachings embodied *wasatiyyah* (moderation), encouraging coexistence through intellectual engagement and ethical conduct.[275]

In an age marked by extremism, sectarian conflict, and global misunderstanding of Islam, Gumi's diplomatic *Da'wah* offers vital lessons. His emphasis on education, interfaith dialogue, and constructive political engagement provides a framework for contemporary Muslim leadership.His legacy underscores that Da'wah, when pursued with intellect and empathy, can serve as a unifying global force.[276]

On the Sheikh Gumi's verge of mediating between religious and political Spheres, He was serving as a close counselor to northern leaders, Gumi demonstrated that *Da'wah* could guide ethical governance without calling for theocracy.[277] During periods of political and ethnic tension, he used Da'wah as a medium of reconciliation, illustrating its diplomatic purpose.Gumi founded schools and supported *Jama'atu Nasril Islam* (JNI) to promote Islamic learning across

[273]Ibid, pp106
[274]. Sulaiman, I. (2019). Islam, peace and diplomacy in Nigeria. Kano: Bayero University Press.
[275]Abdullahi, M. (2015). Moderation and reform in African Islam. Lagos: Markaz Publishers
[276]Abubakar, A. (2021). Islamic reform and leadership in modern Nigeria. Kaduna: Islamic Heritage Press.
[277]Hiskett, M. (1987). The development of Islam in West Africa. Longman.

regions. He maintained that religious and secular education was complementary, declaring that "knowledge is the common language of faith and diplomacy".[278]

The Method of Shaykh Abubakar Gumi in Diplomatic Da'wah

The researcher was able to provide several solutions on diplomatic da,awah with different approaches from the Qur'an and sunnah which may curb several violence and unrest in national and international preaching. It is recommended that the Muslim scholars should apply wisdom (Hikmah) while discharging their duties towards da'awah as Allah the most exalted says in the Qur'an:

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ

Translation:

Meaning: "Invite ˹all˺ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided"[279]

This is the clearest and most direct command about the method of da'wah. There are five lessons on da'awah contained here in the above verse of suratun nahl. Three of them are commandments from Allah that we should call people to the righteous deed and abstain from forbidden acts mandated upon al mukallaf (grown up).

This could be to the believers already in Islam to call his fellow Muslims when they are doing wrong acts or unbelievers to embrace Islam for Islam is a religion of peace and accepted one in the sight of Allah. Allah gave us the task and the procedures in carrying out the task.In the verse he commands that the da'awah (Preaching) should be done with wisdom and good admonition free of insults and tarnishing of public image.

Allah says in the third commandment in the very verse that argue with them with what is better and in the interest of Islam. Allah empowers the scholars to bring forthwith with references from the Qur'an and sunnah to persuade on their acceptance of truth not mixing da'awah with selfish interest. Allah clearly emphasizes that it is your Lord who knows the guided and those who are unguided. This verse explains to us that ours is to preach but it is Allah alone who guides and misguides.

On a general idea, every scholar is to derive good language and wording from the above verse with the intention of delivering a beautiful da'awah that is result oriented not attention seeking from the populace. In same verse Allah (SWT) made it clear that as a scholar, one should present good arguments without violence which is fact finding.

Similarly Allah says:

فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ لِنتَ لَهُمۡۖ وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ حَوۡلِكَۖ

Translation:

"So by mercy from Allah you were gentle with them. If you had been harsh or hard-hearted, they would have dispersed from around you."[280]

[278]Loimeier, R. (1997). Islamic Reform and Political Change in Northern Nigeria. Evanston: Northwestern University Press

[279] The NobleQur'an 16:125

[280] The Noble Qur'an 3:159

Da'wah requires gentleness. Harshness repels people even from the Prophet ﷺ. Based on the above verse, we must apply wisdom and gentility in offering the spiritual need of da,awah to the Ummah. We must apply gentility not to be harsh because Allah the most high guided the noble prophet of Allah telling him, had it been you were hard heartened your companions would have ran away from you. This does not mean we should not be firm. In the same vein, Allah (SWT) says:

فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ

Translation:

"And speak to him (Pharaoh) with gentle speech, so that he may take heed or fear Allah."[281]

If Allah commanded Musa and Harun to speak gently to Pharaoh as one of the worst tyrants then,ordinary people deserve even more kindness and wisdom.

Almighty Allah (SWT), the most exalted cautioned prophet Musa and Haaroon when they were sent to pharaoh for da'awah, Allah cautioned them on the procedures in achieving the task. He said say to him soft words probably he may meditate or been remorseful upon his disbelief or fear Allah. The above verse stresses the Islamic teachers and preachers to be linen in their preaching and sermons not been harsh in order to accomplish the task of their obedience to Allah. Allah the most exalted says:

وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ

Translation:

"Good and evil are not equal. Repel evil with that which is better."[282]

Da'wah is supported by beautiful character: responding with what is best, not reacting emotionally. In da'awah we must have to be tolerant. The verse says we should try and exchange good for bad. The verse further says we should be friend to our enemy. Allah says:

وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ

Translation:

"And do not argue with the People of the Book except in a way that is best."[283]

The above verse explains the need to avoid unnecessary argument with neither the Jews nor Christian except on what is better of understanding. However if its noticed in them that they do not have the interest of accepting the truth, there is no need of the religious argument as Allah commands respectful dialogue, especially with other faith groups.

Allah the most exalted says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا

Translation:

"O believers fear Allah and speak words that are straightforward and appropriate."[284]

In discharging the duty of da'awah, Hikmah includes clarity, correctness, and avoiding unnecessary harshness or confusion. The verse stresses the need for a Daee (Preacher) to be exemplary in good speech and deeds which are worthy of emulation.

Allah the most exalted saysthat we should avoid insulting what others worship as such results in inciting violence

وَلَا تَسُبُّواْ ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدۡوَۢا بِغَيۡرِ عِلۡمٖ

[281] The Noble Qur'an 20:44
[282] The NobleQur'an 41:34
[283]The NobleQur'an 29:46
[284] The Noble Qur'an 33:70

"Do not insult those they call upon besides Allah, lest they insult Allah out of hostility and ignorance."[285]

We must understand that wisdom is requiredby avoiding provocation that closes hearts. The Muslim preachers understand that our task is to disseminate and it is Allah's will to offer guidance.

Similarly, from the hadith perspective, the prophet used diplomacy in discharging his duties of da'awah to both believers and non-believers.

Here are some of the authentic ahadith that directly explain the conceptof diplomatic da'wah through the methodologies of Prophet ﷺ inviting non-Muslim leaders, tribes, and nations to Islam via formal communication, letters, envoys, and respectful diplomacy.

The first instance was the period in which Prophet Muhammadﷺ sending letters to kings and rulers. The Prophet ﷺ sent a letter inviting Heraclius to Islam through Dihyah al-Kalbi"The Messenger of Allah wrote to Heraclius… inviting him to Islam."[286]This is one of the perfect examples of diplomatic da'wah.

The second instance was the period in which Prophet Muhammad ﷺ sending letters to the King of Persia (Kisra)inviting him and his followers to Islam.

"The Prophet sent (a letter) to Kisra and Caesar, inviting them to Islam."[287]

Although Kisra tore the letter, the da'wah act was diplomatic and formal.

Similarly, the holy prohet of Allah (SAW) sent Letter to the Ruler of Egypt (Muqawqis) inviting him to Islam.The Prophet ﷺ wrote to al-Muqawqis (the Coptic ruler), who responded politely.

"The Prophet wrote to the *Muqawqis* inviting him to Islam…"[288]

These were some of the diplomatic methods used by the noble prophet of Allah (SAW) in Da'awah which were result oriented not confrontations and selfish interest.

Critiques and Challenges *of Shaikh Abubakar Gumi In Da'awah*

Despite his influence, Gumi's reformist stance and critique of Sufi traditions generated opposition from some scholars. They viewed his approach as divisive.Nonetheless, his commitment to dialogue and moderation demonstrated how Da'wah could balance reform with respect for diversity.[289]

Shaikh Abubakar Mahmood Gumi (1922–1992) remains one of the most influential and contested Islamic reformers in modern Nigeria. His reformist orientation, public religious interventions, and political involvement attracted critiques from Sufi leaders, traditional scholars, and political actors. However the following are the critiques and challenges faced by Shaikh Gumi:

1. **Religious Critiques**

During the reform of Shaikh Gumi, there were some of religious critiques that were meant to discourage him from Da'awah.

a. **Accusations of *Wahhabism* and Anti-*Sufi* Rhetoric**

Gumi frequently criticized Sufi orders especially the *Tijaniyya* and *Qadiriyya* for practices he saw as innovations (*bidʿa*). Many *Sufi* scholars accused him of promoting "Wahhabi" ideology

[285] The Noble Qur'an 6:108

[286]Sahih al-Bukhari, Hadith 7 (Book of Revelation), Sahih Muslim, Hadith 1773

[287]Sahih Muslim, Hadith 1774

[288]Musnad Ahmad, Hadith 18146, Al-Tabari, Tarikh al-Umam wa al-Muluk

[289]Loimeier, R. (2013). Muslim societies in Africa: A historical anthropology. Indiana University Press.

imported from Saudi Arabia.[290]His condemnation of saint veneration and ritual practices positioned him as a theological adversary to long-established West African Sufi traditions.[291]

b. **Rejection of *Mawlid* and Intercession**

Gumi opposed celebrations of the Prophet's birthday (Mawlid) and forms of intercession (tawassul), calling them un-Islamic (Gumi, 1992). This criticism provoked public rebuttals from Sufi leaders who argued that such practices had strong historical legitimacy in West African Islamthrough whichChallenges within the Muslim Community began as a result of his reform.[292]

a. *Izala* Movement Controversies

His influence helped shape *Jama'atu Izalatil Bid'a wa Ikamatis Sunnah* (*Izala*), founded in 1978. Critics argued that Izala's confrontational style intensified sectarian tensions and challenged established clerical authority. Some scholars charged that the movement's aggressive anti-Sufi campaign divided communities and disrupted communal religious harmony.[293]

b. Accusations of Sectarianism

Detractors claimed that Gumi's sharp public condemnations of *Sufi* practices encouraged religious polarization and fostered a climate where Muslims accused one another of deviance. [294]

3. Political Critiques and Public Controversies

a. Close Ties With Political Elites

As a former Grand Qadi and an influential public figure, Gumi had access to military and political leaders. He was criticized for appearing too close to state power and for shaping national debates in ways some saw as partisan. His counsel to government leaders, though respected by many, was perceived by critics as compromising scholarly neutrality.[295]

b. Advocacy for *Shari'ah* in National Debates Gumi's strong position on implementing Sharia'h in Nigeria led to criticism from secularists and non-Muslims, and even from some Muslim scholars who feared that his rhetoric could escalate religious tensions in a multi-religious country.[296]

[290]Kane, O. (2003). Muslim modernity in postcolonial Nigeria. Brill.
[291] Last, M. (2008). The Sokoto Caliphate: Islamic reform and diplomacy in Northern Nigeria. Oxford University Press
[292] Last, M. (2008). The Sokoto Caliphate: Islamic reform and diplomacy in Northern Nigeria. Oxford University Press
[293](Umar, 1993).
[294](Last, 2008).
[295]. Paden, J. N. (1986). Ahmadu Bello, Sardauna of Sokoto: Values and leadership in Nigeria. Hudahuda Publishing
[296](Falola, 1998).

4. **Tensions with Traditional Islamic Scholars**

a. Resistance to His Reform Agenda

Many Northern Nigerian ulama accused Gumi of undermining the *Maliki* jurisprudential tradition dominant in the region. They argued that his approach dismissed centuries of West African Islamic scholarship, replacing it with legalist interpretations influenced by Saudi Arabia.[297]

b. Critiques of "Imported" Reformism

His long-standing relationship with Saudi scholars particularly during his time as a delegate to the Saudi-sponsored Muslim World League led critics to argue that he was promoting Middle Eastern religious norms unsuited to Nigerian society.[298]

5. **Social and Cultural Challenges**

a. Conflict with Hausa Cultural Norms

Gumi's critiques of cultural practices such as certain ceremonies, praise songs, and local customs were perceived as attacks on Hausa identity. Traditional rulers and elders viewed his reformism as a threat to social cohesion.[299]

b. Backlash to Radio Preaching

His popular radio sermons, broadcast across Northern Nigeria, openly challenged entrenched religious practices. Some leaders criticized him for taking internal religious disagreements into the public sphere, thereby empowering the youth to challenge established authority.[300]

Conclusion

Sheikh Abubakar Mahmud Gumi demonstrated that da'wah can serve as both a spiritual mission and a diplomatic tool for promoting peace, unity, and social development. Through his balanced use of knowledge, wisdom, and dialogue, he engaged effectively with political leaders and international Islamic institutions, proving that religious leadership can contribute meaningfully to national harmony and global Islamic cooperation. His approach shows that understanding audience needs, using calm and informed communication, and applying intellectual clarity are essential for preventing conflict and fostering a peaceful society.

Findings

The study reveals that Gumi's diplomatic approach was crucial in resolving religious and political issues, and that many recent conflicts among Muslim scholars stem from a lack of diplomacy and insufficient assessment of audience understanding during preaching. It also found that ignorance of hadith sciences often leads to unnecessary disputes, as shown by incidents where

[297]Kane, O. (2003). Muslim modernity in postcolonial Nigeria. Brill.
[298]. Loimeier, R. (2013). Muslim societies in Africa: A historical anthropology. Indiana University Press.
[299].(Boyd & Last, 1985).
[300](Umar, 1993).

authentic hadiths were rejected due to lack of knowledge. These findings highlight the need for structured da'wah education, improved understanding of Islamic sources, and the continued relevance of Gumi's knowledge-based, dialogue-centered methodology for reducing religious tension.

Recommendations

The research recommends strengthening da'wah institutions, training preachers in communication and comparative religion, and promoting national unity through inclusive religious engagement inspired by Gumi's model. It further advises enhancing international Islamic cooperation, preserving Gumi's intellectual legacy, and using da'wah diplomacy to resolve conflicts and extremist tendencies. Additional recommendations include supporting youth education, creating government on scholar collaboration platforms, encouraging interfaith dialogue, and using modern media to promote peaceful, well-informed Islamic teachings and counter misinformation.

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The Dynamics of Islamic Intellectual Thought: Assessing the Contributions of the Islamic Movement to Kano's Modern Community Identity.

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ABSTRACT:
This study examines the evolution of Islamic intellectual thought in Kano, Northern Nigeria, focusing on the historical and contemporary contributions of the major Islamic movements—specifically the *Tijjaniyya, Qadiriyya*, and the *Izala* (JIBWIS). Historically recognized as the "Cradle of Islamic Scholarship," Kano has served as a central hub for the synthesis of traditional Sufi heritage and modern reformist ideologies. Using a qualitative research methodology, this paper explores how the intellectual "back-and-forth" between these movements acted as a catalyst for social development rather than merely a source of sectarian friction.

The research finds that while the Sufi orders *(Qadiriyya* and *Tijjaniyya*) provided a stable foundation for classical scholarship and merchant ethics, the emergence of the *Izala* movement introduced a pedagogical shift toward mass scriptural literacy and standardized education. The study argues that the competition for intellectual dominance among these groups led to a significant expansion of the public sphere, resulting in the proliferation of *Islamiyya* schools, healthcare facilities, and women's educational programs. Ultimately, this paper concludes that Kano's modern community identity is a product of these combined intellectual struggles, characterizing a society that is simultaneously rooted in traditional scholarly heritage and driven by modern reformist ideals.

Keywords: Islamic Thought, Kano, *Islamic Movement*,, Northern Nigeria.

INTRODUCTION

Islamic intellectual thought has played a significant role in shaping the identity and cultural landscape of Kano, one of Nigerian most prominent cities. The contributions of Islamic movements to Kano`s modern community identity cannot be understated, as they have influenced various aspects of social, religious and political life in the city. The dynamics of Islamic intellectual thought in Kano have evolved over time, reflecting a complex interplay of tradition, modernity, and globalization.

Islamic movements in Kano have been instrumental in promoting Islamic values, traditions, and practices, while also engaging with modern discusses and challenges. These movements have fostered a sense of community and solidarity among Muslims in Kano,

contributing to the emergence of a distinct Islamic identity that is deeply rooted in the city`s history and cultural heritage. At the same time, they have also been active in addressing contemporary issues and advocating for social justice, education, and political reform.

This paper seeks to assess the contributions of Islamic movements to Kano`s modern community identity by examining the dynamics of Islamic intellectual thought in the city. Through a critical analysis of the key thinkers, ideas, and movements that have shaped Islamic thought in Kano, this paper aims to shed light on how Islamic intellectual thought has influenced the city`s identity and contributed to its social and cultural fabric. By exploring the intersections of tradition and modernity, religion and politics, local and global influences, this paper seeks to provide a nuanced understanding of the role that Islamic movements have played in shaping Kano`s modern community identity.

EMERGENCE OF MAJOR ISLAMIC MOVEMENTS IN KANO

The emergence of major Islamic movements in Kano State is deeply rooted in the region`s long-standing Islamic heritage, socio-political transformations, and responses to both internal and external influences. Kano has historically serves as a major center of Islamic learning in West Africa since the pre- Jihad era, later strengthened by the Sokoto Jihad of the early nineteenth century, which institutionalized Islamic through emirate governance, Shari`ah- based administration, and scholarly network.

EMERGENCE OF QADIRIYYAH BROTHERHOOD IN KANO

Qadiriyyah in Kano Community was introduced by *Sheikh Abdul- Kadir Al-Maghili* around (1436-1499 C.E) his full name was Muhammad bn abdulkadir Al- Maghili from Algeria. He came to Kano during the time of Emir of Kano, Muhammad Rumfa[301]. However, the contributions and spread of *Qadiriyyah* order was done by the effort of Sheikh Muhammad Nasiru *Kabara* who was born in Kano at a place called *Gurin Gawa* presently under Kumbotso Local Government Area, in the year (1334 A. H) Which equivalent to (1914 C.E), He died in (1996)[302]. *Sheikh Kabara* studied under the care of his uncle in person of *Sheikh* Ibrahim *Natsugune*(b. 1867-d. 1941 C.E) Who was a Fulani whose grandfather was originally from Katsina. Sheikh Ibrahim *natsugune* served as a legal adviser to Emir of Kano, Aliyu Yaji. When he was thirty years old, he was then offered the position of Alkali (judge), but he refused for the conviction that scholars should not be involved in the Government. He continued with his position under Emirs of Abbas, Usman and Abdullahi Bayero. Sheikh *Natsugune* did not write books, although he possessed his own written commentary of *Mukhtasar al- Khalil*. His home in *Kabara* quarters was among the centre for higher learning in Hausaland. His leadership was reinforced by his personal qualities of piety, asceticism, humility and knowledge. He was not succeeded by his son, instead by his student Nasiru *Kabara*. Nasiru *Kabara* grew up in the house of Sheikh Natsugune, he therefore, had access to the traditional of *Qadiriyyah* in Kano. In the year (1935 CE - 1955 CE) Nasiru *Kabara* was successful in establishing direct contact with the primary sources of *Qadiriyyah* in *Khurtoum,*

[301] - Haruna Kabiru Isah, Religion and society in KanoMetropolis, a thesis submitted to the post graduate School Usman Danfodio University, Sokoto, 2016, pp. 44

[302] - An interview with Sheikh mai Rawani, Ibrahim bn Muhammad Sani, author of Nad al- Abrar fi Tarjamati Sheikh Nasir Kabara

Timbukto and *Baghdad;* and thus he became independent scholar in *Qadiriyyah* order. Malam *Kabara* was appointed to *Emir`s* council of advisers in (1949) by *Emir* Abdullahi Bayero. When Muhammadu Sunusi (i) became an *emir* in (1953) he replaced the position of adviser by a reformed *Tijjaniyyah* scholar.

However, Sheikh Kabara became the legal consultant to Northern Muslim Court of Appeal and continued as one of the two *Tafsir* readers in the palace. When Ado Bayero appointed as *Sarkin* Kano in (1963 C.E) ,kabara became an adviser to emir. He has been responsible for making *Qadiriyyah* acceptable to the common men both Fulani and Hausa and became an important figure between Fulani ruling class and the Hausa Commoners. He has translated the theology and Mysticism of *Qadiriyyah* into Hausa idiom[303].he was considered to be the consolidator of the *Qadiriyyah Nasiriyyah* in Kano as he spent most of his time in seeking knowledge and spreading the *Qadiriyyah* order in every nooks and corner of Kano. With regards to the requirements of *Qadiriyyah*, Sheikh Kabara elaborates in *al- Nafahat* the details and the nature of the brotherhood ceremonies[304]. In the *Naf`I al- Ibad*, he describes the *Qadiriyyah* daily Voluntary Prayers and its excellence[305]. Besides the writings, Sheikh Kabara commissioned various centre of *Qadiriyyah* at different places like Alfidiki, Makwarari, *Jujin Yan Labu* e.t.c. the Centers were ordered to have a circle of weekly *Dhikr* popularly known as *Mi`adi* and a Circle of wiping of *Bandir* which was done on weekly basis. It was also said, *Bandir* was first used in Kano by the *Qadirawa* of *Alfindiki* and *Shagari* quarters, later on Malam Yusif Makwarari (d. 2000) opened a Circle of *Bandir* together with his disciples and finally Malam Kabara joined them in using *Bandir* in the Mosque at *Kwanar Makwarari* in Kano city[306].

EMERGENCE OF TIJJANIYYAH BROTHERHOOD IN KANO

Tijjaniyyah order came to Kano and other parts of *Hausaland* in the 19th century as a result of the visit of Umar al- Futi. Thus, the people of *Madabo* ward contested this opinion and claimed to have accepted the order during the life-time of its founder, Sheikh Ahmad *Tijjani*. They only renewed their initiation after the coming of Umar al- Futi[307]. The significant issue in the coming of Umar al- Futi to Kano was the initiation of Babban Malami na Madabo, Shehu Umar, into *Tijjaniyyah* brotherhood. According to Dr. Suyudi Muhd Babban Malami claims that he had been a Tijani adherent even before the arrival of Umar al- Futi and he just renewed his initiation[308]. The followers of Umar brand of Tijjaniyyah were called Umarians Tijanis and the branch was dubbed as Tijjaniyya Umariyya. Madabawa were the famous of Tijjaniyyah order in Kano from the 19th century up to the early decades of the 20th century when Salgawa under their leader,

[303] - John Paden, Religious and Political Culture in Kano, p. 158
[304] - Sheikh Muhammad Nasiru Kabara, Al- Nafahat al- Qadiriyyah, p. 18
[305] - Sheikh Muhammad Nasiru Kabara, Naf`I al- Ibad, p. 5
[306] - An interview, with Sheikh Jamilu Alqadiri, 70 years old at his residence, Fage on the 23 August, 2025 at 4: 00pm. A famous scholar in the Qadiriyyah Nasiriyyah in Kano
[307] - Kabiru Haruna Isa, Religion and society in Kano Metropolis, 2016, p. 77
[308] - An interview, with Dr. suyudi Muhd Hassan Babban Malami, 55 years old, around 3: 45pm, at his school, Ma`ahad Sheikh Hassan Babban Malami college for Arabic and Islamic studies, Ado Bayero layout, Dala Local Govt

Muhammad Salga and subsequently Sheikh Ibrahim Niasse arrived and came with other branch of Tijjaniyyah brotherhood called (Salgawa)[309].

The branch of *Tijjaniyyah* which came to be known as *Salgawa* is one of the branch among *Tijjaniyyah* adherents. The leader of the group was Muhammad *Salga* (d. 1938) who was a prominent Islamic scholar in his time. He trained students in various Endeavours' of life such as Abubakar Atiku, Tijjani Usman, Umar falke, Shehu Usman Mai- hula and Muhammad Sani Kafinga[310]. The students of Muhammad *Salga* were scholars in their own rights and established schools in Kano where they taught students. They were also *Muqaddams* and initiated people into *Tijjaniyyah*. The differences that occurred between *Salgawa* and *Madabawa* were discernibly theological, for they differed on certain theological issues bordering on ritual practices and observance of *Salat*. The differences were not pronounced during the life time of Muhammad *Salga*, because he studied under *Babban Malami na Madabo*[311].

EMERGENCE OF IZALAH MOVEMENT IN KANO

The third religious group which forms part of this study is *Jama'at Izalahtil Bid'a wa Iqamatus Sunna*, popularly known as *Izalah*. These groups collectively called themselves *Ahlus-sunna* while their opponents derogatorily refer to them as *Wahabbis*.The *Izalah* group was formed on 8 February, 1978 in Jos, Plateau State, under the support of Malam Bala Sirajo and Malam Isma'ila Idris[312]. Initially, the association was named *Jama'at Izalahtil Bid'a* (Movement against Negative Innovations) and eventually Shiekh Abubakar *Gumi* suggested that the name be expanded to *Jama'at Izalahtil Bid'a wa Iqamatus Sunna* (Movement Against Negative Innovations and establishing the Prophetic Sunnah) The main objective of this association was, among other things, to promote the fundamental teachings of Islam as laid down in the Holy Qur'an and *Hadith* of the Holy Prophet (S.A.W). The leading figure that attempted to introduce *Izalah* to Kano was *Shaykh* Suleiman who was a disciple of *Shaykh* Abubakar *Gumi* and former preacher of the Jama'at Nasaril Islam. Other people that collaborated with *Shaykh* Suleiman were Alhaji Ali Birnin Kudu, Malam Sa'idu Hadejia, A. Hamid, Lawal Abubakar Kano and Alhaji Ado Kano. These people received investiture from the National Committee of Ulama to set up a branch in Kano. The attempt of these people to entrench *Izalah* in Kano created a new page in the history of the intra-faith relations in the state. The *tariqa* (*Qadiriyyah* and *Tijaniyyah*) scholars and followers became stumbling block to initial efforts to establish *Izalah* branch in Kano because the leaders of the group had already created enemies for themselves by condemning Sufism, its practices and beliefs. The formation of *Izalah* group and its coming to Kano brought two events along with it. Firstly, it forced *Qadiriyyah* and *Tijaniyyah* to overlook their differences and unite against a common "enemy" (*Izalah*). Secondly, it created violent relations among the different religious groups which resulted into utter disunity, physical and doctrinal conflicts among the followers of the existing groups. The religious atmosphere in Kano became more challenged when *Shi`ah* emerged and started spreading its influence in northern Nigeria and Kano in particular.

309 - Kabiru Haruna Isa, Religion and society in Kano Metropolis, 2016, p. 78
310 - the same source, p. 78
311 - the same source, p. 78
312 - the same source, P. 47

HISTORICAL CONTRIBUTIONS OF THE ISLAMIC MOVEMENTS IN KANO THROUGH WRITING THE BOOKS

Scholars in Kano actively engaged in intellectual debates both among themselves and with scholars from other regions, particularly over contested scholarly issues. These debates often resulted in the production of written works devoted to refuting opposing views on controversial questions. In such exchanges, scholars sought to marshal textual and rational evidence in order to invalidate their opponent`s arguments, while simultaneously defending the intellectual traditions they regarded as authentically representative of Islam.[313]

The subjects of these scholarly disputes varied in scope and nature, some addressed theological and juristic questions, others emerged within the context of Sufi discourse due to specific historical and social considerations, and still others may be classified as social issues. Together, these areas constitute the primary dimensions within which scholarly refutation operated among Kano scholars.

In this context, Sheikh Abubakar Mahmud Gumi, wrote his book, Aqidah al-Sahihah (the sound creed) published in 1972. The book contains most of the author`s positions on the Sufi practices prevalent in his time, his writings clearly called for the rejection of Sufi orders on the grounds that they represent religious innovations[314].thus, Sheikh Muhammad Sani Kafinga, authored his work, Al- Manhal al- Hamidah fi Rdd ala fasid al- Aqidah (the praiseworthy Gift: A Refutation of corrupt creed), while Sheikh Muhammad Nasiru Kabara wrote Al- Nasihah al- Sarihah fi al- Radd ala al- Aqidah al- Sahihah (the candid advice: A refutation of the sound creed)[315].

Thereafter, numerous other books appeared that were likely devoted to responding to and countering the ideas expressed in the book- particularly by members of the Jama`atu Izalat al-Bid`ah wa Iqamat al- Sunnah, which emerged from his reformist call.

KANO STATE AS A CENTRAL HUB OF ISLAMIC SCHOLARSHIP IN NORTHERN NIGERIA

Kano State has historically occupied a central position in the development and dissemination of Islamic scholarship in Northern Nigeria. From the pre-colonial period, Kano emerged as a major intellectual and religious center due to its strategic location along trans-Saharan trade routes, which facilitated sustained interaction with North African and Middle Eastern centers of Islamic learning. These exchanges contributed to the early introduction and consolidation of Islamic education in the region.

The establishment of Qur'anic schools (makarantar allo), advanced study circles (halaqat al-'ilm), and later formal Islamic institutions fostered a strong tradition of scholarship in jurisprudence (fiqh), theology ('aqidah), Qur'anic exegesis (tafsir), and Arabic linguistics. Prominent scholars

[313] - Shu`aibu Mukhtar Shu`aibu, Saqafat Al- Rudud Al- Ilmiyyah Inda Ulama`I Kano wa Asruha fi Isra`I Al- Maktabati Al- Islamiyyah, pp. 94, 2017

[314] - the same source, pp. 96

[315] - Shu`aibu Mukhtar Shu`aibu, previous source, pp. 97

such as Sheikh Abdul-kadir Al-Maghili,Sheikh Ibrahim Nyass, Shaykh Abdullahi b. Fodio, Shaykh Muhammad Nasiru Kabara, Shaykh Abubakar Atiku, and other Kano-based scholars played influential roles in shaping Islamic thought not only within Kano but across Northern Nigeria and beyond.

During the Sokoto Caliphate era, Kano functioned as a key provincial center for Islamic governance and learning, reinforcing the integration of religious scholarship with political authority. In the post-colonial period, Kano continued to maintain its scholarly prominence through the activities of Sufi orders—particularly the Qadiriyya and Tijaniyya—as well as reformist movements such as Jama`atu Izalatul Bid'ah wa Iqamatus Sunnah(JIBWIS), which revitalized public engagement with Islamic teachings and debates.

Contemporary Kano remains a vibrant hub for Islamic intellectual activity, hosting numerous mosques, Islamic schools, Tahfiz schools, women and youth awareness, study circles, and annual religious gatherings that attract students and scholars from across West Africa. Consequently, Kano State's enduring legacy as a center of Islamic scholarship has significantly shaped the religious identity, educational structures, and intellectual traditions of Northern Nigeria

SUFIYYAH CONTRIBUTIONS IN DISSEMINATING KNOWLEDGE AND IZALAH RESPECTIVELY

The dissemination of Islamic knowledge in Northern Nigeria , particularly in Kano, has been profoundly shaped by the activities of both the Sufi orders (Sufiyya) and the reformist movement Jama`atu Izālatul Bidʿah wa Iqāmat al-Sunnah (JIBWIS). Although differing in methodology and doctrinal orientation, both movements have contributed significantly to the intellectual and religious development of Muslim societies[316]

Historically, the Sufi orders—most notably the Qādiriyya and Tijāniyya—served as the principal vehicles for the transmission of Islamic learning. Through the establishment of Qur'anic schools, Zaure-based learning circles, and zawiyyā, Sufi scholars institutionalized traditional systems of Islamic education across Hausaland[317] Instruction typically covered Qur'anic recitation and exegesis, Mālikī jurisprudence, ḥadīth studies, Arabic grammar, and classical Islamic texts. Central to the Sufi pedagogical framework was the teacher–disciple relationship, which ensured continuity of learning through recognized chains of transmission (isnād), thereby safeguarding scholarly authority and orthodoxy.

Moreover, Sufi scholarship integrated intellectual training with spiritual and ethical refinement (tarbiya), making Islamic knowledge both transformative and socially relevant. Sufi scholars employed local languages, Ajami writings, oral sermons, and devotional poetry to convey Islamic teachings to non-Arabic-speaking populations[318]. This strategy significantly enhanced religious literacy and facilitated the deep social embedding of Islam. Beyond formal education, Sufi

316 - Murray Last, the Sokoto Caliphate, London Longman, 1967, p. 15
317 - Nehemia Levtzion and Randall L. Pouwels , the history of Islam in Africa, 2000, p. 385
318 - Beverly Mack, Muslim Woman sing; Hausa popular song, 2004, p. 22

networks contributed to social stability through conflict mediation and moral regulation, reinforcing the link between religious knowledge and communal cohesion.[319]

By contrast, the Izālah movement emerged in Northern Nigeria in the late twentieth century as a reformist response to what it perceived as deviations from the normative teachings of Islam. Influenced by Salafi thought, Izālah emphasized strict adherence to the Qur'an and authentic Sunnah while rejecting practices it classified as bidʿah (unwarranted innovations).[320] Its approach to knowledge dissemination relied heavily on structured and institutionalized education, leading to the establishment of Islamiyyah schools, Arabic colleges, and organized daʿwah programs with standardized curricula.[321]

A defining feature of Izālah's contribution lies in its extensive use of public preaching and mass communication. Through mosque sermons, open lectures, audio recordings, and radio broadcasts, the movement democratized access to Islamic knowledge and expanded religious awareness beyond traditional scholarly circles.[322] Furthermore, Izālah scholars actively addressed contemporary issues such as governance, social ethics, and educational reform, presenting Islam as a comprehensive system capable of responding to modern challenges.[323]

In comparative perspective, while the Sufi orders laid the historical and spiritual foundations of Islamic learning through gradual, community-based transmission, the Izālah movement introduced reformist vigor, mass outreach, and institutional modernization. Despite ideological divergences, both movements have played enduring and complementary roles in shaping Islamic knowledge production and religious consciousness in Kano Communities[324]

CONTRIBUTIONS OF ISLAMIC MOVEMENTS FOR INTELLECTUAL THOUGHT TO KANO`S MODERN COMMUNITY IDENTITY THROUGH NASIRU KABARA`S EFFORT TO PRMOTE UNITY IN KANO

The 1980s was considered to be a critical period for the Islamic groups and Muslim community in northern Nigeria, for the period was characterized by the unceasing intra-faith contestations. The challenges that surrounded Muslim north could not be divorced from the internal cracks, skirmishes, factionalism and divisions. Sheikh Nasiru *Kabara* observed the problems bedeviling the Muslim community and initiated a move to bring Islamic groups together to form formidable and united religious fronts

[319] - Abdullahi Ahmed An- Na`im, Islam and social Change in Northern Nigeria, Journal of Religion in Africa, 1985, p. 123
[320] - Roman Loimeier, Islamic reform and political Change in Northern Nigeria, Evanston: Northwestern University press, 1997, p. 45
[321] - Sulaiman S. Nyang, Islamic Revivalism in West Africa, Journal of Islamic Studies, 1992, p. 38
[322] - Abdullahi Sadiq, The role of Izalah in Islamic D`awah in Northern Nigeria, Ilorin Journal of Religious Studies 4, no. 1, 2014, p. 67
[323] - Ousmane Kane, Beyond Timbuktu: An Intellectual History of Muslim West Africa, Cambridge, MA: Harvard University perss, 2016, p. 211
[324] - Isma`il H. Abdalla, Sufism and Reform in Contemporary Hausaland, Africa today 38, no. 4, 1991, p. 5

Nasiru *Kabara*, being one of the oldest leaders of Muslim community, conceived the idea of *Wahada* (literally means unity) in order to invite leaders of various Islamic groups and their followers to his residence at *Kabara* quarters to discuss and share pleasantries. On May 6th , 1990, he invited and gathered all the prominent Islamic scholars in Kano which include *Sheikhs* Malam Isma`il *Khalifa*, *Sheikh* Isyaka Rabiu, Sheikh Mudi Salga, Malam Abubakar Ramadan, Naibi Sulaiman Wali, Alhaji Yusif Abdullahi Fantiya, Sheikh Isa Waziri, Sheikh Yusif Abdullahi Makwarari, Dattijo Adahama, Malam Umar Kabo, Malam Abubakar Mujaheed among others.

The gathering of different Islamic scholars groups discussed about the unity and brotherhood and sisterhood of Muslim Ummah. Even though there are differences of understanding, this will not prevent us from working together and understanding each other[325]

Nasiru *Kabara* expressed his happiness on his success to gather the Muslims from different doctrinal groups in Kano and at the time expressed his gratitude to the numerous of Islamic scholars, technocrats, retired and serving judges, Emirate council and thousands of followers for accepting his invitation. He further explained that the meeting was necessary because of the challenges that Muslims faced in Nigeria and apparent disunity that factionalized the followers of Islam. According *Kabara* it was the responsibility of the *Ulama* to observe and solve the problems that could destroy Muslim community[326]. He reminded the attendees that they all believe in One God, His messengers, prayed five times daily and performed Hajj in the same manner; this showed that they are one with equal spiritual practices and responsibilities. *Kabara* suggested that Muslims should stop labeling those who inclined to different and opposing doctrines as unbelievers, for this creates animosity and collective hatred. The Muslims should relate with one another as brothers regardless of the group one subscribed to[327].

CONTRIBUTIONS OF THE COUNCIL OF ULAMA AS A INTELLECTUAL THOUGHT IN KANO MODERN COMMUNITY IDENTITY

The formation of this organization was meant to unify Muslim *Ummah* and eradicate the traces of misunderstandings and misinterpretations that factionalized Islamic groups .it was also aimed at resuscitating the activities of *Jama`atu Nasrul* Islam. The organization was exclusively dominated by the scholars, therefore, the traditional rulers and politicians were not actively represented. The exclusion of these classes of people incapacitated the organization and failed to make significant inroad into the Muslim communities. It also failed to achieve its stated objectives and disappeared from the religious space of northern Nigeria in general and in Kano in particular[328]. In the 1980s, Muslims faced economic difficulties, due to the government policies, and constant challenges from the Christians. The attacks by the Christians forced an intermittent solidarity between the Islamic groups and scholars. The *Ulama* who represented different groups met in Zaria and Lake *Tiga.* Kano in November, 1986 to work out the modalities

[325] - Taron Wahada, video Clip recorded by Sheikh Nasiru Kabara,
[326] - Taron Wahada, video Clip recorded by Sheikh Nasiru Kabara,
[327] - Taron Wahada, video Clip recorded by Sheikh Nasiru Kabara,
[328] - Dr. kabiru Haruna Isa, Religion and society in Kano Metropolis, pp. 217. PhD thesis, Department of History Usman Danfodiyo University, Sokoto. 2016

on how to revive the comatose Council of *Ulam* and use it as an avenue to counter the incessant Christian`s opposition to the Nigerian membership of the Organization of Islamic Conference (OIC). The prominent scholars that participated in these meetings include Dahiru Bauchi ( *Tijjaniyyah*), Nasiru Kabara ( *Qadiriyyah*), Abubakar Gumi ( *Salafiyyah/ Izalah*), Khalifa Isma`il Ibrahim (*Tijjaniyyah*), and Hassan Gwarzo. The challenges faced by Muslims made leaders of various groups to come together, in spite of their differences, to face common problem[329].

The outcome of these meetings was the re-establishment of the Council of *Ulama* in 1986 with Dr. Umar Bello as the pioneer national secretary and Muhammad Sadiq *al- Kafawi* as administrative secretary. The council established branches in many northern states including Kano which is the focus of this study. The current chairman of the council was Sheikh Ibrahim Khaleel who assumed office in (2007) after the death of the reigning chairman, Malam Ibrahim Umar Kabo. The leadership of the council in Kano has been mobilizing efforts to promote unity, in the midst of fragmentation, between Islamic groups. According to Ibrahim Khaleel, the main objective of the council of *Ulama* in Kano is to enlighten the Islamic groups in order to understand their differences and live harmoniously without one attacking another. They should come together as Muslims not as members of a micro- doctrinal group. The Council of *Ulama* invites scholars of *Qadiriyyah, Tijjaniyyah* and *Izalah* to its annual meetings of Imams to present papers on the role and activities of Imams in Kano. The essence is not to unify their doctrines but rather to create forum where members and leaders of different groups interact and relate with one another[330]. The philosophy of bringing the scholars together is to lessen tension and contestations between them. It is aimed at promoting sense of brotherhood and unity. The leadership of the Council always admonishes Islamic scholars that their convergent point is significantly bigger than the divergent lines. It is only through solidarity that the Muslims in Kano could understand the ills and problems of the society and at the same time come up with remedy.

SUMMARY

This study explores the dynamics of Islamic intellectual thought and evaluates the role of the Islamic Movement (IM) in shaping contemporary community identity in Kano, Nigeria. It situates the Islamic Movement within the broader historical and sociopolitical evolution of Islamic thought in Northern Nigeria, particularly tracing its emergence from earlier reformist traditions such as Tijaniyya and Salafi influences. The research examines how the movement's religious doctrines, educational programs, social reforms, and political engagement have interacted with local cultural norms and civic life.

Central to the analysis is the concept of Islamic intellectual dynamism, which refers to the processes through which Islamic ideas are interpreted, contested, and integrated into public life in response to social change. The study argues that the Islamic Movement has acted as a significant intellectual force in Kano by promoting a model of Islamic revival that emphasizes moral reform, community welfare, and political consciousness. Through its institutions—mosques, almajiri education reforms, media outlets, and grassroots organizations—the

[329] - R. Loimier (1997) Islamic Reform and political change in Northern Nigeria, pp. 293- 294

[330] - An interview with Sheikh Ibrahim Khaleel

movement has contributed to redefining moral values, civic responsibilities, and identity narratives among Kano's Muslim population.

Conclusion

The Islamic Movement in Kano is presented not merely as a religious revivalist group, but as a dynamic intellectual actor that has significantly influenced the contours of modern community identity. Its contributions reflect a complex interplay between Islamic thought, social reform, and contemporary communal aspirations, making it a pivotal case for understanding the role of religious movements in shaping modern Muslim societies in Kano.

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INFORMANTS

- An interview, with Prof, Matbul Shehu Kabara, a lecturer at Bayero University Kano, 22th, August, 2025, at 3: 45pm, at his office in BUK
- An interview with Sheikh mai Rawani, Ibrahim bn Muhammad Sani, author of Nad al- Abrar fi Tarjamati Sheikh Nasir Kabara
- An interview, with Sheikh Jamilu Alqadiri, 70 years old at his residence, Fage on the 23 August, 2025 at 4: 00pm. A famous scholar in the Qadiriyyah Nasiriyyah in Kano
- An interview, with Dr. suyudi Muhd Hassan Babban Malami, 55 years old, around 3: 45pm, at his school, Ma`ahad Sheikh Hassan Babban Malami college for Arabic and Islamic studies, Ado Bayero layout, Dala Local Govt
- An interview with Sheikh Ibrahim Khaleel, at his office Council of Ulama, 26/08/ 2025

The Role of Malam Abubakar Gumi in Reforming the Islamic Judicial System in Northern Nigeria.

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Abstract
Sheikh Abubakar Mahmud Gumi (1924–1992), a prominent Nigerian Islamic scholar and Grand Khadi of Northern Nigeria from 1962 to 1967, played a transformative role in reforming the Islamic judicial system amid colonial legacies and societal decay. Born into a scholarly family, Gumi's education blended traditional Islamic learning with Western influences, enabling him to critique innovations (bid'ah) that distorted Shari'a practices. As Grand Khadi, he centralized Shari'a interpretation, challenged un-Islamic rituals like improper *tayammum* in Maru, and advocated for a return to Qur'anic and Sunnah-based jurisprudence. His reforms extended to politics, emphasizing ethical leadership, Muslim unity, and women's participation to enforce Islamic governance. Gumi's writings, such as *Al-Aqidah al-Sahiha bi Muwafaqat al-Shariah*, and his founding influence on the *Izala* movement promoted Salafi-minded purification, combating Sufi mysticism and cultural syncretism. This paper examines Gumi's biography, judicial contributions, political thought, and lasting impact on Northern Nigeria's legal landscape, drawing on historical and academic sources to argue that his efforts fostered a more orthodox, accountable judicial framework relevant to contemporary challenges. Through advisory roles, public debates, and organizational leadership, Gumi bridged religious reform with societal renewal, ensuring Shari'a's integrity in a pluralistic nation.

Introduction
The Islamic judicial system in Northern Nigeria represents a complex interplay of pre-colonial heritage, colonial interventions, and post-independence reforms. Rooted in the 19th-century Sokoto Caliphate established by Usman dan Fodio, this system administered Shari'a under the Maliki School of law, governing personal status, inheritance, and criminal matters. British colonial rule from 1903 to 1960 introduced indirect rule, subordinating emirs to colonial authority, restricting Shari'a to non-criminal domains, and fostering syncretism between Islamic law and local customs, which led to a perceived dilution of religious purity. Post-independence, the system faced secular pressures from the federal constitution, exacerbating issues like bid'ah and societal backwardness attributed to colonial legacies.

Amid this backdrop, Sheikh Abubakar Mahmud Gumi emerged as a transformative reformer, often regarded as the father of Salafism in Nigeria. His tenure as Grand Qadi and broader activities aimed to purify Shari'a from innovations, aligning it with pristine Islamic principles derived from the Qur'an and Sunnah. Gumi's reforms addressed not only judicial practices but also education, politics, and social governance, advocating a "back to the source" approach influenced by ***Wahhabi and Salafi*** thought. This paper examines Gumi's biography, the historical context of Northern Nigeria's judiciary, his specific reforms, fight against bidah, political influences, and legacy, demonstrating how his contributions fostered a more robust and ethical Islamic legal framework. By analyzing primary and secondary sources, including Gumi's own writings and scholarly assessments, the study underscores his enduring relevance to contemporary debates on Shari'a implementation in a multi-religious nation like Nigeria.

The significance of Gumi's work lies in its response to Muslim decline, which he attributed to deviations from authentic Islam. As a scholar who bridged traditional and modern education, Gumi challenged entrenched traditions, promoting unity and ethical leadership to safeguard Islamic governance. His efforts remain critical for understanding the evolution of Islamic jurisprudence in West Africa.

Biography of Sheikh Abubakar Gumi

Sheikh Abubakar Mahmud Gumi was born on November 7, 1924, in Gummi,presently in Zamfara State, into a family renowned for Islamic scholarship, referred to as *bait ilm* (house of knowledge). His father, Malam Mahmud Na Gumi, an Alkali (judge), initiated his education in Qur'anic memorization and foundational texts of the Maliki school, such as *Risalah Abi Zaid al-Qirawani*. At the age of nine in 1933, Gumi enrolled in Dogon Daji elementary school, excelling academically and serving as *Hakimin Sallah* (Religious Prefect), overseeing religious activities. He transferred to Sokoto Middle School in 1936, where he interacted with future leaders like Ahmadu Bello and Shehu Shagari. Further studies included Kano Law School in 1952 for a higher elementary training certificate and *Bakht al-Ruda* Institute in Sudan (1955–1956) for a Higher Diploma in Education, covering principles of education, Arabic, history, mathematics, English, and drawing.

Gumi's career trajectory reflected his dual expertise in Islamic and secular systems. Under British colonial rule, he served as a scribe to the chief judge in Sokoto province, becoming the first Nigerian Pilgrims' Officer to the Holy Land in 1956. In 1960, he was appointed Deputy Grand Qadi of Northern Nigeria, ascending to Grand Qadi from 1962 to 1967. Post-1967, after the abolition of the Grand Qadi position due to regional restructuring, Gumi focused on teaching, public debates, and organizational leadership. He co-founded Jama'atu Nasril Islam (JNI) with Ahmadu Bello, served as Nigeria's Grand Mufti from 1976, and held advisory roles in institutions like the Islamic University of Madinah, Ahmadu Bello University, and the University of Ibadan. Influenced by scholars like Malik IbnAnas and Muhammad Ibn Abdul Wahab, Gumi adhered to the Maliki school while embracing *Salafi* principles, rejecting *Sufi* mysticism.

His literary output was prolific, including *RaddulAzhanila Ma'anil Qur'an* (a Hausa tafsir), *Al-Aqidah al-Sahiha bi Muwafaqat al-Shariah* (The Correct Belief in Line with the Law), and translations like *TarjamarMa'anin al-Kur'an* (The Meanings of the GloriousQur'an). For his service

to Islam, Gumi received the King Faisal International Prize in 1987 and the Commander of the Order of the Federal Republic (CFR) from the Nigerian government. He passed away on September 11, 1992, in London, leaving a legacy through his family, students, and the Izala movement founded by his disciple IsmailaIdris.

This blended educational background uniquely positioned Gumi to reform the judicial system by integrating orthodox Islamic principles with practical governance needs.

Historical Context of the Islamic Judicial System in Northern Nigeria

The pre-colonial Islamic judiciary in Northern Nigeria was established during the 19th-century jihad of Usman dan Fodio, creating the Sokoto Caliphate where Alkalis (judges) administered Maliki-based Shari'a in courts handling personal, family, inheritance, and criminal matters. Emirs held executive authority, ensuring Shari'a's enforcement across the region.

British colonialism disrupted this system through indirect rule, limiting Shari'a to personal and family law while introducing English common law for criminal cases, thus subordinating traditional authorities and fostering religious syncretism. This led to a decline in religious purity, with bid'ah proliferating through the mixing of Islamic rituals with local customs. Sufi brotherhoods like *Tijaniyya* and *Qadiriyya* dominated, promoting mystical practices that reformers like Gumi viewed as deviations from Sunnah.

Post-1960 independence, the Northern Region retained Shari'a courts but grappled with federal secularism. Innovations and backwardness persisted, necessitating reformers to revive authentic jurisprudence. Gumi's era saw increased calls for purification, influenced by global Islamic revivalism.

Gumi's Role as Grand Khadi, Reforms and Contributions

Appointed by Premier Ahmadu Bello as Grand Qadi in 1962, Gumi centralized Shari'a interpretation and oversight in Northern Nigeria's courts. He organized the judiciary impeccably, applying Islamic law in personal and family matters while advising on ethical governance. As Grand Mufti from 1976, he extended his influence nationally, interpreting Shari'ah for broader application.

Gumi challenged doctrines like those of the *Ahmadiyya* movement, deeming them incompatible with orthodox Islam, and critiqued emirs' acceptance of colonial titles. In the 1949 Maru episode, he boycotted prayers over improper *tayammum*, leading to a colonial inquiry that abolished the practice per the Sultan of Sokoto's directive. This exemplified his commitment to judicial purity, insisting on water-based ablution unless justified.

Gumi's reforms targeted bid'ah in faith and mu'amalat, rejecting all innovations in rituals as major sins while allowing practical adaptations in social dealings. He categorized bid'ah per Ibn Rajab al-Hanbali: "Any form of worship which has no basis in the Shari'ah to warrant its legislation." Gumi warned against innovations, citing hadiths like "Every bid'ah is a sin and a sin leads to Hell" and "Whosoever introduces into matter of ours [Islam], something that does not belong to it, it is to be rejected."

As Pilgrims' Officer (1975–1978), he enforced Hajj criteria, requiring financial capability (*istidaah*), maturity, and proper recitation knowledge, reforming oversight and registration processes. His

Hausa Qur'an translation democratized access, benefiting millions in Hausa-speaking regions. Through media debates at Sultan Bello Mosque and publications in *Gaskiya tafi kwabo* and *New Nigeria*, Gumi critiqued Sufi mysticism and promoted Salafi revival. He influenced the Izala movement (JIBWIS), combating bid'ah and re-establishing Sunnah across West Africa.

Gumi's educational contributions, including teaching jurisprudence and founding JNI, supported judicial reforms by training scholars in authentic Islam.

Influence on Politics and Governance

Gumi integrated politics with Islam, asserting "*Siyasa Tafi Muhimmanchi da Sallah*" (politics is more important than prayer) to protect faith. He advocated Muslim unity in elections, supporting candidates like Shehu Shagari and mobilizing women in 1979–1983 polls. His ethical leadership model emphasized justice, accountability, shura (consultation), and protection of necessities like life and religion.

This political thought reinforced judicial reforms by urging Shari'a's role in governance, condemning corruption, and fostering accountable systems.

Impact and Legacy

Gumi's reforms accelerated Shari'a acceptance, influencing its 1999–2000 reintroduction in states like Zamfara. His legacy persists in JNI, Izala, and educational initiatives, addressing contemporary issues like corruption. Criticisms include exacerbating Sufi-*Salafi* divides, but his work promoted scriptural renewal.

Conclusion

Sheikh Gumi's profound reforms purified and strengthened Northern Nigeria's Islamic judicial system, rooting it in authentic sources while addressing modern challenges. His integrated approach to judiciary, education, and politics ensures his relevance today.

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The Life and Da 'Wah Methodology of Shaykh Abubakar Mahmud Gumi: Lessons for Contemporary Muslim Scholars in Northern Nigeria.

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Abstract

This paper critically examines the life, moral character and da 'wah methodology of Shaykh Abubakar Mahmud Gumi (1924–1992) and reflects on the lessons his legacy offered contemporary Muslim scholars (du 'āt) in Northern Nigeria. Situating Gumi's activities within their historical and sociopolitical contexts, the study analyzes both past and present trends in Islamic propagation, highlighting methodological challenges that have contributed to disunity, misinterpretation of texts and unsound religious verdicts in contemporary da 'wah practices. Using qualitative methods, the descriptive, the comparative and the analytical. The paper demonstrates that Gumi's integration of sound scholarship, humility, moderation and ethical integrity provides a sustainable model for reform-oriented preaching. The findings reveal that emulating Gumi's character and methodology can change contemporary da'wah toward unity, critical thinking and spiritual growth, while curbing the negative impacts of unqualified preaching, bias and misrepresentation of Islamic scholarship. The paper concludes by recommending the systematic integration of Islamic ethics and scholarly rigor in da 'wah institutions and practices across Northern Nigeria.

Keywords: Ideal Character; Abubakar Mahmud Gumi; Da 'wah Methodology; Islamic Reform; Northern Nigeria.

1.0 Introduction

The history of Islam in Northern Nigeria cannot be adequately understood without reference to the life and legacy of Shaykh Abu Bakr Mahmud Gumi. A scholar, jurist, teacher, reformer and Grand Kadi, Gumi played a pivotal role in shaping the intellectual and religious landscape of the region during the colonial and postcolonial periods. His da'wah transcended ethnic, sectarian and political boundaries, focusing on moral purification, educational enlightenment and the reform of Muslim practices in strict accordance with the Glorious Qur'an and the Sunnah.The Glorious Qur'anic foundation of his approach is encapsulated in the Divine injunction. The Almighty Allah says:

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦۖ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١٢٥ ﴾النحل: ١٢٥

> Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided. (An-Nahl: 16:125)

Shaykh Gumi's life and scholarship embodied this principle and combined deep learning with practical wisdom, communicating Islam effectively to both the educated elite and the wider populace. His da'wah was transformative rather than rhetorical, influencing education, governance and public morality.This paper examines Gumi's biography, moral personality and da'wah methodology and evaluates his relationship with later reform movements, particularly the Jama'atuIzalatilBid'ahwaIqamatis Sunnah (Izalah). It further reflects on the enduring lessons his balanced, evidence-based and reform-oriented model offers contemporary Muslim scholars in Northern Nigeria.

1.1 Biography and Educational Background (1924–1992)

Shaykh Abubakar Mahmud Gumi was born on 7 November 1924 in Gumi, then part of Sokoto Province (now Zamfara State), into a family renowned for Islamic scholarship. His father, Mallam Mahmud, was an accomplished scholar, who initiated him into Qur'anic memorization and the study of Arabic grammar (*naḥw*) and jurisprudence (*fiqh*). From an early age, Gumi distinguished himself through intellectual curiosity and discipline. He attended Sokoto Middle School in 1942, graduating with distinction and later proceeded to Teachers' Training College, Katsina. His advanced Islamic education continued at the School for Arabic Studies (SAS), Kano, under eminent scholars, such as Shaykh 'Abd al-Raḥmān al-Maghribī. In the 1950s, he furthered his studies at the Bakht al-Rida Institute of Education in Sudan, where he received advanced training in Arabic, Qur'anic exegesis (*tafsīr*) and Islamic Law.

After his return to Nigeria, Gumi joined the Northern Nigerian Judicial Service as a *qāḍī*. He later rose to become the Grand Khadi of the Northern Region and subsequently the Grand Kadi of the Federal Republic of Nigeria. His scholarly stature gained international recognition when he was awarded the King Faisal International Prize for Service to Islam the first African recipient of

the honor.[331]Gumi was also a founding spiritual leader of the Izalah movement in 1978, which sought to purify Islamic practices and restore adherence to the Glorious Qur'an and the Sunnah. His major works include *Reviving Islam in Modern Nigeria* (1989) and *Where I Stand* (1992), which articulate his reformist vision and theological positions.

1.1.2Moral Personality and Ideal Character

Shaykh Gumi's moral personality was anchored in the Islamic virtues of sincerity (*ikhlāṣ*), humility (*tawāḍu'*), justice (*'adl*) and truthfulness (*ṣidq*). His life reflected the Glorious Qur'anic ethic of justice and benevolence. The Almighty Allah says:

﴿ ۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠ ﴾النحل: ٩٠

> Verily, Allâh enjoins *Al-Adl* (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids *Al-Fahshâ'* (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.(Surah: Al -Nahal: 16:90).

As a judge and scholar, he was widely regarded as principled, disciplined and incorruptible. Scholars, such as John Paden and Roman Loimeier described him as morally upright and intellectually rigorous.Gumi lived modestly, avoided showiness and maintained strict discipline in worship and scholarship. His sermons were marked by clarity, simplicity and profound ethical reflection. He remained accessible to students, traditional rulers and political leaders alike, exemplifying the Prophetic ideal:

The best among you are those who learn the Qur'an and teach it" (Ṣaḥīḥ al-Bukhārī*Book 61, Hadith 545).*).

Despite his critique of religious innovations, Gumi maintained respectful relations with Sufi leaders, including Shaykh Nasiru Kabara and Shaykh Ibrahim Saleh. His tolerance and scholarly etiquette (*adab al-ikhtilāf*) ensured that disagreement did not degenerate into hostility, making his moral conduct itself a powerful instrument of da'wah.

1.1.3 Statement of the Research Problem

[331]Paden, John N. *Religion and Political Culture in Kano*. Berkeley: University of California Press, 1973.

Despite extensive literature on Islamic propagation in Nigeria, few studies systematically link the personal virtues and ethical conduct of important du'at like Shaykh Gummi to contemporary trends in da'wah. Understanding this connection is critical as effective propagation relies not only on knowledge but also on exemplary character and ethical behavior. This study seeks to fill that gap by assessing Gummi's ideal character and evaluating its relevance to modern da'wah challenges.

1.1.4 Research Objectives and Questions

i. Examine Shaykh Gumi's character and behavior as a model for contemporary da'wah.
ii. Analyze how his ethical and pedagogical approaches align with modern trends in Islamic propagation.
iii. Evaluate the implications of his methods for contemporary and future du'at.

1.1.5 Research questions include:

i. What are the defining characteristics of Shaykh Gumi's ethical and pedagogical conduct?
ii. How do these traits influence contemporary da'wah practices in Nigeria?
iii. What lessons can be drawn for modern Islamic propagation?

2.0Da'wah Methodology in Northern Nigeria: The Glorious Qur'anic and Prophetic Foundations

2.1 The Meaning of Da'wah

In the past and the present, numerous published on *da'wah* and missionary activities in Islam have reshaped the meaning of the concept. Therefore, pertaining to the term "da'wah", scholars, such as Alfayrouz Abadi, opined that "The term "*Da'wah*" and '*du'a*' are nouns and have the same connotation as both derive from the Arabic verb '*da'a*,' which connotes past tense he called.'*Yad'u*' he is calling (present tense) and call (demand).[332] It also means to attract the attention of someone towards Allah." While Ibn Taymiyyah asserted that: *Da'wah*is an invitation to have faith in Allah (SWT), believe in what His Messengers had brought and obey their instructions.[333]

Northern Nigeria covers the areas from across the River Niger to the borders with Niger, Chad and Cameroun Republics and constitutes about sixty percent of the national population. Among its noted socio-political and cultural strengths is the predominance of a mixed population of Muslims, Christians and an insignificant percentage of Animists or traditional worshippers in addition to the existence, side by side, of varying ethnic and tribal groups. Regardless of these socio-cultural and political diversities, Northern Nigeria was in the past united, stable and peaceful as a member of the federation of the Nigerian state.[334] It was with this level of unity, commitment and understanding that the people of Northern Nigeria fought gallantly together with other sections of the country to save from disintegration during the civil war of 1967-70. Consequently, the country remained intact to date. However, as in almost all the states in the North, more specifically in the North-west and North east, peace and stability have eluded the

[332] Alafyrouz, Abadi, *Al-Qamus Al-muhit, Mu'assah al- Halaby Al-Qahirah*, (nd), and also see Muhammad bin Abibakr Abdulkadir, Mukhtar Al-sihah Da'irah Al-ma'ajam Beirut Lebanon, 1987.
[333]Ibn Taymiyya, Ahmad ibn Abdulhaleem, *Public Duties in Islam*: The Institution of the Hisba. Trans. Muhtar Holland. Leicester: Islamic Foundation, 1982.
[334]Kwanashie, G. A. *The making of the North in Nigeria 1900-1965*, Arewa House, Ahmadu Bello University, Zaria, Arewa House Study Series, Ahmadu Bello University Press, Zaria, Nigeria, 2002.

people.[335]Shaykh Gumi viewed da'wah as a communal obligation (*farḍkifāyah*) rooted in knowledge, wisdom (*ḥikmah*) and good counsel (*maw'izahḥasanah*): In line with this Allah says:

﴿ وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٠٤ ﴾آل عمران: ١٠٤

> Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf*(i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar*(polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. (Surat Al-Imran:104)

He emphasized gradual reform through teaching and persuasion, following the Prophetic model.

i. **Education and Literacy:** The first and ignorance (*jahl*) was, for Gumi, the primary obstacle to reform. He therefore prioritized education by promoting Arabic and Islamic studies within formal schooling, translating Islamic texts into Hausa and English, and delivering influential radio *tafsīr* lectures on Radio Kaduna. These programs, especially during Ramadan, reached millions and democratized access to Islamic knowledge.[336]

ii. **Purification and Reform (*Iṣlāḥ*):** Gumi's reformist project focused on purifying Islamic practice from *bid'ah* and superstition while avoiding extremism. His critiques were evidence-based and scholarly, grounded in the principle of preaching with *baṣīrah*. Almighty Allah says:

﴿ قُلۡ هَٰذِهِۦ سَبِيلِيٓ أَدۡعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ وَسُبۡحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ١٠٨ ﴾يوسف: ١٠٨

> Say (O Muhammad SAW): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâhi.e to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge. And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikûn*(polytheists, pagans, idolaters and disbelievers in the

[335] Yakubu, A. M. (ed.) (et. al.) *Crisis and Conflict Management in Nigeria since 1980*, Vol. Two, Governance and Conflict Management, Nigerian Defence Academy Book Series No. 1, Baraka Press and Publishers, Kaduna, Nigeria; see also, Habu Muhammed, (ed.) (2012) *Nigeria's Convulsive Federalism: Perspectives on Flash-Points of Conflict in Northern Nigeria*, Foludex Press LTD, Ibadan, Nigeria, 2005.

[336][336] Paden, John N. *Religion and Political Culture in Kano*. Berkeley: University of California Press, 1973.

> Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." (Surat Yusuf:108)

iii. **Use of Media and Modern Tools:** A pioneer in media da'wah, Gumi effectively used radio, television, print and public lectures. His multilingual proficiency in Arabic, Hausa and English enabled him to communicate across social strata.

iv. **Moderation and Inclusiveness:** Gumi consistently rejected extremism and sectarianism, advocating unity (*waḥdah*) and moral accountability.

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣ ﴾ الحجرات: ١٣

> O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwa* [i.e., one of the *Muttaqûn* (pious Verily, Allâh is All-Knowing, All-Aware. (Hujurat:13)

His da'wah embodied *wasatiyyah* (moderation), fostering coexistence in a plural society.

3.0 Continuities and Divergences with Contemporary Izalah 'Ulama

While contemporary Izalah scholars share Gumi's commitment to purification, education, and reform, notable differences persist. Gumi's calm, dialogical style contrasts with the confrontational tone adopted by some later preachers. His theological balance and political non-partisanship further distinguish his legacy. As Loimeier observes, the divergence lies more in tone than in objectives.[337]

3.1 Similarities and Differences Between Shaykh Gumi and Present Izalah 'Ulama

3.1.1 Similarities

There are significant continuities between Gumi's vision and that of the present Izalah scholars.

i. **Aimed of Purification**: Both emphasize purifying Islam from bid'ah and upholding the Sunnah.

ii. **Educational Emphasis**: Both stress Qur'anic schools, literacy, and modern Islamic education as tools of enlightenment.

iii. **Public Preaching:** Gumi's model of public tafsīr lectures and open-air preaching was adopted by Izalah clerics such as Shaykh Isma'ila Idris and Shaykh Muhammad Sani Yahaya Jingir.

iv. **Political Engagement**: Both Gumi and Izalah scholars recognize the role of politics in protecting Islamic values in society.

v. **Commitment to Islamic Reform**: Both Gumi and present Izalah ulama are committed to promoting Islamic reform and advocating for a return to authentic Islamic practices.

[337]Loimeier, Roman. *Islamic Reform and Political Change in Northern Nigeria*. Evanston: Northwestern University Press, 1997.

vi. **Critique of Innovations:** Both groups critique innovations and deviations from Islamic principles.

3.1.2Differences

Despite their shared reformist orientation, several important differences exist:

i. **Tone and Style:**Gumi's da'wah style was calm, scholarly, and persuasive, focusing on dialogue. In contrast, some Izalah preachers have adopted confrontational methods that sometimes deepen sectarian divides.
ii. **Theological Flexibility:**Gumi maintained a balanced relationship with Sufi groups despite criticizing their excesses. Contemporary Izalah leaders, however, have often taken a stricter stance, sometimes labeling opponents as misguided (ahl al-bid'ah).
iii. **Political Neutrality:**While Gumi used his influence to advise political leaders, he avoided partisan politics. Some Izalah figures have been more directly involved in political alliances, which sometimes compromises their religious credibility.
iv. **Scholarly Depth:**Shaykh Gumi's da'wah was grounded in classical scholarship and jurisprudence. Some present preachers lack comparable scholarly training, relying more on rhetoric than textual analysis.Roman Loimeier (1997) notes that the difference between Gumi and later Izalah clerics lies in the tone of reform, not the goal of reform. Gumi sought gradual persuasion, while many contemporary movements favor radical confrontation.[338]
v. **Approach to Islamic Reform**: While Gumi's approach to Islamic reform was centered on promoting a puritanical and legalistic interpretation of Islam, present Izalah ulama may have different approaches to Islamic reform.
vi. **Engagement with Modernity:** Present Izalah ulama may be more engaged with modernity and contemporary issues, whereas Gumi's focus was more on promoting Islamic principles and values in a traditional context.

4.0 Lessons Derived by Contemporary Scholars from Shaykh Gumi's Legacy

Gumi's legacy offers enduring lessons: knowledge-based preaching, moral integrity, wisdom in disagreement, unity of the *ummah*, constructive engagement with modern society and the ethical use of media. His model demonstrates that credibility in da'wah flows from personal discipline and scholarly depth.Gumi's reformism represents a non-militant, intellectual continuation of the Sokoto reform tradition. By integrating scholarship, governance and media, he shaped a sustainable model of Islamic revival. His influence on the Izalah movement underscores both his enduring impact and the risks of departing from moderation.The lessons of his moderation, sincerity, and commitment to truth are urgently needed in today's polarized religious climate. As the Prophet (peace be upon him) said: The scholars are the inheritors of the prophets(Abu Dawud, Hadith 3641).[339] Shaykh Gumi fulfilled this prophetic trust with honor, leaving behind a legacy that blends faith, intellect and integrity.

[338]Loimeier, Roman. *Islamic Reform and Political Change in Northern Nigeria*. Evanston: Northwestern University Press, 1997.
[339]Abu Dawud, Hadith 3641.

The life and da'wah of Shaykh Abubakar Gumi offer timeless lessons for today's scholars ('ulama') in Nigeria and beyond. The lessons derived from his da'wah by present ulama in the field of da'wah in northern Nigeria include:

i. **Knowledge-Based Preaching:** Gumi demonstrated that effective da'wah must be rooted in authentic knowledge. Modern preachers should avoid speculative or sensational preaching and instead rely on sound Qur'anic and Prophetic teachings.
ii. **Moral Integrity:** His humility, sincerity and incorruptibility are moral examples for all preachers. He showed that credibility in da'wah begins with personal discipline.
iii. **Wisdom in Approach:** Gumi taught that dialogue is more effective than condemnation. He never resorted to hate speech or mockery. As the Prophet said:

> Make things easy and do not make them difficult; give glad tidings and do not drive people away. (Ṣaḥīḥ al-Bukhārī, Hadith 69)

iv. **Unity of the Ummah: He** worked to bridge divides between Sufi, Salafi, and traditional scholars, emphasizing the shared faith of Islam over sectarianism
v. **Relevance to Modern Society**: His engagement with government, education, and media demonstrates that Islam must address the realities of modern life while remaining faithful to its principles.
vi. **Importance of Islamic Education**: Gumi's emphasis on Islamic education and the importance of promoting Islamic knowledge and values.
vii. **Critique of Innovations**: Gumi's critique of innovations and deviations from Islamic principles and the importance of promoting authentic Islamic practices.
viii. **Need for Unity among Muslims**: Gumi's advocacy for unity among Muslims and the importance of promoting Islamic solidarity.

5.0 His Interaction with Scholars of Different Ideologies

Shaykh Abubakar Gumi's intellectual openness and diplomatic character allowed him to engage fruitfully with scholars of various ideologies. His contemporaries included Sufi scholars like Shaykh Nasiru Kabara (Qadiriyyah) and Shaykh Ibrahim Saleh al-Hussaini (Tijaniyyah). Although they differed in theological emphasis, Gumi maintained respectful dialogue with them, especially on issues of national concern. Shaykh Gumi supposed in ta'awun 'ala al-birr wa al-taqwa (cooperation in goodness and piety) as commanded in the Glorious Qur'an:

وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢

المائدة:

> …Help you one another in *AlBirr*and *AtTaqwa*(virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. (Surah Al-Mai'dah:2)

He collaborated with Sufi scholars in campaigns for peace, Islamic education, and interfaith understanding. Even in his criticism of innovation, he distinguished between the act and the person, maintaining adab (scholarly etiquette) in disagreement.He also had intellectual engagement with Christian leaders and Western-educated elites, encouraging peaceful coexistence. His friendship with Sir Ahmadu Bello, the Sardauna of Sokoto, showed his belief that scholars must guide rulers toward justice and moral governance. Gumi once remarked, as recorded in Where I Stand (1992), that a scholar who fears to tell the truth before power is not worthy of his turban.

Thus, Gumi's interactions exemplify an inclusive da'wah rooted in conviction, tolerance, and intellectual integrity.Shaykh Abubakar Gumi interacted with other ulama from different ideologies, including Sheikh Sa'id Hayatu: Gumi met Sheikh Sa'id Hayatu, a prominent Islamic scholar and leader of the Mahdiyya movement.Aminu Kano: Gumi interacted with Aminu Kano, a co-founder of the Northern Teachers Association and proprietor of several Muslim schools.Sir Ahmadu Bello: Gumi engaged with Sir Ahmadu Bello, the premier of Northern Nigeria, to promote Islamic values and principles in governance.These interactions complemented Gumi's approach to da'wah in Northern Nigeria and helped to promote Islamic solidarity and unity among Muslims.The life and legacy of Shaykh Abubakar Gumi represent a crucial turning point in the evolution of Islamic thought and reform in postcolonial Northern Nigeria. His approach blended the traditional authority of Islamic scholarship with the strategic use of modern education, governance, and media. This dual approach allowed him to navigate between conservative Islamic institutions and emerging secular political structures without compromising his faith.

5.1.1 Shaykh Gumi's Reformist Orientation

Gumi's reformism must be understood within the broader context of Islamic revivalism in the twentieth century. Like the earlier reformist tradition of Shaykh Uthman ibn Fodio in the nineteenth century, Gumi's da'wah was driven by the desire to restore orthodoxy and moral discipline in society. However, unlike the jihadist model of the Sokoto Caliphate, Gumi's reformism was intellectual and moral rather than militant. He operated in a colonial and postcolonial environment where dialogue and persuasion were more effective than confrontation.His model anticipated later Islamic revivalist trends across the Muslim world that focused on education, mass media, and social reform rather than violence or political revolution. In this sense, Gumi was both a continuation and a transformation of the Sokoto legacy.

5.1.2 Influence on the Izalah Movement

Gumi's teachings directly inspired the formation of the Izalah movement in 1978, which adopted his call for purifying Islamic practices and emphasizing Sunnah. However, while Izalah expanded his reformist mission, it sometimes diverged from his moderation. Gumi's nuanced balance between orthodoxy and tolerance was replaced by a more polemical approach among some successors.Nevertheless, the Izalah movement remains a testimony to Gumi's enduring influence. His emphasis on knowledge, discipline, and the avoidance of extremism continues to guide many of its leading clerics today. As Loimeier (1997) observes, "without Gumi, the modern

Islamic reform movement in Northern Nigeria would have lacked both direction and intellectual legitimacy.[340]

5.1.3 Theological Moderation and Social Responsibility

One of Gumi's greatest achievements was his ability to demonstrate that da'wah could be reformist without being divisive. He integrated social responsibility into Islamic preaching, echoing the Qur'anic principle:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَٰسِقُونَ ﴿١١٠﴾ ﴾آل عمران: ١١٠

You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad SAW and his *Sunnah* (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf*(i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar*(polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn*(disobedient to Allâh - and rebellious against Allâh's Command). (Surat Al-Ali-Imran:110)

For Gumi, the purpose of da'wah was not merely to condemn but to reform society through ethical education and public engagement. He criticized corruption, injustice, and moral decay with courage and fairness, advising political leaders without fear. His sermons during the regime of General Murtala Mohammed (1975–1976) and later under President Shehu Shagari (1979–1983) exemplified his fearless advocacy of truth. Shaykh Gumi's legacy also underscores the importance of wasatiyyah (moderation) in a religiously diverse society. His intellectual diplomacy prevented sectarian conflicts from escalating, especially in the volatile religious atmosphere of 1980s Northern Nigeria.

5.1.4 Educational Legacy

Education was the cornerstone of Gumi's da'wah. His establishment of Islamic schools and promotion of literacy reflected his belief that ignorance breeds deviation. His integration of Arabic and Western curricula paved the way for a new generation of educated Muslims who could engage with both religious and secular knowledge systems. In line with the Almighty Allah says:

﴿ أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾ ﴾الزمر: ٩

[340]Loimeier, Roman. *Islamic Reform and Political Change in Northern Nigeria*. Evanston: Northwestern University Press, 1997.

> Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). (Surat Al-Ali-Imran:110)

Through his students many of whom became prominent judges, professors and imams Gumi institutionalized Islamic knowledge in modern Nigerian society.

6.0 Findings

The study found out that Shaykh Gumi's da'wah combined theology, education, governance and media engagement. His approach was both intellectual and practical moral leadership and moral integrity and discipline established a new standard for Islamic scholarship in northern Nigeria. Moderation in da 'wah: non-confrontational method distinguished him from many reformists, making his message more inclusive and sustainable. Educational transformation and his promotion of integrated education bridged the gap between traditional Islamic learning and modern schooling systems. Continuing influence the Izalah movement and numerous contemporary preachers continue to reflect elements of his ideology, even when diverging in tone or method inter-scholarly dialogue his cooperation with scholars of different sects and ideologies showed his deep commitment to unity within diversity.

The research found out that Shaykh Gumi's da'wah shared theology, education, governance and media engagement.His moral integrity set a benchmark for Islamic scholarship.His moderate methodology fostered inclusiveness and sustainability.His educational initiatives bridged traditional and modern learning.His inter-scholarly engagement strengthened unity amid diversity.

7.0 Recommendations

Based on the analysis and findings, the following recommendations are made for contemporary Islamic scholars and da 'wah institutions:

For Future Research

- Comparative studies on other Islamic leaders in Nigeria.
- Longitudinal studies on the impact of character-driven da'wah.
- Examination of digital da'wah strategies imitating Gumi's approach.

For Government and Policymakers

- Support character education in Islamic schools.
- Promote ethical leadership programs for religious educators.
- Integrate best practices from Shaykh Gumi into national religious education frameworks.

For Individuals (Scholars and Du'at)

- Emulate his humility, integrity and ethical engagement.
- Contextualize Islamic teachings for contemporary audiences.
- Engage communities actively while fostering trust and inclusivity.

Similarly, adopt a knowledge-based approach, preachers should emulate Gumi's scholarly rigor, grounding every message in the Glorious Qur'an and the Sunnah. Promote unity and tolerance, modern da'wah movements should avoid sectarian labeling and encourage cooperation for common good. Reinforce moral discipline: The personal ethics of scholars must mirror the teachings they preach. Gumi's honesty and humility remain timeless models. Leverage modern media wisely andjust as Gumi used radio effectively, today's scholars should use social media and digital tools to spread authentic Islamic teachings.Integrate education and da'wah. Islamic organizations should invest in institutions that blend religious and modern education, ensuring balanced development. Strengthen scholarly dialogue and Islamic councils should revive forums for inter-madhhab and inter-group dialogue, preserving the spirit of mutual respect exemplified by Gumi. Encourage Government collaboration. Faith-based guidance should support moral governance, justice and anti-corruption measures as Gumi practiced during his advisory roles.

8.0 Conclusion

Shaykh Abubakar Mahmud Gumi remains a towering figure in Nigerian Islamic history. His life exemplified reform through knowledge, ethics and compassion. In an era of polarization, his moderation and intellectual integrity offer an indispensable blueprint for contemporary da'wah. As the Prophet (peace be upon him) declared. The scholars are the inheritors of the prophets. Gumi fulfilled this trust with distinction, leaving a legacy that continues to guide Islamic thought and practice in Northern Nigeria.The life and legacy of Shaykh Abubakar Mahmud Gumi remain a monumental chapter in the history of Islamic scholarship and reform in Nigeria. His da'wah transcended sectarianism, politics and ethnicity, aiming instead at moral purification and educational advancement. By embodying the Qur'anic principle of inviting to righteousness with wisdom, Gumi demonstrated that Islamic reform must be rooted in knowledge, ethics and compassion. His contribution to northern Nigerian Islam through education, judicial service, public preaching and inter-scholarly dialogue continues to shape the region's religious consciousness.

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Shaikh Abubakar Mahmud Gumi's Influence in the Society: A Viable Mechanism for His Da'wa activities.

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Abstract

Shaikh Abubakar Mahmud Gumi was one of the leading and influential Muslim scholars Nigeria ever had. His popularity and influence was beyond Nigeria. In 1962, he was appointed as a Permanent Member of the World Muslim League in Saudi Arabia. The late Premier of Northern Nigeria, Alhaji Ahmadu Bello, the Sardauna of Sokoto also recommended Shaikh Gumi to some financial institutions in Jeddah, Saudi Arabia and in Morocco, Kuwait, Qatar, Oman etc. This paper aims at spelling out the influence of Shaikh Abubakar Mahmud Gumi in the society, and the extent at which he positively utilized that influence in best interest of Islam, Muslims and humanity at large. The paper narrates his biography, his working career, his national and international connections and influence, his da'wah activities, his publications and many more. The method applied in this research is library and fieldwork methods. The paper recommends among others that, further research needs to be carried out on the life and contributions of other prominent Muslim scholars in Nigeria.

Key words: influence, Society, Viable Mechanism, *Da'wah* Activities.

Introduction

Shaykh Abubakar Mahmud Gumi was a very prominent scholar of international repute. He was a teacher, a scholar, a session administrator, a jurist per excellence, and once the Deputy and later the Grand Kadi of Northern Nigeria. This paper touches Shaikh Abubakar Mahmud Gumi's biography and education, his working career, his national and international connection, his influence in the society, his *da'wah*activities, his other contributions to Islam and some of his publications.

His Biography and Education

Shaikh Abubakar ibn Mahmud ibn Muhammad ibn Shaikh 'Alī was born at Gumi town[341] in the then Sokoto Province of Northern Nigeria on 7th of November 1924[342]. Like the children of many Muslim scholars, Shaikh Abubakar started his early education by studying the Qur'ān under his father at the early age of five. He graduated (*saukā*) from the Qur'ānic school in 1936 at the age

[341]Gumi town is situated on the South-West on the way from Gusau to Sokoto before reaching Talata Mafara.
[342]Tsiga, Isma'il Abubakar, *Shaikh Abubakar Mahmūd Gumi With Ismā 'īl Abubakar Tsiga,* Intec Printers Ltd., Ibadan, 1992, p.5.

of twelve[343]. He also studied some disciplines like *Taūhīd*, *Fiqh* and *Hadīth* under his father. On *Fiqh*, he studied books like *Akhdarī*. *'Ashmāwī*, and *'Iziyyah*. His mother Malama Hafsah also taught him some lessons on general ethics and morality[344]. Most of the time, she supplemented what he studied under his father[345].

Shaikh Abubakar Gumi was sent to study under Malam Musa [346] at Ambursa town at the age of five to six[347]. He remained with this Malam for a short period of three months. His short stay there was a turning point in his life. It was his first movement outside Gumi town in pursuit of education.[348]

In 1933, Shaikh Abubakar Gumi was enrolled into Dogon Daji Elementary School at Sokoto where he spent three years. From there, he proceeded to the Central Elementary School (Sokoto Middle School) on 25th December 1935. His classmates included Malam Abubakar Tunau Mafara, Alhaji Shehu Shagari and Alhaji 'Ali Akilu Tsafe, while Alhaji Haliru Binji was a year ahead of him.[349] The intelligence, dedication and other outstanding qualities of Shaikh Abubakar Gumi facilitated his appointment as the student in charge of Magajin Gari House while he was in Middle IV. His teachers in this school were Malam Abubakar Sese (the Headmaster), Malam 'Umar Sokoto, Malam Junaīdu (later Waziri Junaīdu) and Malam Shehu Yabo to mention a few[350]. He graduated from the Middle School in 1942.[351]

In 1942, after successful completion of his studies at Sokoto Middle School, Shaikh Abubakar Gumi was admitted into *Kādī* School, Sokoto. He studied in this school for a complete year. Some of his prominent teachers at this school were Alhaji Abubakar, a one time Chief *Alkali* of Sokoto, Malam Sarki Uban Doma, Malam Dan Kimalle and later on Wazīr Junaīdu who was transferred from Middle School to this school.[352] From 1943 to 1947, Shaikh Abubakar Gumi studied at Kano Law School. The impact of this school on his life was very tremendous[353]. Some of the subjects

[343]Kubau, Salihu, *Bincike Akan Ayyukan Alhaji Abubakar Mahmūd Gumi,* Paragon Printers/Publishers Bakin Ruwa, Kaduna 1993, p. 11 and Loimeirer, Roman, *Islāmic Reform and Political Change in Northern Nigeria*. North Western University Press, Evanston, Illinois, 1997, pp. 148-149

[344]Interview with the late *Khalifah* Lawal Abubakar, Kaduna on 18th December, 2002. He died on 24th May 2004 at the age of eighty four.

[345] Interview, Abubakar, 18th December, 2002.

[346]Malam Musa Ambursa was among the *almajirai* of Abubakar Gumi's father.

[347]Ambursa is a small town located at East of Birnin Kebbi. It is about nine miles from Birnin Kebbi.

[348]Tsiga, Isma'il Abubakar, *Manufata Shaikh Abubakar Gumi Tare Da Isma'il Abubakar Tsiga* , n.p. 2012, p.10.

[349]*Gaskiya Ta Fi Kwabo*, Monday 6- Wednesday 8, May, 2002 No. 10, 014, pp. 12 – 13. "Tarihin Rayuwar Shaikh AbubakarMahmud Gumi" and Tsiga, p. 14

[350]Kubau, Salihu, *Bincike Akan Ayyukan Alhaji Abubakar Mahmūd Gumi,* Paragon Printers/Publishers Bakin Ruwa, Kaduna 1993, p. 11 and Loimeirer, R. *Islāmic Reform and Political Change in Northern Nigeria*. North Western University Press, Evanston, Illinois, 1997, p. 16

[351]Tsiga, Isma'il Abubakar *Manufata Shaikh Abubakar Gumi Tare Da Isma'il Abubakar Tsiga* , n.p. 2012, pp. 21-23

[352]Kubau, p. 23

[353]Kubau, Salihu, *Bincike Akan Ayyukan Alhaji Abubakar Mahmūd Gumi,* Paragon Printers/Publishers Bakin Ruwa, Kaduna 1993, p. 11 and Loimeirer, R. *Islāmic Reform and Political Change in Northern Nigeria*. North Western University Press, Evanston, Illinois, 1997, p. 11 and Loimeirer, Roman, *Islāmic Reform and Political Change in Northern Nigeria*. North Western University Press, Evanston, Illinois, 1997, p. 25

he studied in this school included *Taūhīd, Fiqh, Hadīth, Tafsīr, Lughah, Usūl al-Fiqhi, Usūl al-Dīni,* Geography, History, Arabic Writing, Hausa and *Mudārasah*. His teachers were Shaikh Bashīr al-Rayyāh, Shaikh Awad Ahmad, Shaikh 'Abdulhamīd and Shaikh Muhammad Suwār al-Dhahabī. All these were Sudanese. However, the indigenous teachers were Malams Amīn Yakub Zaria, NāsirMustafā Kano, 'Umar Ibrāhīm Zaria, Bōyi Sokoto, UjdūdSulaīmān Wālī Kano, Muhammad Ɗan Amu Kano and Dr. 'Alī Aubakar Bauchi (Jos)[354]

It is worth mentioning that Shaikh Abubakar Gumi studied many books in Sokoto even prior to his coming to Kano Law School, with the exception of *Nazm al-Kubrā*, a recognized book on *Taūhīd*. Therefore, when he was finally set to come to Kano to pursue further education, he was given a letter of introduction by his teacher *Waziri* Junaīdu to Shaikh Nāsir Kabara. In the letter, the young Gumi was introduced as a new student of Kano Law School who would like to study *Nazm al-Kubrā* under Shaikh Nāsir Kabara. When he came to Kano, Shaikh Abubakar Gumi did not study the book; instead, he studied the *Alfiyah of ibn Mālik* an outstanding book on *Nahw*[355]. Shaikh Abubakar Gumi, together with his schoolmate Haliru Binji, studied under Shaikh Nāsir Kabara at his residence after school hours. They both remained in contact with Shaikh Nāsir Kabara up to 1947, the year they graduated from Kano Law School and even after[356].

Shaikh Abubakar Gumi's stay in Kano from 1943 to 1947 which afforded him the opportunity to teach in both the formal school as well as in the informal *makarantar zaure*. It also afforded him the opportunity to complete his memorization of the Qur'ān, which as stated earlier, he had only memorised sixteen *hizbs* of the Qur'ān at Ambursa in Sokoto Province[357].

His Working Career

After his graduation from Kano Law School in 1947, he was employed as a Registrar in the court of the Chief *Alkali* Abubakar of Sokoto. It was also in the same year that he started conducting the yearly *Ramadāntafsīr*[358]. In 1948, as the Registrar of the *Kadis* court, Shaikh Abubakar Gumi was not happy with how some cases were handled in such courts. As such, he wrote a letter to his close friend, Alhaji Haliru Binji in Kaduna, seeking his advice on whether to continue working in the judiciary or not. He was advised to quit the job, which he immediately complied[359]. Between 1948 and 1949, he returned to Kano Law School to teach. Between 1949 and 1950, Shaikh Abubakar Gumi was at the Teachers' College, Maru[360] in Sokoto Province, where he taught Arabic, Islāmic Studies and Arithmetic. Conducting the traditional *karatunzaure* after school hours was among his daily routine in Maru. It was at this school that he met the late Malam Aminu Kano who was the English teacher, and since then they became life-long friends.[361]

[354]*Gaskiya Ta Fi Kwabo*, Monday 6- Wednesday 8, May, 2002, pp. 12-13
[355]Tsiga, Isma'il Abubakar *Manufata Shaikh Abubakar Gumi Tare Da Isma'il Abubakar Tsiga* , n.p. 2012, pp. 23, 24.
[356]Tsiga, p. 25
[357]Tsiga, p. 29
[358]Tsiga, p. 32
[359]Tsiga, pp. 40-41
[360]Maru is a town under the then Sokoto Province. It is located after Gusau on the way to Sokoto.
[361]Kubau, pp. 41-43

From 1950 to 1954, Shaikh Abubakar Gumi was transferred to teach at the School for Arabic Studies, Kano, the former Law School. 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[362]. After his return from the Sūdān, he remained 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. Shaikh Abubakar became the Deputy Grand *Kādī* of Northern Nigeria in Kaduna from 1960 to 1962. In 1963, he was appointed as the Grand *Kādī*. He remained in this position up to 1975[363]. 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. [364]

His Influence in the Society

Shaikh Abubakar Mahmūd Gumi was one of the most popular Islāmic scholars in Nigeria. It is not surprising that he was proficient in many Islāmic disciplines as a result of his scholarly background.

He was groomed to be a 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 *makarantarzaure*, 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- Rudā Institute of Education in the Sūdān and many other courses he attended prepared him well enough to be easily recognized and accepted both nationally and internationally[365].

As a result of all this experience, the Sardauna of Sokoto recommended him to be appointed as the Nigerian representative on the 1958 *Hajj*.[366] It is very important to note that the *Jamā'a Nasr al-Islām* (the Society For the Victory of Islām) was established by the late Sardauna of Sokoto on the advice of Shaikh Abubakar Gumi in 1962.[367] This organization was established to promote the cause of Islām and bring unity and understanding among Muslims. Both the Sardauna and Shaikh Abubakar Gumi realized that unless Muslims from the diverse trends of thought and inclinations move together, they would not achieve their goal of propagating Islām.[368]Through the *Jamā'ah Nasr al-Islām,* the Sardauna tried to unite the traditional rulers, the '*ulamā'* and the

[362]Tsiga, Isma'il Abubakar *Manufata Shaikh Abubakar Gumi Tare Da Isma'il Abubakar Tsiga* , np. 2012, pp. 73-76 and Kubau, p. 44

[363]Tsiga, pp. 83-86. In 1976, Shaikh Abubakar Gumi was appointed as the Grand *Muftī* by the Murtala/Obasanjo administration. However, after the assassination of the late Head of State Murtala Muhammad, some '*ulamā'* expressed their displeasure to the government over Shaikh Abubakar Gumi's appointment. This eventually lead to the nullification of the appointment.

[364]Kubau, Salihu, *Bincike Akan Ayyukan Alhaji Abubakar Mahmūd Gumi,* Paragon Printers/Publishers Bakin Ruwa, Kaduna 1993, pp. 93-94 and Gaskiya Ta Fi Kwabo, Monday 3-Wednesday 5 June, 2002, No. 10, 022, pp. 12-13.

[365]Kubau, pp 11-12

[366]The Triumph, Tursday September 17, 1992 "Shaīkh Gumi: A Life of *Da'wah*" by Garba A. 'Isa, p.7.

[367]Paden, John N., *Ahmadu Bello Sardauna of Sokoto Values And Leadership in Nigeria,* Hudahuda Publishing Company, Zaria, (1986), pp. 548-549.

[368]Kubau, p.46

Muslims generally. Through this organization, the Sardauna islamalized about 60,000 non-Muslims in Northern Nigeria within five months.[369]

Moreover, it was through the activities of this organization that Nigeria was admitted into the Muslim World League with its headquaters in Saudi Arabia. Later on, the Muslim World League appointed Ahmadu Bello as its Deputy Chairman for two consecutive terms.[370] The *Jamā'ah Nasr al-Islām* was also the brain behind the establishment of '*Yan AgajinFarko* (First-Aid Group Members). In 1976, a committee was launched with its headquarters in Kaduna under the leadership of the late Emir of Katsina Alhaji Usman Nagogo with the late Chief Moshood Kashimawo Olawale (MKO) Abiola as his Deputy, while Alhaji Nā'ibī Sulaīmān Wālī chaired the Planning Committee. The late Emir of Katsina, Alhaji Muhammad Kabir Usman chaired the '*Yan Agaji* committee[371].

It is worthy of note that Shaikh Abubakar Gumi never received any allowance for all the services he rendered through the *Jamā'ah Nasr al-Islām* and other Islāmicorganisations both nationally and internationally. 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, late Shaikh Lawal Abubakar, not to collect any allowance whenever he preached[372]. Shaikh Abubakar Gumi was the first among the 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 the 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 *sadaqahjāriyah*. Through this appeal, many wealthy individuals in Northern Nigeria became renowned Muslim philantrophists.[373]

Because of all the good qualities of Shaikh Abubakar Gumi, the Sardauna of Sokoto appointed him as the Deputy Grand *Kadi* and later as the Grand *Kādī* of Northern Nigeria and the Special Adviser to the Premier on Islāmic Affairs. The Sardauna also introduced and recommended him to Arab countries, especially Egypt and Saudi Arabia, and some international Muslim organisations.[374]

After the death of the Sardauna on 15th January, 1966, Shaikh Abubakar Gumi was regarded by many Muslims, especially in the Arab countries, as the *Khalīfah* to the Sardauna. As such, the recognition they gave to the Sardauna was accorded to Shaikh Abubakar Gumi[375]. In Saudi Arabia, for instance, the Muslim World League appointed him as its permenant member in 1962.

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[369]Kubau, p. 49 According to Alkali, Sardauna converted 50,000 indigences of Adamawa and Sardauna Provinces. (see Alkali, I. (1981), "Sir Ahmadu Bello The Sardauna of Sokoto's Coversion Campaign 1964-1965 in Adamawa and North Sardauna Provinces" in the *Kano Studies BUK Journal of Savannah and Sudanic Research New Series*, Vol.2, No.2, pp.53-60)

[370]Interview with Lawal Abubakar.

[371]Kubau, p. 49

[372]Interview with Lawal Abubakar.

[373]Kubau, p. 11 and Loimeier, Roman, *Islāmic Reform and Political Change in Northern Nigeria*. North Western University Press, Evanston, Illinois, 1997, p. 62

[374]The Triumph, September 17, 1992 and Kubau, PP. 63-72

[375]Kubau, Salihu, *Bincike Akan Ayyukan Alhaji Abubakar Mahmūd Gumi,* Paragon Printers/Publishers Bakin Ruwa, Kaduna 1993, pp. 77-78

He was also appointed to serve as a member on different sub-committees within the League. For example, he was a Permenant Member on the World *Fiqh* Council, Permenant Member on the Supreme Council on World's Mosques, Adviser on Islāmic Law to the Islāmic Bank, Jeddah in Saudi Arabia as well as a Permenant Member on the *Irsāliyyah* Committee. In 1974, Shaikh Abubakar Gumi, along with the other members of this Committee, visited the leaders of Morocco, Algeria, Tunisia, Libya, Egypt, Saudi Arabia, Kuwaīt, Qatar, Bahrain, United Arab Emirates and Oman. The *Irsāliyyah* Committee also visited Sūdān, Iran, Ethiopia, Pakistan, Guinea, Ghana, Senegal, Jordan, 'Irāq, Spain and the United Kingdom where they met the leading Islāmic scholars in London.[376]

From 1950 onwards, Shaikh Abubakar Gumi was consulted by Nigerian leaders on issues related 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[377]. He stated that:

Duk wanda yayi fada saboda ni to ban yafe masa ba[378]

Meaning:

Whosoever stirred a conflict because of me, I would not forgive him.

He also maintained that:

A kowane lokaci ana bukatarMusulmi su zama masu halinkirki, halin da za a yabawa mutum. Kuma su zama masu kiyayeabin da zaikawo zaman lafiya[379].

Meaning:

Muslims are always required to be of good conduct worthy of being praised. They should also be very mindful of what will bring peace and stability (amongst them).

From the foregoing, it could be seen how Shaikh Abubakar Mahmūd Gumi was regarded as one of the leaders of Islām in Nigeria and beyond.

His *Da'wah* Activities

Shaikh Abubakar Mahmūd Gumi started *da'wah* activities since 1941 while he was in class six at the Sokoto Middle School[380]. In that year also, he got married at the age of seventeen. After school hours, he would teach some students at *makarantarzaure* in his residence. Through this traditional way of teaching, his popularity spread to many areas within Sokoto. Even some *'ulamā'* attended the lessons at his residence in order to testify the reports they were receiving about his competence[381]. In addition, he moved to different areas within Sokoto Province

[376]Kubau, p. 103

[377]Kubau, p. 104

[378]Interview, Lawal Abubakar.

[379]Gumi, Abubakar Mahmud, *Al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah*, Dār al-'Arabia, Beirut, Lebanon, (1971) p. 5

[380]Tsiga, p.28 and Kubau, p. 32. Kubau stated that Shaikh Abubakar Gumi started *da'wah* in 1943, but according to Shaikh Abubakar Gumi's narration as reported by Tsiga, he started *da'wah* in 1941.

[381]Interview, with late Lawan Abubakar, Kaduna 18th December, 2002.

preaching and drawing the attention of Muslims to pursue education. It was as a result of his constant preaching in Sokoto that the late Ahmadu Bello, the Sardauna of Sokoto spotted him in 1949[382]. From that time onwards, wherever Shaikh Abubakar Gumi 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.[383] On the importance of education and preaching, he stated that:

Neman ilimi da wa'azi ne kaɗai za su iya ɗauka kama tsayin Musulmi a ko inasuke a duniyar nan.[384]

Meaning:

Pursuing knowledge and *da'wah* are the bedrocks for the upliftment of Muslims anywhere in the World.

His call to his disciples was always that they should pursue knowledge. They should be calm and polite while preaching. They should try to bring unity among Muslims, and that they should be peace-loving citizens. He maintained that:

… Mai gaskiya baya faɗa, amma a kawo hujja.[385]

Meaning:

…The bearer of truth never quarrel; he asks for facts.

Shaikh Abubakar Gumi 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, used to travel outside Kaduna in order to attend some Islāmic activities or on some national assignments.[386]

- From Sundays to Wednesdays, 4.00 to 6.00 p.m, he taught his disciples *Taūhīd, Tafsīr, Qirā'ah, Tajwīd, Fiqh Hadīth* and *Nahw* at his residence.
- On weekends, between *Maghrib* and '*Ishā'* prayers, he taught *Taūhīd*, *Fiqh, Hadīth, Tafsīr, Qirā'ah, Tajwīd* and Islāmic History also at his residence.
- Every Friday from 4.30 to 6.00 p.m, he taught the Qur'ān and *Tafsīr* at the *Sultān* Bello mosque, Kaduna.
- Every Saturday from 4.30 to 6.00p.m, he taught *hadīth* from *Sahīh al-Bukhārī* and similar *hadīth* books at the *Sultān* Bello mosque, Kaduna.
- He taught his family members i.e., wives and children after the *subh* prayers.

Furthermore, Shaikh Abubakar's door was always open for his disciples and other people, including non-Muslims, who approached him on any matter related to Islām. He expressed his

[382]Kubau, Salihu, *Bincike Akan Ayyukan Alhaji Abubakar Mahmūd Gumi,* Paragon Printers/Publishers Bakin Ruwa, Kaduna 1993, p. 11 and Loimeirer, R. *Islāmic Reform and Political Change in Northern Nigeria*. North Western University Press, Evanston, Illinois, 1997, p. 45
[383]Interview, Lawal Abubakar on 18th December, 2002
[384]Kubau, p. 85
[385]Kubau, p. 85
[386]Tsiga, p.90

views freely and politely. In a situation in which he did not know the answer to any question asked, he would confess not knowing the answer. Malam Sālih Kubau, one of his disciples, maintained that:

Abin da bai saniba, zaiambata a fili yace bai saniba, kuma gaskiyar sa ke nan. [387]
Meaning;
Whenever he was asked a question whose answer he did not know, he would easily and sincerely admit that he did not know the answer.

Based on his open door policy, he became a friend to members of the press during his lifetime. They approached him as an Islāmic scholar and an 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 always be close to his teaching circles. The Radio Nigeria Kaduna, for instance, aired and is still airing some of his teachings, particularly on *tafsīr* and *hadīth*.[388]

His Identification With and Role in the *Izalah*
From the ontset, when the founders of the *Izalah,* Malam Isma'il Idris Jos, Malam Bala Surajo Kaduna and others proposed its name as *Izalatul Bid'ah* (Movement Against Negative Innovations), they consulted Shaikh Abubakar Gumi on this name. Thus, it was he who added *WaIqamatu Al – Sunnah* (And Establishing Sunnah) to the name. This was how this organization was and is still referred to as *Izalatul Bid'ahWaIqamatu Al – Sunnah* (Movement Against Negative Innovations and Establishing Sunnah).

It should be noted that *Izalah* as an Islamic Organization, was greatly inspired by the teachings and *da'wah* of Shaikh Abubakar Gumi more especially with the publishing of his famous book *Al – Aqidah Al – Sahihah.* On this, Shaikh Gumi states:

I did not form *Izalah;* rather, it was established by some young people who shared my ideas. I also repeated to them that I was not a member of *Izalah* 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[389].

From the foregoing, one understands that even though Shaikh Abubakar Gumi claimed not to be a member of the *Izalah*organization, and did not attend its functions, he still 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. Hence, Shaikh Abubakar Gumi supported and advised *Izalah.*

His Contributions to Islām and Some of His Publications
The life of Shaikh Abubakar Mahmūd Gumi was spent entirely in the service of Islām. As pointed out earlier, he was taught in the traditional *makarantarzaure* by his father. As such, he was very conversant with Islām even prior to his enrolment in the elementary school in 1933.

[387]Kubau, p. 39
[388]Interview, Lawal Abubakar on 18th December, 2002
[389]Gumi *Al-'Aqīdah…*, pp. 17-24

Shaikh Abubakar Gumi was a teacher throughout his life. Wherever he worked, he combined his work with teaching at *makarantarzaure* at his residence after working hours. This shows that he was a teacher in both the traditional and formal schools. He taught in the traditional way at Sokoto, Kano and Kaduna, apart from his official duties as a teacher, Inspector of Education, Deputy and later Grand *Kādī* of Northern Nigeria.[390]

Shaikh Abubakar Gumi was of the view that knowledge itself is a trust given to the '*ulamā'* by Allah. Therefore, 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 *zauruka* is not adequate unless they teach and preach to the entire community through constant *da'wah*. That is why he always attended many Islāmic activities, lectures, seminars, and conferences organized by various Islāmic groups. During such events, he always spoke his mind.[391]

Shaikh Abubakar Gumi traveled to all parts of Nigeria and many parts of the world for the propagation of Islām, as we pointed out earlier. Wherever he went, he appealed to Muslims to stick to the Islāmic way of life as ordained by Allah and exemplified by the Prophet ﷺand the *Salaf*. On this, he maintained that:

A ka'idarMusulunci ba mutum shi Kankan saake bi ba. Abin da mutum (malami) ya faɗi, sukakuma dace da Shari'ah da sunnar Manzon Allah ﷺshi ake bi. Saboda haka, duk lokacin da malami ya faɗi karya, to, dole a ɗagoshi, kuma a karyatashi. Domin sai dakiki da maras hankali kawai zaidaure bin maikarya[392]*.*

Meaning:

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.

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

Duk abin da mutum (Musulmi) bai sani ba, to, kada ya kuskura yaba da amsa a kansa, domin tilas yayi karya ko yaudara. A kullum mutum yayi kokari yatsare gaskiya, ya faɗi gaskiya, kuma kada yadamu da abin da za a samu idan an yikarya.[393]

Meaning:

A Muslim should never comment on or judge what he is ignorant of. For that will lead him to tell lies and become deceitful. A Muslim should always try to maintain and speak the truth and should never bother about what will be derived out of telling lies.

[390]Kubau, pp. 77-78
[391]Kubau, pp. 77-78
[392]Kubau, p. 103
[393]Kubau, p. 104

The contributions of Shaikh Abubakar Mahmūd Gumi 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 KoyanAddininMusulunci*
- *Guzuri Ga Mai Zuwa Hajji*
- *Aikin Hajji Da Umra*
- *Hasken Musulunci, 1967*
- *Al-Wird al-'AzīmFī al-AhādīthWa al-Qur'ān al-Karīm,* 1962.
- *Al-'Aqīdah al-Sahīhah Bi Muwāfaqat al-Sharī'ah*, 1971.
- *Radd al-AdhhānIlāMa'ānī al-Qur'ān,* 1979.
- *TarjamarMa'anonin al-Qur'ān Mai Girma*, 1979.
- *JuzTabāraka (In Hausa),* 1974.
- *Juz 'Amma (In Hausa),* 1974[394].

***Al-'Aqīdah Al-Sahīhah Bi Muwāfaqah Al-Sharī'ah*(The Right Belief According to the Shariah)**

This is one of the most famous among the publications of Shaikh Abubakar Mahmūd Gumi. It is an eighty-page book published in 1971 by Dār al-'Arabia, Beīrūt, Lebanon. According to the author, '*aqīdah* (Islamic Ideology) is said to be *sahīhah* (correct / right) only if it is in conformity with the *Sharī'ah*[395]. The author discussed the meaning of *kalimah al-shahādah* that is *Lāilāhilla Allah, Muhammad Rasūl Allah*[396]. He also explained the meanings of *al-Nubūwah*, (Prophethood) *al-Risālah* (Messengership) and *al-Wilāyah*. Some Islāmic terminologies like *al-īmān* (iman) and what Shaikh Abubakar Gumi described as *al-bid'ah al-madhmūmah* (unrecommended innovations) were also discussed[397].

Moreover, he discussed some aspects of Sufism like '*ilm al-bātin* (esoteric knowledge) and what he described as the inconsistency of some *mufassirūn*[398]. For example, he pointed out that some *mufassirūn* do not cross check some *qisas* while explaining the *asbāb al-nuzūl* of some verses of the Qur'ān in order to ascertain whether such *qisas* are in conformity with *al-qīdah al-sahīhah* (right belief) or not. According to Shaikh Abubakar Gumi, most of such *qisas* were brought by non-Muslims from the Jewish and Christian scriptures so as to tarnish the authentic Islāmic ideology.[399] Such *qisas* include the story of Hārūt and Mārūt[400], the story of Prophet Yūsuf[401] and that of Prophet Dāwūd[402].

[394]Interview Lawal Abubakar.
[395]Gumi, p. 5
[396]Gumi, Abubakar Mahmud, *Al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah*, Dār al-'Arabia, Beīrūt, Lebanon, 1971, p. 6-8
[397]Gumi, pp. 17-24
[398]Gumi, pp. 44-47
[399]Gumi, pp. 57-58
[400]Gumi, p. 58
[401]Gumi, Abubakar Mahmud, *Al-'Aqīdah al-Sahīhah Bi Muwāfaqah al-Sharī'ah*, Dār al-'Arabia, Beīrūt, Lebanon, 1971, p. 60
[402]Gumi, p. 68

In this book also, Shaikh Abubakar Mahmūd Gumi discussed the difference between the two terms, *Allah* and *al-tāghūt* (what distract a Muslim from Allah's path)[403]. He pointed out what is Islām and what is *Sharī'ah*(Islamic law)[404]. He also stated clearly that he had reservation about writing the book on account of the controversies it would generate,[405] but was encouraged to do so by Allah's saying in verses 159 to 160 of *Sūrah* al-Baqarah:

إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ.

Meaning:
Verily, those who conceal the clear signs and the Guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.

Except those who repent and make amends and openly declare (the truth which they concealed). These it is whom I will accept their repentence. And I am the One who accepts repentence, the Most Merciful.

With the publication of this book, the relationship between Shaikh Abubakar Gumi and majority of the '*ulamā'* in Northern Nigeria became strained and sour for what they considered as an attack on both the *Tijāniyyah* and the *QādiriyyahSūfī* orders[406]. Consequenty, Shaikh Nāsir Kabara wrote a rejoinder to Shaikh Abubakar Gumi's book when he published *al-Nasīhah al-SarīhahFī al-Radd 'Alā al-'Aqīdah al-Sahīhah*(Frank Advice in Response to the Right Belief).[407]

Radd Al-AdhhānIlā Ma'ani Al-Qur'ān
(Reconsidering the Meanings of the Glorious Qur'an)
It is a one-volume *tafsīr* of the Qur'ān published in Arabic by Dār al-Arabiyyah, Beirut in 1979. From the outset, the title of this *tafsīr* portrays an element of Islāmic reforms i.e., *Radd al-Adhhān*. The author tried to bring back the minds of Muslims to what he described as the (real) meanings of the Qur'ān. In essence, Shaikh Abubakar Gumi considered this *tafsīr* as the vehicle for his reforms. 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. Shaikh Abubakar Gumi consulted *Tafsīr al-Jalālaīn* and other books of *tafsīr* while writing it. *Radd al-Adhhān* is now among the recognized *tafsīr* books.[408]

[403]Gumi, pp. 73-75
[404]Gumi, pp. 75-78
[405]Loimeier, Roman, *Islāmic Reform and Political Change in Northern Nigeria*. North Western University Press, Evanston, Illinois, 1997, p.186. Shaikh Abubakar Gumi clearly stated that he knew that some '*ulamā'* particularly those who do not share the same view with him will never welcome the contents of this book. This is because the book challenged what they stood for. But in the end, he chose to stick to the injunctions given in verses 159-160 of *Sūrah* al-Baqarah.
[406]Ilorin, Abdullahi Adam, *al-Islām al-Yaum Wa Ghadan Fī Nigeria*, Cairo, 1984, p. 85
[407]Ilorin, p. 85
[408]Interview, Lawal Abubakar, Kaduna, 18th December, 2002

Sheikh Abubakar Mahmud Gumi: Teachings Against Innovation and Syncretism in Islam.

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Abstract
This paper explores Sheikh Abubakar Mahmud Gumi (1924–1992), a key Islamic reformer in Northern Nigeria, focusing on his efforts to oppose innovation (bidʿah) and syncretism. Gumi championed a return to the Sunnah of Prophet Muhammad (SAW), rejecting practices he saw as innovations, especially those linked to Sufi orders. His views led to the founding of Jama'atu Izalatil Bid'ah Wa Iqamati s Sunnah (Izala), a movement dedicated to eradicating bidʿah and affirming authentic Islamic practice. The study analyses Gumi's theological approach, the socio-political environment of his reformist efforts, the formation of Izala, and the controversies his teachings sparked- gaining both support and opposition among Nigerian Muslims.
Keywords: Abubakar Gumi, bidʿah, syncretism, Izala, Islamic reform, Northern Nigeria, Salafism, Sufism

Introduction

Islam is not only a religion in the usual sense of the word but also a socio-political order, world view and a way of life in which all aspects of human needs are physically, mentally and spiritually fulfilled[409]Islam found its way to West Africa as early as the eight' century C.E.1 With the spread of Islam, many Muslims mixed the Islamic practice with those of their traditional beliefs, which

[409] Sawaba Yusuf Isa: *Islamic Da'wah And Its Development In Takum Local Government Area Of Taraba State, From 1960-2020: Problems And Prospects*. M.A Disertation Submitted to the department of Islamic Studies and Shariah, in Pertial fulfilment for the award of M.A in Islamic Studies, Bayero University Kano 2024 p. 1 and see [409] Bello, Muhammad, Calip: *Letter to Muslims, Compliment of the Sultanate Councile.*Bello Isa Ibrahim: *Assessment of the Advents and Development of Islam Among Jukuns People in Southern Taraba*. Unpublished M. ED Submitted to department of arts and social science education. Faculty of Education. Ahmadu Bello University Zaria, 2017 Pp.10-11

they inherited from their ancestors, and which contradict the teaching of Islam.[410] As a result, Islamic reform movements emerged in many countries in Sub-Saharan Africa with a mission to purify the Islamic principles from what they had identified as Bid'ah, loosely translated as (innovation), on the basis of the saying of the Prophet (p.b.u.h) *"Every bidah is a sin and a sin leads to Hell"*.[411] Among the Islamic movements that initiated reformism in Africa were the Mahdiyya in Sudan and al-Sanusiyya in Libya. Nigeria was no exception to what was happening in the continent. In spite of the Islamic awareness that has spread throughout the society, the proper application of the Islamic teachings was still lacking. Worst still, the rulers often compelled their Muslim subjects to patronize the un-Islamic traditional cults. The region had been plunged into a state of degeneration and the government was utterly corrupt. In order to optimize their ill-gotten gains, the rulers burdened their people with heavy taxation, and confiscation of property if they withheld.[412] This socio-political fiasco necessitated the emergence of the confrontational jihad that culminated in the establishment of an Islamic Caliphate known as Sokoto Caliphate (1810) that continued until the turn of the twentieth century (1903).The development of Islamic reform movement in the twentieth century Nigeria was characterized by the emergence of two major movements: Sufism as represented by the Qadiriyya and Tijaniyya Sufi orders[413] and anti-Sufism as represented by Izala.[414]

Islamic practice in Northern Nigeria has historically been intertwined with various cultural and local traditions, including the influence of Sufi mysticism. Over time, however, these traditions, often referred to as syncretic, began to be criticised by reformist scholar, Sheikh Abubakar Mahmud Gumi; a leading figure in Islamic reform in Nigeria. He became a prominent critic in Nigeria that frowned atsuch practicesas innovations (bidʿah) that is clearly strayed from the doctrine of Islamic belief. Gumi's teachings, which aimed to reform Islam in accordance with the Sunnah, laid the foundation for the establishment of Jama'atu Izalatil Bid'ah Wa Iqamatus

[410] Huzaifa Aliyu Jangebe*: Islamic Reform in Nigeria: The Contribution of Sheikh Abubakar Mahmud Gumi* International Journal of Humanities and Social Science Vol. 5, No. 9; September 2015 p. 177. Access https://ijhss.thebrpi.org/journals/Vol_5_No_9_September_2015/19.pdf See also Abdurrahman, Doi, *Islam and Multi-religious Society: Nigeria, a Case study, (Kuala Lumpur*: A.S Noordeen, 1992 p. 8

[411]Usman Sayyid Ahmad al-Bili, *Some Aspects of Islam in Africa,* (U.K: Ithaca press, 1 stedn., 2008, pp 49-50.

[412]Muhammad Ishaq bin Khuzaimah, *Sahih ibn Khuzaimah*, vol, 3, (ed, by) Mustafa al-Aazami, (Beirut: al-Makhtab al-Islami, 1980, p. 143. Also see Balogun, Ismail A. B, *The Life and Works of Uthman Dan Fodio*: *The Muslim Reformer of West Africa,*Lagos: Islamic Publications Bureau, 1975 p. 15

[413]Sufism played an important role in the expansion of Islam in Nigeria. In fact, Islam and Sufism had penetrated the continent at the same time, and their spread was simultaneous. The two Sufi orders which have greatly influenced Nigeria are the Qadiriyya and the Tijaniyya. The Qadiriyya order was the first to enter West Africa and Nigeria in particular. Eventually, it spread far and wide in the society and, later, influenced the great Sheikh (Usman Dan Fodio), who launched his reform movement in the 19th century. The Tijaniyya order, founded by Sheikh al-Tijani (1737-1815), became widely accepted later and soon its Zawiyas were established in Kano and Borno. Gradually, the Tijaniyya was preferred by the educated youth in Nigeria, and it had more followers than the Qadiriyyaorder. For more details See: Abdurrahman Doi., Islam and MultiReligious, 216-220

[414]Under the name Jamaat Izalat al-Bidahwa Iqamat al-Sunnah, (Izala), this organization was launched in Jos, Plateau State, on 12 March 1978, to counteract the activities of the Sufi brotherhood. It regarded itself as a follower of Sunnah. See Muhammad Sani Umar, "Changing Islamic identity in Nigeria from the 1960s to the 1980s: From Sufism to anti-Sufism" in Muslim Identity and Social Change in Sub-Saharan Africa, edited by Louis Brenner (London: c. Hurst & co, 1993), p. 167.

Sunnah (Izala), a movement dedicated to practising what Gumi identified as extraneous influences.This study seeks to analyse Gumi's theological objections to innovation and syncretism within Islam, examining his teachings in relation to Sufism and the institutional legacy of Izala. It will also investigate the social and political aspects of his reform movement and the ongoing debates concerning religious authenticity in Northern Nigeria.

Sheikh Abubakar Mahmud Gumi: Biography and Intellectual Formation

Sheikh Abubakar Mahmud Gumi was born in an intellectual family with a history of Islamic learning and commitment to the spread and teaching of pristine Islam for centuries. Abubakar was the son of Alkali-(judge)Mahmud naGumi, 'he settled at the town of Gummi after decades of wandering teaching Islamic religion, he was easily the most learned man around, considering the age and reputation of those who came to learn from him'. His grandfather was Malam Muhammad Marina, the son of Sheikh Aliyu Barou el-Badawi, an Arab from Bedouin nomads, Muhammad Marina was one of the three children of el-Badawi. They were all men and, like their father, they devoted themselves to Islamic scholarship[415]. El-Badawi's settlement in Hausaland was assumed to be the same period when as other Arabs and Berber scholars had influx especially in cities of Kano and Katsina for Islamic scholarship[416]. Abubakar Gumi's mother was Amina; she came from a famous Fulani clan known as Fulani Moure. Her home town was Tambuwal, a local government in the present Sokoto State.Sheikh Abubakar Mahmud Gumi was born on 7 November 1924 in Gummi, currently located in Zamfara State, Nigeria.

Gumi began his education under the tutelage of his father Malam Mahmud Na Gumi. He memorized the Qur`an and some important books of the Maliki school of thought, such as *Risalah Abi Zaid al-Qairawani*, and attended the traditional Islamic school, popularly known as *„Makarantar allo'*. The traditional Islamic school in the northern part of Nigeria had experienced from the pre-colonial and post-colonial period to present day two tracks, the first known as Makarantar allo (Traditional slate school), and the second Makarantar ilimi (Advanced traditional school)[417] in addition, at a tender age, when he barely started to learn how to speak, Abubakar commenced receiving instruction and lesson from his mother, who also a scholar was teaching other women from far and wide. The intellectual scene created in the region as a legacy

[415]Muktar Umar Bunza, Labdo Abdullahi: *Comparative Islamic Reform Philosophies in Muslim West Africa: A Societal Contextual Comparison of Shehu Danfodiyo 1754-1817 and Abubakar Gumi 1924-1992.* Ternational Journal Of Research And Innovation In Social Science (Ijriss) Issn No. 2454-6186 | Doi: 10.47772/Ijriss |Volume Viii Issue I January 2024 P. 436. See also Abubakar Gumi with I. A. Tsiga, *Where I Stand*, Spectrum Books Limited, Lagos, 1992, pp. 1-2.

[416]Abubakar Gumi with Tsiga, Where I Stand, p. 2.

[417] Huzaifa Aliyu Jangebe. *Political Thought: An Assessment Of Sheikh Abubakar Mahmud Gumi`S Thought On Politics And Governance In Nigeria*. ISRG Journal of arts Humanitie and Social ScienceJournal homepage: https://isrgpublishers.com/isrgjahss Volume – II Issue-V (September-October) 2024 p. 420. Also see Muhammad Sani Umar, *Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule*, (Leiden Brill: Boston, 2006 pp, 161-162; AliyuAbubakar, *alThaqafah al-Arabiyyah fiNajeria*, Beirut: Mu´assasatAbd al-Hafiz al-Bassat, 1972.

of the Caliphate established by Shehu Usmanu Dan Fodiyo, learning and ulama were regarded in high esteem, had hugely left imprint on his life and the search for knowledge.[418]

His educational foundation in Islamic sciences was supplemented by formal instruction in both Arabic and Western educational institutions, thereby shaping his intellectual perspective.Moreover, in 1933, at the age of nine years, he began his western education at Dogon Daji elementary school. At the school, Abubakar Gumi demonstrated his utmost competence, he was shortly nominated, on account of his extraordinary Islamic knowledge, as Hakimin Sallah (Religious Prefect) for the students in charge of all their religious activities. Thereafter, based on his impressive performance, he was promoted to standard two after spending only one term in standard one. After spending one year in the elementary school at Dogon Daji, he was transferred in 1936 to Sokoto Middle School, currently named (Sultan Ward Primary School Sokoto)[419].

After a successful journey that lasted for six years with bountiful achievements at the Sokoto Middle School, he decided to pursue his studies at Kano law School. Besides attending regular courses, students of Kano Law College had adequate time to privately pursue other readings. Having successfully completed his studies at the law school, Gumi returned to Sokoto, where his service was urgently requested. Then he remained there for some years before pursuing, in 1952, a two-year further education at the School for Arabic Studies in Kano, where he got a higher elementary training certificate. Eventually, in view of his excellent grades and performance, Gumi was sponsored for a Higher Diploma in education at the Bakht al-Rida Institute of Education in the de facto British colony of Sudan from 1955 to 1956.[420]

In addition, after Gumi attended the School of Arabic Studies in Kano and subsequently pursued studies at an educational institution in Sudan, he was introduced to Salafi ideologies that would significantly influence his understanding and practice of Islam.In 1962, Gumi was appointed Grand Khadi of the Northern Region of Nigeria, a position that rendered him a highly influential figure in Islamic jurisprudence[421]. His role as a judge within the Shariah courts established him as a central authority within the religious and legal framework of Northern Nigeria. During this period, Gumi began to criticise the increasing influence of Sufism and syncretism in Islamic practice, advocating instead for a return to the pure form of Islam as exemplified by the Prophet Muhammad (SAW) and his companions.

In addition to his carrier in public services in Nigeria, which was then dominated by the British colonialists; it was extremely difficult for a reformist scholar, who often opposed colonial

[418]Muktar Umar Bunza, Labdo Abdullahi: *Comparative Islamic Reform Philosophies in Muslim West Africa: A Societal Contextual Comparison of Shehu Danfodiyo 1754-1817 and Abubakar Gumi 1924-1992 p. 436*

[419]Huzaifa Aliyu Jangebe*: Islamic Reform in Nigeria: The Contribution of Sheikh Abubakar Mahmud Gumi p 177. Also see* Ahmad HarunaSokoto,ShahararrenMalami[The Famous Scholar], Sheikh Abubakar Mahmud Gumi, (Sokoto: Sokoto Newspaper Company limited, 1995) p. 13.

[420] Muhammad Sani Umar, Islam and Colonialism: *Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule,* (Leiden Brill: Boston, 2006 pp 161-162; also see AliyuAbubakar, *al-Thaqafah al-ArabiyyahfiNijeria,* (Beirut: Mu´assasatAbd al-Hafiz al-Bassat, 1972).

[421]Ahmad Sanusi Gumbi*, Rayuwar Sheikh Abubakar Mahmud Gumi, [The Life of Sheikh Abubakar Mahmud Gumi],* Kaduna: Gumbi Enterprises, 1986, p. 4.

policies, to be employed. However, his case was an exception. He occupied many positions in public offices. Thus, after he graduated from law school, he was posted as a scribe to the office of the then chief judge, Sokoto province. In 1956, Sardauna appointed him as first Nigerian Pilgrims` officer to the Holy land, and in 1960 the Deputy GrandQadi of northern Nigeria. Subsequently, he served as the Grand Qadi of northern Nigeria, from 1962 to 1967[422].Besides these positions, he was also appointed a member of the management team of King Faisal Bank, founded in 1976. He also served as a member of the supreme council of several universities, such as the Islamic University of Madinah, Saudi Arabia, Ahmadu Bello University, Zaria, Nigeria and the University of Ibadan,[423] Nigeria.

Gumi's Analysis of Innovation (Bidʿah) and Syncretism.

The word Bid'ah in Arabic linguistically means *something new or unprecedented*. In the Qur'an, Allah says: *He is the Originator of the heavens and the earth.*Qur'an 2:117. Here, the root conveys the meaning of creating something without precedent.From an Islamic law point of view, Bid'ah means adding something new to the religion that wasn't there when the Prophet Muhammad ﷺ lived**,** and that isn't found in the Qur'an or the Sunnah. Scholars say that the problem with Bid'ah is when someone presents a new idea as if it's part of the religion, which can change how worship or beliefs are done. But not all new things are bad. Some new ideas are not good, but others can be good if they help achieve the goals of Sharia, which are called Maqasid al-Sharia[424].The major preoccupation of Sheikh Gumi was combating innovations. The Arabic word bidah is derived from the verb *badaah*, which literally means to originate, introduce or to be inventive in a manner not done before[425]. Technically, in Islamic law, a bida` is defined by the prominent Islamic scholar *ibn Rajab al-Hanbali* as follows: *"Any form of worship which has no basis in the Shariah to warrant its legislation"*[426].Muslims jurists had classified bidah into five: obligatory, recommended, forbidden, disliked and permitted. But these classifications are seemingly contestable. The Prophet (p.b.u.h), nonetheless, had generalized all bida`, and refers to them as "novelties" in authentic hadith. The Prophet said, as narrated by Muslim: whoever introduces into this matter of ours (Islam) which does not belong to it, it will be rejected[427]

For Gumi, innovation (bidʿah) referred to any practice, belief, or custom introduced into Islam that lacked an explicit basis in the Qur'an and Sunnah. He contended that many practices prevalent among Nigerian Muslims, particularly those associated with Sufi orders such as the Tijaniyya, represented innovations that diverged from the fundamental teachings of Islam.

On the authority of Irbad bin Sariah, said:
The messenger of Allah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us."

[422] Abubakar Mahmud Gumi & Isma`il A. Tsiga, *Where I Stand*, Ibadan: Spectrum books, 1992 pp 137.-178
[423]John Paden, Ahmadu Bello Sardauna of Sokoto: Values and Leadership in Nigeria, Zaria: Hudahuda publishing company, 1986 p.548.
[424]Bid'ah Meaning in Islam: Types, Examples, and Scholarly Views. Access **https://ulumalazhar.com/bidah-meaning/** on 6 january 2026.
[425] Muhammad b. Mukrim b. Manzur, Lisan al-Arab, vol. 8, Beirut: Dar Sadir, 1st edn.,1990, p. 6.
[426]Abd al-Rahman b. Ahmad b. Rajab, JamiulUlumwa al-Hikam, Beirut: Dar al-Maarifah, 1999, p. 266.
[427] Muhammad bin Isa al-Tirmizi, al-Jamii al-SahihSunan al-Timizi, vol. 4, 2676, Beirut: Dar Ihya al-Turath, 2000, p. 44.

He said: "I counsel you to fear Allah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my Sunnah and to the Sunnah of the rightly-guided khulafa - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation (bidah) is a going astray, and every going astray is in Hell-fire".[428]

According to Sheikh Gumi, bida` can be categorized into two main broad forms: whether it concerns *Iman* (faith) or *Muamalat,* (social dealings).[429] To him, a bida` in muamalat is of three types. The first is *wajib* (obligatory). The second category is a *mustahab* (recommended) innovation. The third type is a*mubah* (permitted) innovation.[430] But, for bida` on Iman (faith), Sheikh Gumi stated: "On no account could this type of innovation be allowed in matters relating to faith, like the articles of belief, prayers or other rituals.[431]"According to the above quotation, Sheikh Gumi was of the opinion that all innovations in faith are blameworthy, in fact, they constitute a major sin. Therefore, the concept of a good innovation in faith is simply unacceptable. He probably based his strong rejection of innovations on several authentic prophetic traditions that admonishes new invented practices in Islam. One of the famous hadith is the following: Whosoever introduces into matter of ours, (Islam), something that does not belong to it, it is to be rejected. Gumi regarded practices such as veneration of saints, seeking intercession through deceased individuals, and the celebration of the Prophet Muhammad's birthday (mawlid) asIslamicdeviations from authentic Islamic practice.According to Gumi, such practices were not merely theological errors but also exemplified spiritual corruption. He promoted a purer, scripturally grounded interpretation of Islam, explicitly dismissing mystical practices and interpretations lacking a clear foundation in the Qur'an or Hadith. His position was that any religious act not directly attributed to the Prophet Muhammad (SAW) or his companions was considered an innovation and was therefore prohibited.

Syncretism and Its Rejection

Syncretism the blending of Islamic doctrines with indigenous customs and pre-Islamic religious traditions constituted a central dimension of Islamic practice that Gumi vehemently opposed. In Northern Nigeria, Islam has historically interacted with local cultural systems, resulting in the incorporation of indigenous practices into religious life[432]. These include the veneration of local saints, ritual visits to graves, the invocation of spiritual intermediaries, and the use of charms or talismans believed to offer protection or divine favor[433]. While such practices are often justified within local contexts as expressions of spirituality or cultural continuity, Gumi viewed them as serious theological deviations. He argued that these practices undermined the principle of *tawḥīd* (absolute monotheism), which he regarded as the foundational pillar of Islamic belief

[428] Muhammad bin Isa al-Tirmizi, *al-Jamii al-SahihSunan al-Timizi*, vol. 4, 2676, Beirut: Dar Ihya al-Turath, 2000, p. 44.
[429] Gumi &Tsiga, 147.
[430] Gumi &Tsiga, 148
[431] Gumi &Tsiga, 149
[432]Loimeier, Roman, *Islamic Reform and Political Change in Northern Nigeria,* Evanston:Northwestern University Press 1997.
[433]Kyari, Muhammad, The Changing Resources of the Ummah to the Challenges of Western Education: Recent Trends in Maiduguri, *Al-Ijtihad* Vol 6 no. 2 2005 pp. 147-159.

and identity.Gumi's rejection of syncretism was grounded in a scripturalist understanding of Islam that prioritised the Qur'an and the Sunnah as the sole legitimate sources of religious authority[434]. From his perspective, the introduction of indigenous customs into Islamic worship constituted *bid'ah* (reprehensible innovation), which distorted the original message of Islam and led to doctrinal corruption. He consistently maintained that Islam, as exemplified by the Prophet Muhammad and the early Muslim community (*al-salaf al-ṣāliḥ*), was characterised by theological purity, ritual simplicity, and direct devotion to God without intermediaries. Consequently, Gumi advocated a reformist project aimed at purifying Islamic practice by eliminating cultural accretions and mystical embellishments, thereby restoring what he perceived as the authentic and unadulterated form of Islam.

Gumi's opposition to syncretism is best understood within the broader framework of Salafist reformism, a transnational Islamic movement that calls for a return to the beliefs and practices of the *al-salaf al-ṣāliḥ* (the pious predecessors). Salafism emphasises strict adherence to the Qur'an and Sunnah, the rejection of *bid'ah* (religious innovations), and the uncompromising affirmation of *tawḥīd* as the core of Islamic faith. In this reformist paradigm, any religious practice not explicitly grounded in early Islamic sources is regarded as a deviation that threatens the doctrinal purity of Islam[435]. Gumi's theological orientation closely mirrored this Salafist outlook, particularly in his insistence that Islam must be purified of indigenous customs, mystical practices, and symbolic rituals that had become embedded in Northern Nigerian Muslim society. His reformist agenda thus aligned with Salafism's broader objective of religious purification and moral renewal, positioning him as a key figure in the localisation of Salafi thought in Nigeria.

In contrast, Sufi perspectives in Northern Nigeria adopt a more accommodative approach to religious practice, one that recognises the historical and cultural contexts in which Islam has been lived and transmitted. Sufism, particularly as expressed through established *ṭuruq* (such as the Qadiriyya and Tijaniyya), places strong emphasis on spiritual discipline, ethical refinement, and closeness to God through devotional practices. Practices such as saint veneration, grave visitation, *dhikr* (remembrance of God), and the use of symbolic objects are understood by Sufi[436] adherents not as violations of *tawḥīd* but as legitimate means of spiritual mediation and moral cultivation. From this perspective, local customs are often integrated into Islamic practice as culturally meaningful expressions of faith rather than as theological innovations.

Gumi sharply contested these Sufi interpretations, arguing that the attribution of spiritual efficacy to saints, objects, or intermediaries constituted a subtle form of *shirk* (associating partners with God). He maintained that such practices blurred the distinction between divine and human agency and diverted believers from direct reliance on God. Whereas Sufi scholars often defend these practices through theological reasoning, historical precedent, and experiential spirituality, Gumi dismissed such justifications as departures from the normative

[434]Abdul-Wahhab, M. bin, *Kitab At-Tauhid*, Translated by compilation and research department, dar-us-Salam, Dar-us-Salam Publications, Riyadh- Saudi Arabia 1996.
[435]Abul-Qasem Muhammad: The ethics of Al-Ghazali: A Composite ethics in Islam. 2nd edition, new York 1978.
[436]Ibrahim, Muhammad Mansur, *Matsayin Karatun Boko da A ikin Gwamnati a Musulunci*(The Position of Islam on Western Education and Public Service) Paper presented at aJIBWIS seminar held in Bauchi 8 – 10 May 2009.

Islam of the Prophet and his companions. This ideological confrontation reflects a deeper epistemological divide between Salafist scripturalism and Sufi experiential religiosity.

Ultimately, the tension between Gumi's Salafist reformism and Sufi perspectives in Northern Nigeria represents more than a theological disagreement; it embodies competing visions of Islamic authority, religious authenticity, and the role of culture in shaping religious life. While Salafist reformism, as articulated by Gumi, seeks to standardise Islamic practice through textual orthodoxy and doctrinal uniformity, Sufism affirms a pluralistic and historically embedded understanding of Islam that accommodates spiritual diversity and cultural expression. This contrast has had enduring implications for intra-Muslim relations, religious contestation, and the configuration of Islamic authority in Northern Nigeria.\

The Establishment of Jama'atu Izalatil Bid'ah Wa Iqamatus Sunnah (Izala) and Its Mission

In 1978, the establishment of Jama'atu Izalatil Bid'ah Wa Iqamatus Sunnah (Izala) introduced a framework that was rejected in the context of Gumi's teachings. Izala's primary objective was to eradicate innovations (bidʿah) from Islamic practice and to reestablish adherence to the authentic Sunnah of the Prophet Muhammad. The movement garnered significant support from individuals who shared Gumi's concerns regarding the influence of Sufism and syncretic practices within the Muslim community.Izala sought to provide an alternative to the established Sufi orders by emphasizing scripturalism and strict adherence to the Qur'an and Hadith. The movement experienced rapid expansion[437], particularly in Northern Nigeria, and established branches throughout the country. Its influence extended beyond religious contexts into social and political spheres, where it began to shape discourses on Islamic identity and reform.

The Sufi prominence in Nigeria has not remained unchallenged. In the past three decades, the activities of *Jama'atu Izalatul Bid'a wa Ikamatu Sunna* (JIBWIS, or Izala) (Association for the elimination of innovation and the restoration of Sunna) has brought great challenges to the practices of the Sufi Brotherhoods like in other parts of Northern Nigeria. Practices that are not reported in the Qur'an and Sunna of the Prophet (SAW) or*ijma*[438]came to be questioned by the Izala and with this challenge, rivalry between the established sufi orders and the Izala ensued. Izala claims to be the orthodox sunni and hence its usage of the term *ahulul sunna wal jama'a* i.e. brotherhood for the sunna to describe and distinguish itself from the Sufi orders who equally claim orthodoxy. Izala is prominently present in all the states and local governments of the northeast. Since 1990 however, it became divided into two, one faction popularly referred to as "Bushawa" Izala with its base in Jos led by Sheikh Samaila Idris (1937 – 2000) and the other "Saddam" Izala based in Kaduna under Sheikh Musa Maigandu. Several events led to this division which cannot be discussed here[439] but the Gulf War in 1990 was probably the final

[437]Aliyu, Tanimu, *Ingantacen Tarihin Jama'atu Izalatil Bid'ah wa Ikamatu Sunnah (1)*,Bauchi: New Era Production 1999.

[438]Dikko, Hassan Abubakar, Achievements of the Izala movementfrom its commencement todate, unpublished M.A thesis (Islamic Studies), University of Jos (2000).

[439]See Aliyu, Tanimu, *Ingantacen Tarihin Jama'atu Izalatil Bid'ah wa Ikamatu Sunnah (1)*,Bauchi: New Era Production 1999 and Dikko, Hassan Abubakar, Achievements of the Izala movementfrom its commencement to date, unpublished M.A thesis (Islamic Studies), University of Jos (2000)..

incident that divided the two groups[440]when the 'Bush camp' argued that the war was not a religious one because of its belief that Saddam Hussein did not deserve Muslim sympathy. The reason advanced was that Saddam had earlier on attacked Kuwait, a fellow Muslim country. The 'Saddam' faction, on the other hand, saw the Gulf War as an attack on Muslims by the USA and her allies.[441]

Izala's Methods of Dissemination

Izala's dissemination strategies were central to its organisational growth and ideological success in Northern Nigeria. Under the intellectual leadership of Abubakar Gumi and other prominent reformist figures, the movement adopted a multi-layered communication strategy designed to penetrate both urban and rural Muslim communities. Public preaching sessions (*waʿz*) constituted the backbone of Izala's outreach, providing accessible platforms for articulating reformist critiques of *bidʿah* and syncretic religious practices. These lectures were often confrontational in tone, deliberately structured to provoke theological debate and to challenge the authority of established Sufi leaders. By framing religious reform as a return to "authentic Islam," Izala preachers positioned their message as both doctrinally legitimate and socially urgent[442] Beyond face-to-face preaching, Izala made strategic use of modern mass media, particularly radio broadcasting, which significantly expanded the reach of Gumi's ideas. Radio programmes allowed reformist teachings to transcend geographical and literacy barriers, enabling Izala to communicate directly with illiterate audiences and populations in remote rural areas who might otherwise lack access to formal religious instruction. Through sermons, Qur'anic exegesis, and call-and-response formats, these broadcasts helped normalise Salafi interpretations of Islam within everyday religious discourse. Scholars have noted that Izala's effective deployment of radio marked a decisive shift in Islamic preaching in Nigeria, signalling a move toward mass-mediated religious authority[443]

Printed materials also played an important role in consolidating Izala's ideological influence. Pamphlets, booklets, and polemical texts many authored by Gumi himself were circulated widely and used as instructional tools in mosques, study circles, and informal learning spaces. These texts provided doctrinal justification for Izala's reformist agenda, particularly its rejection of syncretism and Sufi devotional practices, while offering simplified theological arguments grounded in the Qur'an and Sunnah. The availability of such materials contributed to the

[440]Anwar, Auwalu, The struggle for influence and identity: The ulama in Kano 1937-1989, unpublished M.A thesis (History) University of Maiduguri, 1989

[441]Muhammad Nur Alkali et-al: ***Overview Of Islamic Actors In Northeastern Nigeria.*****Nigeria Research** Network (NRN) Oxford Department of International Development Queen Elizabeth House University of Oxford. 2012

[442] Kane, O. *Muslim Modernity in Postcolonial Nigeria*. 2003 Brill.

[443] Kane, O. *Beyond Timbuktu: An Intellectual History of Muslim West Africa*. Harvard University Press. .2016 also see Larkin, B. *Signal and Noise: Media, Infrastructure, and Urban Culture in Nigeria*. Duke University Press. 2008

standardisation of Salafi discourse and reinforced the movement's claim to textual orthodoxy [444]

In addition to preaching and media outreach, Izala invested heavily in the establishment of educational institutions aligned with Gumi's reformist vision. These institutions ranging from Qur'anic schools to structured Arabic and Islamic studies centres were designed to produce a new generation of Muslim scholars and preachers committed to Salafi principles. The curriculum in these schools emphasised *ʿaqīda* (creed), hadith studies, and jurisprudence grounded in scriptural literalism, while explicitly discouraging mystical interpretations and culturally embedded religious practices. Through this educational project, Izala sought not merely to reform popular religious practice but to reshape the future landscape of Islamic authority in Northern Nigeria by institutionalising its ideological framework[445]Collectively, these dissemination strategies enabled Izala to transform Gumi's reformist ideas from elite theological critiques into a mass religious movement. By combining traditional preaching with modern communication technologies and institutional education, Izala successfully challenged the dominance of Sufi orders and redefined patterns of religious engagement, authority, and contestation within Northern Nigerian Islam.[446]

Controversies and criticisms of Gumi's teachings, including opposition from Sufi orders

Sheikh Abubakar Mahmoud Gumi's teachings encountered substantial opposition from established Sufi orders, which criticised his practices as un-Islamic. Leaders and followers of Sufi groups accused Gumi of undermining the spiritual depth and tradition of Sufism, a vital aspect of Nigerian Islam for centuries. Debates between Gumi's supporters and Sufi factions were often intense, with both sides accusing each other of misrepresenting Islamic principles. Critics of Gumi further argued that his strict rejection of Sufism alienated many Muslims who derived spiritual solace from Sufi practices. They maintained that Gumi's focus on the literal interpretation of scripture neglected the historical and cultural contexts in which Islam had developed in West Africa.

Social and Political Implications

The ideological divide between Gumi's adherents and traditional Muslims had significant social and political repercussions. The movement's rejection of conventional Islamic practices fostered divisions within Muslim communities, sometimes leading to tensions and violence. In certain cases, the rhetoric employed by Izala leaders exacerbated sectarianism, with accusations of heresy directed at Sufi Muslims.From a political standpoint, Gumi's reformist objectives

[444] Loimeier, R "*The Izala Movement in Nigeria*." *Islamic Africa*, 2012.

[445] Loimeier, R. *Muslim Societies in Africa*. Indiana University Press. . 2017

[446] Paden, J. *Religion and Political Culture in Kano*. University of California Press. 1973 see also Loimeier, R. *Islamic Reform and Political Change in Northern Nigeria*. Northwestern University Press. 1997

challenged the prevailing power structure, particularly in Northern Nigeria, where Sufi orders held substantial influence over local governance and social institutions. As a result, the emergence of Izala posed a threat to the political and religious authority of established Muslim leaders and their allies within the emirate system.

Legacy of Sheikh Abubakar Mahmud Gumi

Sheikh Gumi's legacy lies in the establishment of a lasting reformist movement that continues to shape Islamic practice in Northern Nigeria. Through Izala, Gumi's teachings have had a profound impact on the way Islam is practised and understood in the region. The movement's emphasis on returning to the Qur'an and Sunnah has been influential in challenging the dominance of Sufism and promoting a more scripturally-based understanding of Islam.Moreover, Gumi's contributions to Islamic scholarship, particularly in the areas of Qur'anic translation and Islamic jurisprudence, have left an enduring intellectual legacy that continues to inspire contemporary reformist thought in Nigeria and beyond.

Ongoing Divisions within Nigerian Islam

Nevertheless, Gumi's legacy is also characterized by the persistent divisions within Nigerian Islam, which have shaped the country's religious dynamics over several decades. The ideological conflict between reformist Muslims, who advocate for modernization and a return to core Islamic principles, and traditionalist Muslims, who emphasize the preservation of longstanding customs, continues to influence Nigeria's religious and political landscape. Although the Izala Society has emerged as a prominent Sunni reformist movement advocating for a strict interpretation of Islam and opposing Sufi practices, it remains in conflict with numerous Sufi groups, such as the Qadiriyya and Tijaniyya, which emphasize mysticism and local syncretic traditions. Debates regarding innovation (bid'a) and syncretism defined as the blending of Islamic practices with indigenous beliefs remain intense and often impact social cohesion and political allegiances.

Recommendations

1. Future studies should examine the long-term socio-political influence of the Izala movement on Nigeria's democratic processes. Specifically, researchers could analyse how Gumi's scriptural purism evolved from a solely religious reform into a political identity that continues to influence voting behaviour and governance in Northern Nigeria.
2. In order to mitigate sectarianism, stakeholders in Northern Nigeria should prioritize intra-faith dialogue. By emphasizing the shared ethical principles outlined in the Qur'an and Sunnah, which Gumi championed, various Islamic sects can identify common ground to address contemporary social challenges such as poverty and education. This approach encourages cooperation rather than focus on doctrinal differences that have historically contributed to division.
3. Modern reformist movements should emulate Gumi's dedication to scriptural literacy and education, while adapting his approach to better suit Nigeria's diverse societal context. Educational curricula within these movements must balance the emphasis on "scriptural purity" with the promotion of religious tolerance, as well as highlight the historical diversity of Islamic thought, in order to prevent the radicalization of sectarian divisions.

4. It is advisable for the Nigerian government and civil society organisations to engage more extensively with reformist religious leaders. Recognising these leaders as integral to the region's social fabric that enables the state to more effectively manage the complexities of religious change and leverage religious reform to promote national stability, rather than permitting it to serve as a source of division.
5. It is also recommended that any successful religious reform in Northern Nigeria should reconcile the pursuit of doctrinal authenticity with the essential goal of maintaining communal harmony. Future reform initiatives ought to aim to uphold the rigour of Gumi's teachings while reducing the exclusionary rhetoric that has historically contributed to sectarian tensions.

Conclusion

Sheikh Abubakar Mahmud Gumi's teachings, which oppose innovation and syncretism, represent a significant chapter in the religious history of Northern Nigeria. His emphasis on returning to the authentic teachings of Islam, as outlined in the Qur'an and Sunnah, has profoundly influenced the region's religious landscape and laid the foundation for reformist movements such as Izala. While Gumi's focus on scriptural purity has heightened awareness and adherence to Islamic texts, it has also sparked controversy, division, and sectarianism within Nigerian Islam. Consequently, Gumi's legacy embodies both reformative and contentious elements, reflecting the intricate dynamics of religious change within a pluralistic society.

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Copyright Protection and The Maqasid Al-Shari'ah: An Analysis of The Writings of Sheikh Abubakar Mahmoud Gumi .

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ABSTRACT
Copyright (*haqqalIbtikar*) has been globally recognised as a special genre of interests specifically manifesting the personality of the author/creator as it is considered the product of his mind. Being a specie of Intellectual Property Rights (IPRs) that is regarded as a contemporary issue, it has been subjected to a lot of jurisprudential debates by the Muslim scholars concerning its adaptation and recognition in Islamic law. The paper aims to analyse the legal framework for justifying copyright in Islamic law through exploring the doctrine of *Maqasiqal* Shari'ah particularly exploring the traditionalist approach of protection and preservation of intellect and religion as the basis for its adoption within the Islamic law paradigm. In doing this, the paper analysed some of the authored works of Sheikh Abubakar Mahmoud Gumi in trying to justify his contributions to the realisation of the *Maqasid*. For this purpose, the research utilizes the doctrinal methodology vide the normative analytical tool in analysing relevant concepts within the extant principles and doctrines of Islamic law. The analysis demonstrates that integrating copyright within the realms of Islamic law is clearly based on the protection and preservation of intellect that is conceptualised to construe seeking of knowledge and avoiding brain drain through fostering learning and dissemination of works as atool for societal development. This will align with the objective of preservation of religion by fostering intellectual works that are used in propagating religious ideologies that are in tandem with the spirit of the law. Thus the *Maqasid* approach is considered as a balanced interest in justifying the rights of the copyright holder which recognises his intellectual effort by incentivising it with reward and at the same time safeguard religious values as one of the major goals which Islamic law set to achieve.The study recommends further research into other Islamic law principles such as *al Qawa'idalFiqhiyyah* to substantiate recognition for the proprietary interest of copyright and its capability as subject matter of commercial transactions.

Keywords: Intellectual Property, Copyright,*Maqasid al Shari'ah*,*Hifdhalaql*, *Hifdhaldin*, Islamic law

INTRODUCTION:

Islamic law has always been regarded comprehensive and dynamic derived from scriptural texts primarily, the Qur'an, Sunnah and Ijtihad exercised by Muslim jurists to suit all times and needs. Intellectual property has been considered as the driving force of modern "Western" property rights deals majorly with the creation of the human mind which makes it one of the most important stimulus for innovation and incentive for intellectual creativity.[447] It consists of a set

[447]Ekpere J.A, Nigerian Copyright Law and National Development; Philosophicaland Economic Paradigm for the Next Millenium, in Essein J.O, (Eds) A Decade of Copyright Law in Nigeria, (2002), Nigerian Copyright Commission, pp. 67-68.

of incorporeal property rights that affords legal protection to mental works that are regarded as the personal endeavour of the creator. It gives a creator the exclusive right of ownership against all others and also the power to leverage, monopolise and commercially exploit his creations by assigning him the positive right of benefitting directly from his intellectual works and the negative right of preventing others from using it without his permission. Being a contemporary issue not dealt with in the classical texts, Intellectual property has been subjected to jurisprudential debates by the Muslim scholars on how to fit it justifiably within the paradigm of Islamic law. Extreme opinion canvassed by some of the scholars such suggests fitting intellectual property within Islamic scholarship as contrary to the tenets of the Shari'ah opining that it is a Western concept that will not have providence in Islamic scholarship.[448] Another view however suggests that, intellectual property as contextualized within the global framework can be implied to fall within the recognised and permitted intangible properties that are abstract in nature. The divergence of the scholars stems from the variety of interpretations afforded to the concept of property by the classical schools of jurisprudence (*Madhahib*). While the *Jumhur* comprising of Maliki, Shafi'i and Hambali schools construed property to be anything desired by the human mind, valuable, capable of being owned and transacted upon, protected by the Shari'ah and can be produced at the time of need as the expansive definition of property. Therefore, anything that can be subject matter of ownership and exclusive control is regarded as property. However, Hanafi school on the other hand canvassed that property is anything that provides benefit, capable of being controlled and purely material. Thus anything that is a mere benefit is regarded as subject of ownership and not property.[449] Therefore, abstract things such as knowledge cannot not considered as property In contrast to the Hanafi opinion, the *Jumhur* encompassed property to include anything that has value, compensation is payable upon its damage makes everything that has material value and even benefit to be considered as property. According to them the most important element of an object lies in its utility or benefit as the yardstick of recognising value and not otherwise.[450]

Contemporary Hanafi scholars such as Al Zarqa' and Al Zuhayli and TaqiUsmani argued against the classical conceptualisation of property by the Hanafi scholars deeming it incomprehensive and non-accommodative of the current needs. Thus anything that can be possessed with the exertion of some effort whether in substance or as a benefit can stand as property. They opined that the possibility of a benefit or usufruct of an object to contribute significantly in value to the owner more than the mere existence of the object itself is enough to substantiate it as property.[451]

In addition to this, the Standing Committee for Scholarly Research and IFTA (*LajnatalDa'imah*) along with other internationally recognized Shari'ah advisory bodies such as the, Islamic

[448]Ezieddin Mustafa Elmahjub, Protection of Intellectual Property in Islamic Shari'a and the Development of the Libyan Intellectual Property System (A Doctoral Thesis, Queensland University of Technology) (on file with the Georgia State University Law Review) (stating that there is no clear relationship between intellectual property and Islamic law) (2014), pp.49–50.

[449]Wahbah Al Zuhayli,*Al Fiqh al Islam waAdillatuh*, Dar al Fikr, Damascus, (1989), vol. 5, p.233.

[450]Arief A. S, The Concept of al Mal in the Perspective of Islamic Law (Study of Scholars Ijtihad), *Al Mawarid*, *Journal Hukm Islam*, vol,9, pp 48-57. Accessed at https://journal uii.ac.id/JHI/article/view/2606.

[451] Muhammad Wohidul Islam, Al-Mal: The Concept of Property in Islamic Legal Thought, 14 *ARAB L.Q.* (1999),pp.361.

*Fiqh*Academy of the Organisation of Islamic Cooperation (IFA-OIC), and the International Islamic Institution for the advanced study of Islamic jurisprudence and the Auditing and Accounting Organisation for Islamic Financial Institutions (AAOIFI) have recognised Intellectual property rights as subject matter of commercial transactions. They fit it within the paradigm of Islamic law concept of property justifying it from the classical interpretations of the concept of property by the *Madhahib* as earlier clarified. They made an analogy of fitting intellectual efforts as any kind of derivable benefit accruable from human being or animals in essence justifying its recognition as property that is compensable.[452]

The scholars further justified recognition of intellectual property based on customs as a basis for legal rulings (*alAdahalMuhakkamah*) under the Shari'ah. In substantiating this argument, they afforded recognition to intellectual creations as valuable in contemporary times based on common usage provided it is not in violation of the principles of the law. While from the *Maslahah* perspective, the intellectual property rights are justified under Islamic law as legal rights that strikes a balance between the right of the creator of a work to benefit from his work and protecting the interest of the society as a whole. This as opined by the scholars is to encourage knowledge dissemination as an essential benefit which is good for the society and also compensate creators for their intellectual efforts. [453]

Conclusively, these International advisory bodies resolved that all intellectual property rights are abstract exclusive rights adopted within the purview of recognised intangible assets that are considered as property in Islamic law. It is considered as a source of wealth, inherently beneficial, compensable and having value that entitles it to legal protection the violation of which are punishable.[454]

1.1 NATURE OF COPYRIGHT

Copyright is a statutory right which confers on its holder the exclusive right of a work for a sustained period of time. It allows an author or creator to exploit ideas once he has embodied it in any medium of expression which has been created or recorded.[455] It is the exclusive right given under the law to an author/creator to have control over his authored work which is the subject of copyright. As a species of Intellectual property, it is considered as the product of the mind which has been described as man's only genuine property worthy of protection.[456] Further

[452]*Al Mausu'ah Al Muyassarah fi Fiqh al Qadhaya al Mu'asirah fi Fiqh al Mu'amalat al Maliyyah*, Markaz al Tamyiz al bahthiy fi Fiqh al Qadhaya, Mamlakahal Arabiyyah al Sa'udiyyah, vol I, (2014), pp.246-248.

[453] Ibid

[454] ISLAMIC FIQH ACAD., *Resolution No. 43 (5/5): Concerning Incorporeal Rights*, *in* RESOLUTIONS AND RECOMMENDATIONS OF THE COUNCIL OF THE ISLAMIC FIQH ACADEMY 1985–2000, at 89, 89 (2000) [hereinafter *Resolution No. 43 (5/5)*] ("The Council of the Islamic *Fiqh*Academy, holding its Fifth session, in Kuwait-City (State of Kuwait), (10 -15 December 1988); *Having reviewed* the papers presented by the Members and experts concerning 'Incorporeal rights' and *after having listened* to the discussions on the subject; First: Business name, corporate name, trade mark, literary production, invention or discovery, are rights belonging to their holders and have, in contemporary times, financial value which can be traded.

[455] Catherine Colston, *Principles of Intellectual Property Law,* Cavendish Publishing Ltd, (1999) p.167.

[456]Ameh I 'An Appraisal of the Role of the Nigerian Copyright Commission in the Enforcement of Copyright Laws in Nigeria' *Ahmadu Bello University, Journal of Commercial Law(ABUJCL), v*ol,5, no.1, (2010-2012) pp 140-150.

to this, it constitutes a bundle of rights which are granted for a period to protect the form, way or manner in which an idea or information is expressed. Unlike other forms of Intellectual property, it subsists without any need for formality such as application or registration. Thus for the right to exist for an author, certain amount of effort needs to be expended in order to justify its existence. Within the Islamic paradigm, Copyright is referred to as '*Haqq al Ibtikar*' which means the authority or ownership of a newly created work.[457] Contemporary scholars have described it as the exclusive rights for creators or recipients of the rights to reproduce their creations or give permission for it without restrictions.[458] Thus it gives the author the right to protect his ideas and information from commercial exploitation.[459] While from another perspective it is idealised as a negative right of preventing others from copying authored works. It is the general perception of the law that copyright is significantly different from physical property or other rights in terms of its being defined, used and protected[460] and this makes it distinct in nature and distinguished by certain characteristics that makes it difficult to fit easily within the regimens of property in the classical principles of Islamic law. These characteristics are discussed below;

1.2. Intangibility

Copyright garnered recognition in Islamic law is construed as intangible property. This is a type of property that exist in abstract form of which physical substance cannot be attributed to it. This establishes the significant distinction between copyright and physical property which lies in the fact that, copyright is an intangible right resulting from intellectual effort which is embodied in any medium of expression whether books, broadcasts, pictures e.t.c.[461]

1.2.1 Property Applicability

Although copyright has its distinctive terms of ownership being property rights that are termed as abstract, *(haqq al-mali al-ma'nawi*) that gives it a controversial perspective than other rights due to its nature. This is because absolute ownership and possession cannot be determined due to its abstractness. Thus the rationale for recognising Copyright as property is based on the financial worth and the benefits accruable and not its adaptation of the general characteristics of property in Islamic law.

1.2.2 Personal Characteristics

The exercise of intellectual creativity in authored works most of the time showcases the personality of the author. Therefore, among the distinctive features of authorship is that it is attached to its author as an extension of his personality reflecting his unique attributes. The author usually personifies the work and establishes a strong connection between himself and the work.

[457]Setiwoyati, Realising Halal Copyright Principles Through Protection of Copyright Holder's Economic Rights, in F. KeremGiray et al. (Eds.): LICS 2022, ASSEHR, (2023), 754, p.27. Accessed at https://doi.org/10.2991/978-2-38476-074-9_4

[458] Ibid

[459] W.R. Cornish, *Intellectual Property; Patents, Copyright, Trademarks and Allied Rights,* Sweet & Maxwell, (1981). pp.296-297.

[460] Ali Ahdash, *Foundations and Conditions for Copyright in Islamic Law*, p.107

[461] Ibid

1.2.3 Exclusivity and Usability

The idea of applying the exclusivity test to Copyright poses a lot of problems while placing it within the enclave of property. Unlike physical property, works that are subject to copyright are mostly intended for public use due to their nature and the successes of authored works largely depend on their dissemination and use. Thus the dichotomy of monopolisation is far-fetched from the recognition afforded to copyright.

1.2.4 Originality

Originality is one of the fundamental elements that shape the boundaries for copyright protection and defines the threshold of the creativity required for the copyright to be established. It is the basic requirement that confers exclusive rights on an author to protect his original work.[462] The main concerns of this principles requires that a work must be the result of an authors' independent intellectual effort which must exhibit certain level of minimal creativity. Under the provisions of the Copyright regimes within the International framework requires minimum level of originality for a work to attract the protection. The essence of which is to strike a balance between encouraging creativity on one hand and safeguarding public interest on the other.[463]

1.3 THE OBJECTIVES OF THE SHARI'AH (*MAQASID AL-SHARI'AH)* AS A LEGAL DOCTRINE

The term '*Maqasid al-*Shari'ah' as a compound word contain two words. '*Maqasid*' plural of *Maqsad* which is synonymously used to mean leading to one direction, goal, something fair or consistent, not to exceed limits, a straight path among others.[464]Shari'ah on the other hand etymologically means God's commands and prohibitions relating to the behaviours of humans in life. Therefore, where *maqasid* is attributed to Shari'ah it brings to mind the legal purposes of the rulings of the Shari'ah articulating it as a legal theory and its application within the context of the law.[465] In a more comprehensive definition of *Maqasid* al-Shari'ah expounded by Ibn Ashur, he opinionated that *maqasid* is centred on the general notions and objectives of the Shari'ah which is mainly to maintain human orderliness, ensure human welfare including their behaviours and intellect as well as the environment they live in.[466] He asserted:

> The overall objective of Islamic legislations is to preserve the social order of the community and ensure its healthy progress by promoting the well-being and virtue – *salah*of the human being. The *salah*of human beings consists of the soundness of their intellect and the righteousness of their deeds as well as the goodness of the things of the world in which they live that are put at their disposal.

[462]AnushkaHanotiya, Copyright and Originality, Unpublished Manuscript submitted to Karnavati World School of Law, (2023) .Accessed at https://ssrn.com/abstract=4620875, p. 5.
[463] Ibid
[464]Musfirbn Ali Al Qahtani, *Understanding the Maqasid al Shari'ah: A Contemporary Perspective,* International Institute of Islamic Thought, UK, (2015), p. 4.
[465] Muhammad Amin Suhayli, *Qawa'idDar'ulMafasidawla min Jalb al-MasalihDirasahTahliliyyah,* Egypt, Dar al Salam, (2010), p. 64.
[466]Muhammad al-Ṭahir bin 'Ashur, *Maqasid al-Shari'ah al-Islamiyyah*, Tunisia: Dar Sukhun li al-Nashrwa al-Tawzi', (2007), p. 49.

The doctrine of *Maqasid* al-Shari'ah underwent rapid development bringing to the fore arguments canvassed by the jurists on its evolution as a legal concept in law making and the conception of Islamic theology. *Maqasid* al-Shari'ah or the objectives of Islamic law is evidentially a relevant but somehow neglected theme of the Shari'ah which did not receive much attention in the early development of Islamic legal thought.[467] The Shari'ah generally is predicated on benefits to the individual and the community, and its laws are designed so as to protect these benefits and to facilitate the improvement and perfection of the conditions of human life on earth. The *maqaṣid al*-Shariʿahis a driving force in approaching issues and addressing matters that pertains to the Muslim community wholly from the earliest time of the development of Islamic tradition. The idea of *maqasid*is justified to be firmly rooted within the primary sources i.e the Qur'an and Sunnah of the Prophet (SAW) because it serves as the underlying phenomenon in developing the principles of the law. It also serves as the main pillar for the development of the science of *Usul al-Fiqh* which helps in setting the framework for encapsulating intellectual and practical development of the law and shaped it in a manner befitting to the needs of time.[468] A later approach towards the conceptualisation of the *Maqasid* idea is construed as the divine intent and moral concept that serves the foundational basis for the development of Islamic law based on justice, free will, human dignity and facilitating social cooperation in the society. Further to this, it reiterated the connection between the principles of Islamic law with the notion of human rights and development.

1.4 THE DEVELOPMENTAL STAGES OF *MAQASIDALSHARI'AH*

The traditionalist perspective of the development of the doctrine of *Maqasid* evolved during the early developmental stages of legal thinking and rationalisation as expounded by early Muslim scholars such as Al Juwayni and Al Ghazali and who brought to the fore the idealisation of the basis of the *Maqasid* principle to be on five levels of aims: necessities (*daruriyyat)*, general needs (*hajahʿamah)*, complementary matters/ moral behaviours (*makrumat)*, preferable matters (*mandubat)*, and matters that cannot be subjected to reasoning-(*ma la yumkinirjaʿahuilaalʿaql*).[469] Al-Ghazali, following the footsteps of Al Juwayni at a later stage introduced the notion of "preservation" of the necessities as expounded by Al- Juwayni namely; life, intellect, religion, lineage and wealth.[470]

The second pivotal stage in the development of the *Maqasid* theory sees the contributions of scholars like Ibn Abdussalam and Al Qarafi who collocated and idealised the *Maqasid* based on benefit and harm. The final stage in the developmentwas expounded by Al-Shatibi, who crystallized a comprehensive methodology for the *Maqasid*. He developed the theory of *Maqasid* in three substantial ways; from unrestricted interest to fundamentals of law, from wisdom behind a ruling to the bases for the rulings and from uncertainty to certainty.[471]

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[467] Muhammad HashimKamali, Maqasid al Shari'ah; The Objectives of Islamic law, *Journal of Islamic Studies* 38:2, p. 193.
[468]Mazen Hashem, *Maqasid al Shari'ah: A Civilizational Perspective*, International Institute of Islamic Thought, London, (2023) p. 4.
[469] Ibid
[470] Ibid
[471] Ibid

1.5 RECONCEPTUALISATION OF THE MAQASID THEORY: FROM PROTECTION AND PRESERVATION TO THE CONCEPT OF RIGHTS AND DEVELOPMENT

Even though it was met by a lot of criticism by contemporary scholars and writers, the doctrine of *Maqasid* was reconceptualised from the classical and traditionalistic ideology of protection and preservation of the five values; life, religion, intellect, lineage and property to a more dynamic and systematized approach which emphasizes on human growth, reducing harm and provision of suitable environment and equitable development. Therefore, contemporary Muslim scholars re- oriented and developed the *Maqasid* concept to suit current trends.[472] Thus the perspective of the traditional concept of preservation of lineage as one of the necessities which Islamic law aims to achieve, was coined into a family oriented theory which Ibn Ashur encapsulated to include care for the family as important to achieving the objectives of the Shari'ah.[473] Also, the preservation of intellect in the traditional context was a restrictive purpose to the prohibition of intoxication. This was however contemporaneously seen to include evolving matters like propagation and seeking of knowledge and avoidance of brain drain. Preservation of wealth evolved into what is perceived as economic development, societal wellbeing and diminishing differences between economic levels.[474] This development enables utilising *Maqasidal*-Shari'ah to encourage economic and societal growth as a whole.[475] In the same way, preservation of religion has been re-interpreted to mean a different concept entirely encapsulated as freedom of faith/belief within the contemporary ideology developed for the *Maqasid*.[476] Likewise the protection and preservation of life and honour as expounded by al-Ghazali and al-Shatibi is replaced with the idea of preservation of human dignity under the pretext of protection of human rights as a purpose of Islamic law in its own right.[477]

However, the compatibility of the concept of human rights and its adaptation to Islamic law has been subjected to heated debate from both the Islamic and international circles.[478] A Universal Islamic Declaration of Human Rights was announced in 1981 by a significant number of Muslim scholars as representatives of various Islamic entities at the United Nations Educational, Scientific and Cultural Organisation (UNESCO). This Declaration included an entire list of all the basic rights mentioned in the Universal Declaration of Human Rights (UDHR), such as right to life, freedom of expression, equality, justice, education among others.[479] Although concerns have been raised about the adoption of the Islamic Declaration of human rights may likely impinge upon the notion of the literalist ideology of *Maqasid*, others believe that this may add a new positive dimensions to human development, as it is attributable to divine sources thereby

[472] JasserAuda, *MaqasidalShari'ahasPhilosophyofIslamiclaw*, A *SystemsApproach,* International Institute of Islamic Thought London, (2007), p.21.
[473] Ibid p.22.
[474] Ibid.
[475] Ibid.
[476] Ibid p.23.
[477] Ibid.
[478] Mohammed Osman Salih, *al Islam HuwaNizamShamil Li HimayahwaTa'zizHuquq al Insan.* A paper presented at the International Conference on Islam and Human Rights, Khartoum, (2006), p.26
[479] International Protection of Human Rights (2004) University of Toronto Bora Laskin law Library, available from https://www.law-lib. Utoronto.ca/resguide/humrtsgu.htm

adding up to the moral motivation or even feeling of an obligation to their compliance.[480] Nevertheless, a more robust idea of the *Maqasid* to fit into human development was evoked based on its adoption within the framework of the UN Development Reports. The index generated showcased most of the Muslim countries ranking low in measures of literacy, enrolment in education, life expectancy, standard of living, access to welfare and incentives among others.[481] Hence, it was suggested by a contemporary writer on *Maqasid* that human development is to be considered as prime expression of *Maslahah* in our current time, which the *Maqasidal*-Shari'ah aim at its realisation.

1.6 *MAQASID AL SHARI'AH* AND COPYRIGHT

The justification of copyright serves the *Maqasidal*-Shari'ah in protection and preservation of property and intellect. Copyright is justified by many based on the fundamental consideration to serve the interest of both the individual author and the community in several ways.

1.7.1 Preservation of Intellect (*Hifdhal-Aql*)

The faculty of reasoning has been one of the most valuable characters given to the human being which makes him a superior creature in the whole of the universe. Where there is no reason, then the development of a healthy mind as a pre-condition for worship and correct application of the religious practices cannot be attained, and this will make the ultimate purpose for the creation of human beings obsolete. According to al Ghazali, possession of intellect is the foundation of all knowledge and the basis of its benefit is to achieve success both in this world and the hereafter.[482]

The preservation of the mind within the confines of Islamic law has been explained to fall under the dimensions of its development and utilization. Therefore, the traditionalist approach from the classical perspective of the law was the protection of a person's mind from any form of irrational and disintegrative reasoning that was set to be achieved by the prohibition of intoxicants.[483] Further to this, looking at the issue from the reconceptualised perspective as expounded by Ibn Ashur and other contemporary scholars, the idea of the protection of intellect spans across the precepts of propagating proper and rational thinking through access to educational materials as the means of enhancing the well-being of the human being and by extension the society as a whole.

Secondly, it can be argued that copyright can be justified for the sake of societal advancement, scientific development and humanity's future, both of which are part of the fundamentals of the *Maqasid* of Shari`ah through safeguarding the intellectual capabilities of the society as a whole. This stems from the fact that it may steer developmental growth of the society. For the sake of scientific development and humanity's future, copyright can be supported by acknowledging the financial value of the created intellectual works and rewarding authors with such incentives.

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[480]Salih, op cit, p. 25

[481] Ibid

[482] M Shihan, M Amanullah& A M Ali Zaroum, The Examination of the Social Dimension of Shariáh from the Viewpoint of Maqasid al Shari'ah: A Case Study of the Preservation of Intellect, International Journal of social Science and Human Research, (2023), Vol06, Issue 02, p.1042

[483] Q 5:90 The verse provides for the categorical prohibition of intoxicants and other vices for the attainment of success by the believers.

It is a religious obligation upon a Muslim nation to strive to improve its efficiency and capabilities in all aspects of life. This cannot be done without the encouragement of literary and scientific works, which in turn depends on the recognition afforded to copyright. It seems that the protection of intellect as one of the *Maqasidal*-Shari'ah, can only be achieved by protection of copyright.

On reflection, there is a strong nexus between copyright, educational development and scientific progress. The recognition of copyright respects rights and encourages scientific efficiency. It strengthens the objectives of Shari'ah by promoting literary and technological advancement, scientific innovations and rewarding authors and innovators thereof. Therefore, the recognition of copyright to serve the objectives of the Shari'ah. is obviously that educational and scientific developments within society which has a close bearing upon an authors' ability to benefit from his works.[484] The evidence for Copyright is based on the interest that the its protection encourages authors to publish their works which helps, develop and enlighten the society.[485] Hence, its recognition need be justified in order to stimulate individuals to create new literature and useful knowledge as it also serve as an incentive for the promotion of intellectual works, which in turn, is necessary for advancing public interest. Just as the abandonment of copyright will jeopardize intellectual growth and security.

1.7.2 Preservation of religion (*Hifdh al Din*)

Preservation of religion is of the highest priority and occupies a central position among the core objectives of Islamic law as it serves the foundation of the other four values (life, intellect, lineage and property.) The primary objective of preserving religion is to ensure that faith is established, protected, transmitted and practised without any distortion. Thus it encompasses safeguarding religious ideologies and moral values for generational use. This has clearly been emphasised by the verses of the Qur'an commanding the believers to uphold the religion and remain steadfast in it. [486] Similarly, other verses have shown the collective responsibility placed on the believers to teach and transmit authentic knowledge of the religion. Classical scholars like al Shatibi and al Ghazali reiterated the essential objectives of Islamic law towards securing human welfare both in this world and the hereafter.[487] In their opinion preservation of religion maintains the foremost rank as it governs the relationship of an individual with his Creator Allah (SWT) which ultimately determines his success in the hereafter. On the other hand, contemporary scholars such as al Zuhayli observed that preservation of religion extend beyond just safeguarding the belief and its transmission but rather incorporate means through which it can be disseminated through religious scholarship being encouraged by establishing educational institutions, translating and publishing written works and establishment of libraries through which Islamic knowledge in its most authentic and reliable form reaches the community as a whole. Within this framework, copyright can be understood as preserving religion in the sense that it protects the intellectual efforts of authors, scholars, translators and publishers alike. It encourages the propagation of authentic literature, safeguard the integrity of the authored works by ensuring its authenticity and genuineness of the expressions, and protect

[484]Ahdash, op cit, p.176.
[485] Ibid
[486] Q 42:13
[487]Auda, op Cit, p.24.

the work against any alterations. Therefore, copyright balances the legitimate interests of the authors while at the same time allowing for public access to religious works.

1.8 SHAYKH ABUBAKAR MAHMUD GUMI: LIFE AND WORKS

Shaykh Abubakar Gumi as he is popularly called was a remarkable and erudite scholar whose ideology influenced the society and was considered a reformer who shaped religious and legal institutions in Northern Nigeria. Born to a deeply rooted family with strong Islamic tradition scholarship of learning and teaching, he started his education under the tutelage of his father studying the Qur'an and other books of *fiqh* specifically of the Maliki *Madhhab*. He later joined the conventional education system where he obtained high Diploma in Shari'ah Law.[488] With this attainment, Shaykh Gumi started his career as a teacher and a judge(*Qadi*) in 1957, which later paved the way for him to serve as the Grand Qadi of the Northern Region Shari'ah Court of Appeal . He played a vital role in reforming the Shari'ah Court system where he showcased his legal philosophy and strict interpretation of *fiqh* because of his adherence to applying the *MalikiMadhhab* in his judgements. This role did not only gave him the opportunity to influence religious discourse but alsothe leverage to advocate for a balanced approach to religious practice, promoting adoption of Islamic ideologies to suit modern trends while strictly adhering to the Qur'an and Sunnah.[489]

Shaykh Mahmud Gumi authored lot of scholarly literary works both in Arabic and Hausa language in the form of books, pamphlets and articles solely for the purpose of creating awareness of the religion. Most notable among them that were published and circulated within and beyond the Nigerian borders are: *Radd al AdhhaanilaMa'ani al-Qur'an, Al Aqidah al Sahihah bi Muwafaqat al Shari'ah, KitabManasik al Hajj wa al Umrah, kitabMaratib al Islam* all in Arabic were authored by the Shaykh as his contributions towards the proper understanding of the religion. Those authored in Hausa language *include TarjamarMa'anonin al Qur'aniMaigirma, TarjamarLittafin al Arba'in an Nawawiyyah, TarjamarLittafinHidayatu al Dullab fi AhammMasa'il al Din* e.t.c were all translated versions of the original Arabic texts as an effort by the Shaykh to bring understanding of the religion to the fore of the Muslims of Northern Nigeria and all the Hausa speaking people of West Africa. These variety of scholarly works by the Shaykhgarnered importance that almost all his writings have been rendered into either Hausa or English depending on the original texts. For example, *Radd al Adhaan* was translated to English. This was all in an effort to bring about religious reforms

During his life Shaykh Gumi recognised the role of media in disseminating religious ideologies. He broadcasted the *tafsir* of the Holy Qur'an in Hausa vide this means which was characterised by its simplicity, clarity and focused on contemporary social matters. This garnered it popularity beyond Nigeria but across the whole of West Africa at that time. Further to this, Shaykh Gumi made a milestone achievement of translating the Holy Qur'an into Hausa Language which became one of the primary reference material for Northern Nigeria as it enabled the average

[488]Jangebe,H A. Islamic Reform in Nigeria: The Contributions of Sheikh Abubakar Mahmud Gumi, International Journal of Humanities and Social Science,(2015) Vol 5 No. 9, p.177.

[489]Inuwa A I. Remembering Sheikh Abubakar Gumi: 32 Years Since His Passing. Accessed at https/abcnews.com.
ng.

Hausa man the ability to comprehend the text and message embodied within the Qur'an. This led to Shaykh Gumi been awarded the King Faisal International Prize in recognition of his contribution and role in disseminating Islamic Knowledge.

Another notable scholarly contribution of Shaykh Gumi is *Radd al AdhhanilaMa'anilQur'an.* A comprehensive two-volumedtafsir of the Holy Qur'an that was written in Arabic reflects his Salafi-reformist ideology and strict adherence to the Qur'an and Sunnah.[490] Majorly, these two authored works of the Shaykh clearly manifested his desire of emphasizing on the concept of *Tawheed*, dissemination of Qur'anic knowledge and making it accessible to the common man.

'Where I Stand' was a book co-authored by the Shaykh with Isma'ilTsiga, published shortly before his death, the book was more or less an autobiography reflecting his life, intellectual and reformist ideologies, where his personal opinions and statements were quoted on issues of Islamic prescription. It is clear that the objective of preserving religion is it seek to protect the integrity of Islamic belief, worship and practice of which we can see that the literary works of Shaykh Gumi majorly achieved this goal of preserving the authenticity of the knowledge passed to former and later generations. Thus his intellectual effort was majorly to advance Islamic literacy and reforms was to ensure the application of the purified religious belief and practices which manifested in most of his works such as *Al Aqidah al Sahihah*

The preservation of intellect extends beyond just the prohibition of intoxicants as expounded by the classical jurists such as al Ghazali and al Shatibi, While re-conceptualising the Maqasid theory, contemporary scholars such as Qaradawi and JasserAuda emphasised on that it encapsulates access to education and educational materials to enhance knowledge acquisition, intellectual development, critical reasoning and protection from ignorance and misinformation.[491]Knowledge is always considered as central to intellectual development as it serve as a means of preserving and developing the intellect which in essence showcased societal growth and advancement and together with this, the main aim of his writings was aimed at preserving the authenticity of Islamic teachings. Thus Shaykh Gumi devoted decades writing, translating, teaching and educating the Muslim community. This he does through the translation and commentary of the Holy Qur'an, brought about educational reforms and strictly dissent adherence to extant practices. These scholarly works advanced by the Shaykh being educational and reformist in nature advanced the objective of preserving the intellect by encouraging literacy, rational inquiry and critical engagement of works that are sourced from the religion and also shun away from practices that are considered a hindranceto sound intellectual developmentTherefore, recognising his intellectual effort showcased that copyright exist in these works which in essence serve to encourage production of scholarly works, preserving educational resources and continued dissemination of authentic religious knowledge.

1.9 CONCLUSION

The paper examined copyright protection through the doctrine of the Maqasid al shari'ah in trying to justify its recognition within the paradigm of Islamic law scholarship. It explores the

[490] Abdul Qadir Umar Abbas, The Writing of Tafsir and The Translation of the Qur'an Among Southern Nigerian Scholars in the past and Present, Al-Burhan Journal of Qur'an and Sunnah Studies Vol 2 No.1 (2018), p.124.

[491]Auda op cit, p.24.

intellectual works of ShaykhAbubakar Mahmud Gumi with specific emphasis of aligning it with preservation of intellect and preservation of religion while situating his scholarly contributions within the Maqasid framework. The paper argued that protecting the authored works of Shaykh Gumi by recognising his copyright is consistent with the Maqasid al Shari'ahas it can be seen that the because such copyright recognition preserves the authenticity, accessibility and integrity of Islamic knowledge thereby advancing the objectives of preserving intellect and religion at the same time.

Islamic Reform and Social Transformation: Assessing the Impact of Sheikh Abubakar Mahmud Gumi on Muslim Society in Northern Nigeria.

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Abstract
Sheikh Abubakar Mahmud Gumi was one of the most influential Muslim scholars and reformers in twentieth-century Northern Nigeria. Through his writings, Qur'anic commentary, public preaching, judicial service and involvement in Muslim organizations, he challenged a number of long-established religious practices and called Muslims back to what he understood as the authentic teachings of the Qur'an and Sunnah. His reform activities did not remain within the boundaries of theology. They influenced Islamic education, religious leadership, political participation, women's access to religious learning and the development of organized Islamic movements. This paper examines the impact of Sheikh Gumi's reform thought on Muslim society in Northern Nigeria. It adopts an exploratory qualitative approach based on library research. The study draws mainly from Gumi's Where I Stand, his Qur'anic commentary titled Radd al-Adhhān ilā Maʿānī al-Qurʾān, and other relevant scholarly works on Islamic reform, the Izala movement and Muslim society in Northern Nigeria. The collected materials were analyzed historically and thematically. The study finds that Gumi helped to popularize Qur'anic knowledge, encouraged Muslims to examine religious practices in the light of textual evidence and strengthened the development of reform-oriented schools, mosques and organizations. His ideas also influenced the growth of the Jama'atu Izalatil Bid'ah Wa Iqamatis Sunnah, commonly known as Izala. At the same time, his strong criticism of Sufi practices contributed to doctrinal tension and divisions among Muslims. The paper concludes that Gumi's reform movement produced significant religious and social change, although its legacy remains both influential and controversial. It is therefor recommended that Muslim Scholars should emulate his method of Da'wah (Islamic Preaching) for better dissemination of Islamic Civilization.

Keywords: Sheikh Abubakar Mahmud Gumi, Islamic reform, social transformation, Northern Nigeria, Izala, Islamic education, Qur'anic exegesis.

1. Introduction

Islamic reform has been a recurring feature of Muslim history. At different periods, scholars and religious leaders have emerged to address what they considered weaknesses, distortions or departures from the teachings of Islam. Such reformers often called upon Muslims to return to the Qur'an and Sunnah, renew religious understanding and correct practices that had become accepted over time without sufficient scriptural support.

Two Arabic terms are commonly associated with Islamic reform: tajdīd and iṣlāḥ. Tajdīd refers to the renewal of religious understanding, while iṣlāḥ means correction, improvement or reform.

Both ideas suggest that Muslim society may require renewal when religious teachings are misunderstood, neglected or mixed with practices that reformers consider unacceptable.

Islamic reform, however, is not limited to correcting matters of belief and worship. It often has wider consequences for education, politics, family life, religious institutions and social relationships. Reform movements can establish new schools and mosques, promote new methods of preaching, create religious organizations and challenge older structures of authority. They may also produce disagreement when they question practices that other Muslims consider legitimate.

Roman Loimeier explains that Islamic reform movements in Africa share certain general features, but each movement is also shaped by its local political, cultural and religious environment.[492] This observation is particularly relevant to Northern Nigeria, where Islamic scholarship had already developed over several centuries before the emergence of Sheikh Abubakar Mahmud Gumi.

Islam had become deeply rooted in Northern Nigeria long before the twentieth century. The nineteenth-century reform movement led by Sheikh Uthman dan Fodio gave rise to the Sokoto Caliphate and produced a rich tradition of Islamic scholarship. Scholars of the Caliphate wrote extensively on theology, jurisprudence, education, governance, family life and social justice.

By the twentieth century, however, Muslim society in Northern Nigeria was undergoing major changes. British colonial rule had weakened the political independence of Muslim institutions. Western education, modern government administration, urbanization and the growth of mass communication created new social conditions. Muslims increasingly encountered new forms of education, politics and religious organization.

It was within this changing environment that Sheikh Abubakar Mahmud Gumi emerged as a major religious figure. Gumi was a scholar, teacher, judge, Qur'anic commentator and public preacher. He served in important judicial and administrative positions and maintained relationships with political leaders, Islamic scholars and international Muslim organizations.

Gumi's reform programme was based largely on his conviction that Muslim society had moved away from the correct teachings of Islam. He called for greater attention to the Qur'an and authentic hadith and criticized practices that he regarded as religious innovations. He was particularly opposed to what he considered excessive veneration of religious leaders; unquestioning imitation of scholars and certain practices associated with Sufi organisations.

In Where I Stand; a book written by Tsiga, Gumi makes an important distinction between innovation in worldly affairs and innovation in matters of faith and worship. He accepts that changes in social and economic matters may be necessary or beneficial, but argues that fundamental beliefs and prescribed acts of worship should not be altered.[493] This distinction

[492] Roman Loimeier, "Patterns and Peculiarities of Islamic Reform in Africa," Journal of Religion in Africa 33.3 (2003): 237–62.
[493] Abubakar Mahmud Gumi and Ismaila A. Tsiga, Where I Stand (Ibadan: Spectrum Books, 1992) P. 49-147; Huzaifa Aliyu Jangebe, "Islamic Reform in Nigeria: The Contribution of Sheikh Abubakar Mahmud Gumi," International Journal of Humanities and Social Science 5.9 (2015): P..179.

shows that he was not opposed to every form of change. Rather, he believed that modern development could be accepted as long as it did not contradict the basic teachings of Islam.

Gumi's influence extended beyond his personal writings and sermons. His teachings helped to create an intellectual environment in which reform-oriented Muslim organisations could grow. The most important of these organisations was the Jama'atu Izalatil Bid'ah Wa Iqamatis Sunnah, popularly known as Izala. The movement became a powerful force in Northern Nigerian Islam and established mosques, schools, preaching networks and branches across Nigeria and neighboring countries.

Sheikh Gumi has received considerable attention as an Islamic scholar and reformer. Nevertheless, much of the existing literature discusses his role mainly in relation to religious controversy, political involvement and the development of Izala.

Less attention has been given to the broader ways in which his teachings influenced everyday Muslim life. His activities affected Islamic education, the interpretation of the Qur'an, religious authority, women's access to learning, political participation and the organization of Muslim communities.

There is therefore a need to examine his reform activities as part of a wider process of social transformation. Such an assessment should recognize both the positive changes associated with his movement and the tensions that followed his strong criticism of established religious practices.

The main of the study is to assess the impact of Sheikh Abubakar Mahmud Gumi's Islamic reform activities on Muslim society in Northern Nigeria.

The study adopts an exploratory qualitative methodology using a library-based research design. It is exploratory because it seeks to develop a broader understanding of Gumi's reform activities and their social consequences rather than test a statistical hypothesis.

2. The Life and Intellectual Background of Sheikh Gumi

Sheikh Abubakar Mahmud Gumi was born into a family known for Islamic scholarship. He began his education under his father and studied the Qur'an and classical Islamic texts from an early age.

His education later expanded beyond traditional Islamic learning. He attended elementary school, Sokoto Middle School, Kano Law School and the School for Arabic Studies in Kano. He was therefore familiar with both traditional Islamic scholarship and modern educational institutions. Gumi also studied at the Bakht al-Rida Institute in Sudan. In his autobiography, he explains that he studied subjects such as Arabic, history, mathematics, English and principles of education.[494] His exposure to teacher training and modern education later influenced his approach to Islamic teaching and public communication.

He worked in several positions within Northern Nigeria's educational, legal and administrative systems. He became Deputy Grand Qadi and later Grand Qadi of Northern Nigeria.[495] His judicial

[494] Gumi and Tsiga 67; Jangebe 178.
[495] Gumi and Tsiga 20; Jangebe 178.

role gave him an opportunity to influence Islamic legal administration and interact closely with government officials and traditional rulers. He also participated in the administration of the Muslim pilgrimage to Makkah. His experience with pilgrimage administration allowed him to address religious instruction, transportation, finance and the welfare of Nigerian pilgrims.

Among his major writings are Radd al-Adhhān ilā Maʿānī al-Qurʾān, al-'Aqīdah al-Ṣaḥīḥah bi-Muwāfaqat al-Sharī'ah, Zād al-Ḥājj and Where I Stand. These writings address Qur'anic interpretation, Islamic belief, worship, pilgrimage and public responsibility.[496]

2.1 Gumi's Qur'anic Exegesis

Gumi's Radd al-Adhhān ilā Maʿānī al-Qurʾān is one of his most important intellectual works. It is a complete Qur'anic commentary written in Arabic and represents a significant contribution to modern Qur'anic scholarship in West Africa.

Andrea Brigaglia compares Gumi's commentary with the Qur'anic interpretation of Sheikh Ibrahim Niasse. Brigaglia shows that both scholars drew from a wider West African tradition of Qur'anic scholarship, although they represented different theological and religious orientations.[497] Gumi's Qur'anic interpretation reflected his reformist concerns. He emphasized the direct meaning of the Qur'an and criticized interpretations that depended heavily on speculative theology, weak narratives or excessive spiritual symbolism. His use of the Hausa language in Qur'anic translation and public tafsīr also made Qur'anic knowledge more accessible. Muslims who could not read Arabic fluently were able to listen to explanations of Qur'anic verses in a language they understood.

This development was socially important. Qur'anic interpretation had often been associated with scholars who possessed advanced knowledge of Arabic and classical Islamic sciences. By presenting Qur'anic explanations through Hausa, radio and public preaching, Gumi brought scriptural interpretation into the everyday religious life of ordinary Muslims.

2.2 Gumi and the Izala Movement

The rise of the Izala movement is one of the most widely discussed aspects of Gumi's legacy. The organisation was formally established in Jos in 1978 under the name Jama'atu Izalatil Bid'ah Wa Iqamatis Sunnah. The name of the organisation expresses its central purpose: the removal of religious innovations and the establishment of the Sunnah. The movement strongly opposed practices associated with the Qadiriyyah and Tijaniyyah Sufi orders.

The movement is described as a major institutional expression of the growth of anti-Sufi reformism in Northern Nigeria.[498] The movement established mosques, schools, preaching programmes and branches in different parts of Nigeria.

[496] Gumi and Tsiga 137; Jangebe 178.
[497] Andrea Brigaglia, "Two Exegetical Works from Twentieth-Century West Africa: Shaykh Abū Bakr Gumi's Radd al-Adhhān and Shaykh Ibrāhīm Niasse's Fī Riyāḍ al-Tafsīr," Journal of Qur'anic Studies 15.3 (2013): 66-253
[498] Umar, "Changing Islamic Identity," P.167.

The writings and public statements offered religious arguments that Izala preachers could use in their campaigns against practices they considered innovations. His reputation as a Qur'anic scholar and former Grand Qadi also gave the movement greater public credibility.

Loimeier shows that Izala developed through the combined efforts of scholars, traders, political patrons, students and urban Muslim communities.[499] Ousmane Kane also explains its growth as part of the wider fragmentation of Muslim religious authority in postcolonial Nigeria.[500] Gumi's importance therefore did not lie only in the ideas he taught. He also contributed to the development of a new kind of religious authority that could compete with traditional scholars and Sufi leaders.

2.3 The Meaning of Islamic Reform

Islamic reform may be described as a deliberate attempt to correct beliefs, practices and institutions believed to have moved away from the teachings of Islam. Reformers generally argue that Muslim society should be guided by the Qur'an and Sunnah rather than by customs or inherited practices that lack reliable religious evidence. Islamic reform has taken different forms in different societies. Some reformers have focused on theology and worship, while others have addressed education, government, morality, economic life or social justice. There is therefore no single form of Islamic reform.

Loimeier argues that African Islamic reform movements must be understood within their local environments. Although reformers may receive inspiration from scholars and institutions outside Africa, the direction of each movement is shaped by local political structures, educational systems and religious traditions.[501] This view is useful in understanding Gumi. His reform thought was influenced by wider Islamic scholarship, including his contacts with scholars and institutions outside Nigeria. However, his activities were also responses to specific conditions within Northern Nigerian Muslim society.

2.2 Islamic Reform in Northern Nigeria

Islamic reform in Northern Nigeria did not begin with Sheikh Gumi. The nineteenth-century movement led by Sheikh Uthman dan Fodio was itself a major reform movement. It challenged religious practices, social injustice and the misconduct of political rulers. The Sokoto Caliphate that emerged from the movement developed a strong scholarly tradition. The dominant religious orientation was based largely on Maliki jurisprudence, Ash'ari theology and Sufi spirituality. The Qadiriyyah and later the Tijaniyyah became influential Sufi orders in the region. Colonial rule changed the political and educational position of Muslim scholars. Traditional rulers and Islamic judges were brought under colonial administration. Western-style education created a new group of educated Muslims, while modern transport and communication increased contact with the wider Muslim world. Umar describes the period from the 1960s to the 1980s as a major period of change in Muslim identity in Northern Nigeria. During this period, organized

[499] Roman Loimeier, Islamic Reform and Political Change in Northern Nigeria (Evanston: Northwestern UP, 1997) P. 173–324.
[500] Ousmane Kane, Muslim Modernity in Postcolonial Nigeria: A Study of the Society for the Removal of Innovation and Reinstatement of Tradition (Leiden: Brill, 2003) P. 69–148.
[501] Loimeier, "Patterns and Peculiarities," 237–62.

anti-Sufi reformism grew in influence and began to challenge the earlier dominance of Sufi organisations.[502] This change did not bring an end to Sufism. Instead, it produced increasing competition between reformist scholars and Sufi leaders over the meaning of correct Islamic belief and practice.

3. Major Elements of Gumi's Reform Thought

3.1 The Reform of Belief and Worship

The purification of belief and worship was at the centre of Gumi's reform programme. He argued that religious practices should have a clear foundation in the Qur'an or authentic Sunnah. He strongly criticized practices involving the excessive veneration of saints and religious leaders. He also opposed the belief that deceased saints could serve as intermediaries between individuals and Allah.

Gumi viewed such practices as dangerous because they could weaken the Islamic principle of the absolute oneness of Allah. He insisted that prayers and acts of worship should be directed to Allah alone. His position on religious innovation was carefully expressed in Where I Stand. He did not reject every new development. Instead, he distinguished between innovation in social matters and innovation in religion.

According to him, developments in agriculture, transportation, education, medicine and administration could be accepted if they were beneficial. However, he argued that Muslims could not introduce new beliefs or acts of worship without reliable evidence from the Qur'an and Sunnah.[503] This distinction is important because it shows that Gumi's reformism was not a rejection of modernity. He accepted modern institutions and technologies where he believed they served legitimate social purposes.

3.2 The Maru Incident

One early example of Gumi's reform approach occurred when he was teaching in Maru. He challenged the practice of performing tayammum, or dry ablution, even when water was available. Gumi argued that Islamic law permits tayammum only when water cannot be found or when the use of water would cause harm. He therefore instructed his students to stop following the local practice. His action led to disagreement with established religious authorities in the area. However, an official investigation reportedly supported his interpretation.[504] The incident reveals several important aspects of Gumi's personality and method. He was willing to challenge established practices, even when they were supported by influential local scholars. He also relied on scriptural and legal evidence and expected his students to follow what he regarded as the stronger interpretation.

[502] Muhammad Sani Umar, "Changing Islamic Identity in Nigeria from the 1960s to the 1980s: From Sufism to Anti-Sufism," Muslim Identity and Social Change in Sub-Saharan Africa, ed. Louis Brenner (Bloomington: Indiana UP, 1993) 154–78.
[503] Gumi and Tsiga P. 49-147
[504] Gumi and Tsiga P.48; Jangebe, 80-179

The Maru incident also shows that Gumi's reform activities began long before the formal establishment of Izala. His later opposition to other religious practices followed the same pattern of questioning custom through scriptural evidence.

3.3 Opposition to Blind Imitation

Gumi frequently criticized taqlid (Blind Imitation) particularly when it involved following a scholar or legal opinion without examining its evidence. His criticism did not mean that he rejected the entire classical Islamic scholarly tradition. He had studied Maliki jurisprudence and frequently referred to classical Islamic works.

His concern was with the unquestioning acceptance of inherited opinions. He believed that Muslims should not accept a practice merely because it had been followed for a long time or because it was associated with a respected scholar. This emphasis encouraged Muslims to ask for evidence from the Qur'an and hadith. It also changed the basis on which religious authority was recognized. In the older scholarly system, authority was closely connected with lineage, long years of study and recognition by other scholars. Under the new reformist environment, authority increasingly depended on the ability to quote scripture, preach publicly, publish books and reach large audiences.

Kane describes this development as the fragmentation of sacred authority in Northern Nigeria.[505] Religious authority was no longer concentrated in one group. Sufi scholars, reformist preachers, traditional judges, university lecturers and political religious leaders all competed for public influence.

3.4 The Use of Radio and Public Preaching

Gumi's use of radio greatly increased the reach of his teachings. Through radio broadcasts, his Qur'anic explanations and religious opinions could reach Muslims far beyond his immediate location. Radio allowed him to address people who might never have attended his mosque or study circles. It also transformed Qur'anic commentary from a specialized scholarly activity into a form of mass religious education.

His public preaching attracted large audiences and often addressed practical issues affecting Muslims. He discussed worship, marriage, politics, pilgrimage, education and relations with religious leaders.

The combination of radio, public preaching and printed publications helped to create a wider Muslim public sphere. Religious debates that had once remained within scholarly circles became matters of public interest. Ordinary Muslims began to use terms such as Sunnah, bid'ah (innovation), lawful and unlawful in discussing everyday religious practices. They were also encouraged to compare the teachings of different scholars.

4. Gumi's Impact on Muslim Society in Northern Nigeria

4.1 Impact on Islamic Education

One of Gumi's most important contributions was the expansion of Islamic education based on the study of the Qur'an and hadith. Traditional Qur'anic schools had existed in Northern Nigeria

[505] Kane 69–103.

for centuries. However, reform-oriented Islamiyya schools introduced new methods of organisation and teaching. Many of these schools combined Qur'anic recitation with Arabic, hadith, Islamic belief and basic literacy.

It was established that Northern Nigeria experienced considerable growth in new Islamic educational institutions between the 1970s and 1990s.[506] These schools were particularly attractive to urban Muslim families who wanted their children to receive religious education alongside modern schooling. Gumi's influence on Islamic education took several forms. His Hausa Qur'anic translation made the meaning of the Qur'an more accessible. His public tafsīr served as a form of adult education, while his writings provided teaching materials for reformist scholars and students. His followers also established schools and study circles where Muslims were encouraged to understand the meaning of religious texts rather than limit their learning to memorization.

This approach increased religious literacy and strengthened public interest in the Qur'an and Sunnah. However, reform-oriented education also became a means of teaching children and adults to reject practices associated with Sufi traditions. Education therefore served both as a source of knowledge and as a way of forming a distinct reformist identity.

4.2 Impact on Women's Islamic Education

The expansion of Islamic education among women was another important social development connected with the reform movement. Although Muslim women had participated in religious learning before Gumi, organized classes for married women became more common through Izala and similar reformist organisations.

Elisha Renne's research in Zaria shows that Izala scholars began organizing classes for married women in the early 1980s. These classes taught Qur'an, hadith, prayer and other basic Islamic responsibilities.

Despite some initial opposition, the classes became increasingly accepted. By 2002, more than twenty-six Islamiyah schools providing instruction for married women had been established in Zaria City.[507] Gumi's influence on this development came from his wider emphasis on the religious responsibility of every Muslim to acquire knowledge. Women needed knowledge to perform worship correctly, raise children and manage family responsibilities according to Islamic principles.

The classes gave many women direct access to religious instruction. Some women became more confident in discussing marriage, family life, worship and community affairs. Women who received Islamic education could also teach their children and organize informal study circles. In this way, women's education affected the religious life of entire families.

[506] Muhammad Sani Umar, "Education and Islamic Trends in Northern Nigeria: 1970s–1990s," Africa Today 48.2 (2001): 127–50.
[507] Elisha P. Renne, "Educating Muslim Women and the Izala Movement in Zaria City, Nigeria," Islamic Africa 3.1 (2012): P. 55–86.

Nevertheless, reformist women's education generally operated within a conservative understanding of gender roles. Women were encouraged to learn and participate, but modesty, domestic responsibility and separation between men and women remained important.

4.3 Impact on Political Participation

Gumi believed that Muslims should not separate religion completely from public affairs. He frequently commented on political leadership, elections and government policy. He maintained relationships with political leaders, but he was not always uncritical of government. He supported particular policies and leaders when he believed they served Muslim interests and criticized them when he believed they acted wrongly. One important example of his political influence was his support for women's participation in elections. During the elections of 1979 and 1983, he encouraged Muslim men to allow their wives to register and vote. Loimeier notes that the 1979 election was an important moment in the political participation of Northern Nigerian women. Gumi used his religious authority to argue that women's votes could help determine the quality of political leadership.[508]

This position was controversial because some Muslims believed that women should remain outside public political activities. Gumi, however, considered voting acceptable when it served the welfare of the Muslim community. His political interventions show that his reformism was practical rather than completely opposed to modern institutions. He accepted electoral politics when he believed it could protect Muslim interests and promote responsible leadership.

At certain moments, he even argued that political responsibility could have more immediate social consequences than some individual acts of worship e,g Siyasa ta fi salla (Politics is more important than Prayer) . His point was not that prayer or pilgrimage was unimportant. Rather, he meant that poor political leadership could affect the religious, economic and social welfare of an entire population.

4.4 Impact on Pilgrimage Administration

Gumi's reform activities also affected the organisation of the pilgrimage to Makkah. Through his involvement in pilgrimage administration, he addressed problems relating to registration, finance, transportation and religious preparation. He argued that the ability to perform the pilgrimage involved more than having enough money for transportation. A prospective pilgrim should also be able to support family members left behind and should understand the basic rites of pilgrimage.

Jangebe explains that Gumi supported organized registration and encouraged pilgrims to receive proper religious instruction before travelling.[509] This approach helped to make pilgrimage administration more structured. Pilgrims were expected to prepare financially, physically and spiritually.

[508] Loimeier, Islamic Reform and Political Change, P. 69-166; Jangebe 81-180.
[509] Jangebe 180.

The reform of pilgrimage administration demonstrates that Gumi's influence extended beyond debates about Sufism and religious innovation. He was also concerned with improving the practical organisation of Muslim life.

4.5 Impact on Muslim Organisations

Gumi's reform ideas contributed significantly to the growth of organized Islamic activism. The Izala movement developed branches, committees, schools, mosques and preaching programmes. It provided opportunities for students, traders, teachers, women and urban professionals to participate in religious activities.

This organizational structure represented an important change in Muslim society. Religious identity was no longer expressed only through loyalty to a local scholar, an emirate institution or a Sufi order.

Muslims could now identify with a modern religious association that operated across different states and communities. These organisations held conferences, raised funds, built schools and coordinated preaching activities. The organizational success of Izala helped spread Gumi's reform ideas beyond his immediate personal influence. Preachers trained in the movement travelled to different communities and established new mosques and study circles.

However, Izala itself later experienced internal disagreements. Questions of leadership, finance, doctrine and political loyalty led to divisions within the organisation. These disputes show that reform movements may develop in ways that their original intellectual leaders cannot fully control.

4.6 Impact on Everyday Muslim Practices

Gumi's teachings affected how many Muslims understood ordinary religious practices.His followers questioned practices connected with naming ceremonies, marriage celebrations, funerals, supplication, mosque worship and relationships with religious leaders. Practices that had long been accepted as part of Muslim community life were increasingly examined in the light of Qur'anic verses and hadith.This produced a new religious vocabulary in everyday discussion. Muslims increasingly classified practices as Sunnah, bid'ah, lawful, unlawful or doubtful.

Supporters of Gumi believed that this process purified Islam and removed customs that had no proper religious foundation.Critics, however, argued that reformist preachers sometimes dismissed legitimate scholarly differences and reduced complex legal questions to simple labels.Despite these criticisms, Gumi's approach encouraged ordinary Muslims to take greater responsibility for understanding their religion.Many Muslims became less willing to accept a religious practice simply because it was promoted by a local scholar or inherited from previous generations.

4.7 Impact on Religious Authority

Gumi's reform movement helped to change the structure of religious authority in Northern Nigeria.Before the growth of mass reformist preaching, religious authority was often closely connected with traditional scholarship, Sufi leadership, family lineage and recognition by established scholars.

Gumi's career demonstrated that a scholar could also gain influence through radio, printed books, government service, public debate and international connections.This created opportunities for a new generation of preachers who were skilled in public speaking and could communicate religious teachings to large audiences.

Some of these preachers were not part of the old scholarly families. Their authority came from their scriptural arguments, organizational positions and ability to attract followers.The growth of reformist authority did not eliminate traditional scholars. Instead, it produced competition between different groups claiming the right to define correct Islam.

4.8 Intra-Muslim Conflict and Polarizations

Gumi's reform activities also had serious consequences for Muslim unity.His criticism of Sufi doctrines and practices was often direct and uncompromising. He condemned practices that Sufi scholars considered legitimate forms of spiritual devotion. Sufi scholars responded by defending their traditions and criticizing Gumi and his followers. Sermons, books and public debates were produced by both sides. In some communities, these disagreements affected families, mosques and friendships. Reformists and Sufis sometimes refused to pray behind one another or attend the same religious gatherings.Separate mosques and schools were established, and religious identity became increasingly connected with membership in either reformist or Sufi organisations. Supporters of Gumi regarded these conflicts as the necessary result of confronting religious error. They believed that Muslim unity could not be based on accepting practices they considered contrary to Islam.Critics argued that the reform movement encouraged disrespect for scholars and created unnecessary hostility among Muslims.

The conflict reveals the complex nature of religious reform. Reform can increase knowledge, participation and institutional development, but it can also strengthen divisions between groups.

5. Discussion on Gumi's Impact on Muslim Society in Northern Nigeria

The available evidence shows that Gumi's influence on Northern Nigerian Muslim society went far beyond his criticism of Sufism.He represented a new type of Muslim scholar who combined traditional Islamic learning with modern education, government service, radio broadcasting, print and organised religious activism.

His reform programme contributed to a stronger public emphasis on the Qur'an and hadith. Muslims were increasingly encouraged to examine religious practices through textual evidence.This did not mean that earlier Muslim scholars had ignored the Qur'an and Sunnah. The difference was that Gumi brought scriptural debate into the public sphere and made it accessible to a wider audience.

His use of Hausa in Qur'anic interpretation helped ordinary Muslims engage more directly with the meaning of the Qur'an. Radio broadcasting allowed his teachings to reach people in distant towns and villages.

The growth of reform-oriented schools and women's classes also expanded access to Islamic education. Children, adults and married women gained opportunities to study Islamic teachings in organised settings.

Gumi's influence also contributed to changes in religious authority. Scholars connected with hereditary institutions and Sufi orders no longer exercised uncontested influence.Reformist preachers, Islamic organisations, university-trained scholars and media personalities became increasingly important in shaping public religious opinion.

His political involvement shows that Islamic reform did not necessarily require withdrawal from modern public institutions. Gumi participated in judicial administration, pilgrimage organisation and electoral politics.

His support for women's voting is particularly important. It shows that he could accept new social practices when he believed they protected the interests of Muslims.At the same time, his reform movement contributed to serious religious conflict. His language against Sufi practices sometimes encouraged an atmosphere in which other Muslims were treated as ignorant or misguided.The resulting divisions remain part of the religious landscape of Northern Nigeria.

It is therefore more accurate to describe Gumi as an important intellectual catalyst rather than the sole cause of Islamic reform in the region.

Gumi's major contribution was that he interpreted these changing conditions through an Islamic framework and provided arguments that later reformist organisations could develop and spread.

6. Conclusion and Findings

1. Gumi's reform thought was based on a distinction between acceptable development in social affairs and unacceptable innovation in belief and worship.

2. His traditional Islamic education, modern schooling, legal training and international exposure shaped his distinctive approach to Islamic reform.
3. His Qur'anic commentary made an important contribution to modern West African Islamic scholarship.
4. His use of Hausa translation, public tafsīr, radio and printed materials increased access to Islamic knowledge.
5. His teachings provided an important intellectual foundation for the growth of the Izala movement, although several other scholars and organizers contributed to its establishment.
6. Reform-oriented schools and study circles expanded Islamic education among children, adults and married women.
7. Gumi's support for women's electoral participation demonstrated his willingness to engage pragmatically with modern political institutions.
8. His involvement in pilgrimage administration connected religious interpretation with practical institutional reform.
9. His movement weakened the exclusive authority of some traditional scholars and Sufi leaders while strengthening media-based and organisation-based religious leadership.
10. His criticism of Sufi practices contributed to doctrinal tension and the division of Muslim communities into competing religious groups.
11. His impact was significant, but it developed alongside broader social changes such as urbanization, modern education, mass communication and international Islamic networks.

7. Recommendations

1. Sheikh Gumi's published and unpublished writings should be collected, preserved and digitized for future academic research.
2. His Arabic works should be translated into English and other widely spoken languages to make them accessible to more scholars.
3. Universities and Islamic research institutions should undertake detailed studies of Radd al-Adhhān ilā Maʿānī al-Qurʾān and his other theological writings.
4. Researchers should compare Gumi's original teachings with the later positions of Izala scholars so that his personal views are not confused with every development within the movement.
5. Oral-history interviews should be conducted with surviving students, family members, associates, critics and community members who witnessed his activities.
6. Further studies should examine his influence on women's education, Islamic publishing, radio preaching, youth activism and Islamiyya schools.
7. Muslim scholars should promote respectful dialogue between reformist and Sufi communities.
8. Religious organisations should avoid language that encourages hostility or treats legitimate scholarly disagreement as unbelief.
9. Islamic education should teach students the importance of the Qur'an and Sunnah while also recognizing the existence of legitimate differences among Muslim jurists and scholars.
10. Future studies should use interviews and field research to examine how contemporary Muslim youth understand Gumi's reform legacy.

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Shaykh Abubakarmahmud Gumi's Beacon Morality In Preaching.

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Abstract
This work examines the legacy of Sheikh Abubakar Mahmud Gumi in terms of moral behavior as an easy minded scholar, as a prominent Islamic scholar and leader in Northern Nigeria. The study analyzes Shaykh Gumi's contributions to religious reform, exploring his impact on the propagation of Islam through his demeanor and how that shaped the rigidity of his followers. The research utilizes primary sources of Shariah (Qur,an and Sunnah), including Shaykh Gumi's major published work 'where I stand' alongside secondary literature, to critically evaluate his interpretation of his good behavior. The work aims to provide a nuanced understanding of Shaykh Gumi's moral landscape, Furthermore, the study concludes that Shaykh Gumi's intellectual objectivity, his commitment to da'wah (Islamic propagation), and his engagement with the socio-political realities of his time were all achieved though the contribution of his conduct and ultimately considering his potential as a model for contemporary Islamic scholars and community leaders to emulate.

Introduction
Islam refers to a comprehensive code that comprises all aspects of Muslim life in relation to his worldly affairs and the hereafter.Islam is not only a religion in the usual sense of the word but also a socio-political order, world view and a way of life in which all aspects of human needs are physically, mentally and spiritually fulfilled[510]Ethical leadership is an important part of good governance especially in places where there is political turmoil and systemic corruption. The

[510] Sawaba Yusuf Isa: *Islamic Da'wah And Its Development In Takum Local Government Area Of Taraba State, From 1960-2020: Problems And Prospects*. M.A Disertation Submitted to the department of Islamic Studies and Shariah, in Pertial fulfilment for the award of M.A in Islamic Studies, Bayero University Kano 2024 p. 1 and see [510] Bello, Muhammad, Calip: *Letter to Muslims, Compliment of the Sultanate Councile.* Bello Isa Ibrahim: *Assessment of the Advents and Development of Islam Among Jukuns People in Southern Taraba*. Unpublished M. ED Submitted to department of arts and social science education. Faculty of Education. Ahmadu Bello University Zaria, 2017 Pp.10-11

ongoing problems with unethical policy, carnality, political behaviour and unfairness in Nigeria have made it clear that the nation in dear need of leadership models based on moral integrity and accountability[511]Gumi's insistence on remoulding and integrating moral issues in both politicalaffairs, religion responsibilities as well as leadership was a turning points; went against the norms of his time and gave people a vision for a more fair and responsible way to run in all forms of leadership and responsibilities.It could be suggested that Gumi"s thoughts regarding the non-separation of Moralityand politics stands alongside Hasan al-Banna (1906-1949), SayyidQuṭb (1906- 1966), and Abū ʿAlā al-Maudūdī (1903-1979) amongst other. Debates about what kind of political structure Islam demands can be seen in the likes of Hārūn al-Rashīd, the fifth caliph of the ʿAbbāsid Caliphate (786-809)[512]His movement was driven by the desire to establish an Islamic state governed by Sharia law, free from corruption and un-Islamic practices[513].Sheikh Abubakar Mahmud Gumi was a great reformerwho stood firm to salvage the society from further religious decline during his time. He believed that the cause for the Muslims` decline in the area was total departure from practising the unspoiledIslam as laid down in the Qur`an and the authentic Sunnah. In his quest for a solution, Sheikh Gumi articulated a reformative drive, which contravened the long-aged traditions of northern Nigeria.

Born in the last Friday of Ramadan in the year 1344 A.H which is equivalent to 7th November 1924 in the family of Mallam Mahmud Na-Gumi, in Gumi present-day Zamfara State, Nigeria.Abubakar Gumi's mother was Amina; she came from a famous Fulani clan known as Fulani Moure. Her home town was Tambuwal, a local government in the present Sokoto State.Sheikh Abubakar Mahmud Gumi was born on 7 November 1924 in Gummi, currently located in Zamfara State, Nigeria.Shaykh Gumi was brought up under his parent`s care, and his father had always looked after him to the utmost of his best Gumi received a traditional Islamic education, mastering the Qur,an hadith and some jurisprudential books before his father and later went for western education in Sokoto and Kano respectively. Shaykh Gumiwas a remarkable and an erudite Islamic scholar, who influenced his society and became a role model to other scholars.. Shaykh spend much of his later life as a respected teacher and prominent scholar with extra ordinary

[511] Paden, J. N: *Ahmadu Bello, Sardauna of Sokoto: Values and Leadership in Nigeria*. Zaria: Hudahuda Publishing Company. 1986 also see Tsiga, I. A. *Sheikh Abubakar Gumi: Where I Stand. Ibadan:* Spectrum Books Ltd. 1992

[512]al-Ṭabarī Muḥammad ibn Jarīr, *The History of al-Tabarī: Volume 2, the Son and Grandsons of al-Mansūr: The Reigns of al*

Mahdī, al-Hādī and Hārūn al-Rashīd, trans. by Williams John Alden (New York: Cambridge University Press, 1988).

[513]Tambari Abbas Bashar*An Assessment of the Legacies of Sokoto Caliphate Literature*South Asian Research Journal of Arts, Language and Literature Volume-7 | Issue-1 | Jan-Feb- 2025
DOI:**https://doi.org/10.36346/sarjall.2025.v07i01.003**

moral qualities to emulate. The world lost this scholar with high moral quality to emulate on 11th September, 1992.

Early life and Education

Sheikh Abubakar Mahmud Gumi was born in an intellectual family with a history of Islamic learning and commitment to the spread and teaching of pristine Islam for centuries. Abubakar was the son of Alkali-(judge) Mahmud na Gumi, 'he settled at the town of Gummi after decades of wandering teaching Islamic religion, he was easily the most learned man around, considering the age and reputation of those who came to learn from him'. His grandfather was Malam Muhammad Marina, the son of Sheikh Aliyu Barou el-Badawi, an Arab from Bedouin nomads, Muhammad Marina was one of the three children of el-Badawi. They were all men and, like their father, they devoted themselves to Islamic scholarship[514]. El-Badawi's settlement in Hausaland was assumed to be the same period when as other Arabs and Berber scholars had influx especially in cities of Kano and Katsina for Islamic scholarship[515].

Sheikh Gumi began his education under the tutelage of his father "Malam Mahmud Na Gumi". He memorized the Holy Qur`an and some important books of the Maliki school of thought, such as RisalahAbi Zaid al-Qirawani, and attended the traditional Islamic school, popularly known as 'Makarantar Allo'.[7]Moreover, in 1933, at the age of nine years, he began his western education at Dogon Daji elementary school. At the western school, Abubakar Gumi demonstrated his utmost competence, for he was shortly appointed, on account of his extraordinary Islamic knowledge, as Hakimin Sallah (Religious Prefect) for the students in charge of all their religious activities. Thereafter, based on his impressive performance, he was promoted to standard two after spending only one term in standard one. After spending one year in the elementary school at Dogon Daji, he was transferred in 1936 to Sokoto Middle School, currently named (Sultan Ward Primary School Sokoto).After a successful journey that lasted for six years with bountiful achievements at the Sokoto Middle School, he decided to pursue his studies at Kano law School. Besides attending regular courses, students of Kano Law College had adequate time to privately pursue other readings. Having successfully completed his studies at the law school, Gumi returned to Sokoto, where his service was urgently requested. Then he remained there for some years before pursuing, in 1952, a two-year further education at the School for Arabic Studies in Kano, where he got a higher elementary training certificate.[516]

His education and intellectual inclination made him an early advocate for educational reform. He supported the establishment of schools that integrated Western and Islamic curricula, a stance that positioned him as a bridge between tradition and modernity. This forward-looking

[514]Muktar Umar Bunza, Labdo Abdullahi: *Comparative Islamic Reform Philosophies in Muslim West Africa: A Societal Contextual Comparison of Shehu Danfodiyo 1754-1817 and Abubakar Gumi 1924-1992.* Ternational Journal Of Research And Innovation In Social Science (Ijriss) Issn No. 2454-6186 | Doi: 10.47772/Ijriss |Volume Viii Issue I January 2024 P. 436. See also Abubakar Gumi with I. A. Tsiga, *Where I Stand*, Spectrum Books Limited, Lagos, 1992, pp. 1-2.

[515]Ismaila Abubakar Tsiga, Where I Stand, Spectrum Books Limited Ibadan, Reprinted 2016, p. 2.

[516] Huzaifa Aliyu Jangebe, Islamic reform in Nigeria: the contribution of sheikh Abubakar Mahmud Gumi, international journal humanities and social sciences, vol. 5, No. 9 2015

approach was rooted in a belief that Muslims could benefit from modern knowledge without sacrificing their religious identity. This early emphasis on education, coupled with his strong theological foundation, would inform his later pronouncements on Islamic morality and societal reform.

Intellectual Aptitude

The most popularGumi's intellectual dexterity laid on his prolific book 'Rad al-AzhanilaMa'ani- al-Qur`an' (Intellectual return to the meaning of the Qur`an) which was accepted globally and use in educational institutions such as Islamic university Madina. Another famous work of Sheikh Gumi is the translation of the Holy Qur`an into Hausa language which earned him international recognition and was subsequently awarded international prize of 'King Faisal international prize' from the government of Saudi Arabia which lead him to his appointment as member governing council, Islamic University Madina. According to Jangebe[517] "Sheikh Gumi's most books published and circulated within and outside the frontiers of Nigeria include;

1- Rad-al-Azhan-ila-Ma'ani al-Qur`an (Intellectual return to the meaning of the Qur`an).
2- Al-Aqidah al-Sahiha bi Muwafaqat al-Shari'ah: (The Correct Belief in Line with the law).
3- Kitab al-Nasihaila Amir MantiqatKatsina (Book of Advice to the Emir of Katsina)
4- Where I stand, written in English with I. A. Tsiga.
5- Hal al-Niza` fi Mas´alat1Nuzul Isa alaih al-Salatwa al-Salam. (Resolve of the Dispute on the Issue Regarding the Second Coming of Prophet Isa -p.b.u.h-)
6- Musulunchi da AbindakeRushe Shi: (Islam and what invalidates it).
7- Zad al-Hajj, (The provision for a pilgrim)
8- KitabMaratib al-Islam, (A Book on the levels of Islam)
9- KitabManasik al-hajwa al-Umrah, (A Book on the Rituals of Hajj and Umrah).
10- TarjamarMa`anonin al-Kur`aniMaigirma: (The Meanings of the Holy Qur`an).
11- Tarjamarlittafin al-Arbain al-Nawawiyyah, (Translation of Forty Hadith).
12- TarjamarKitabNur al-Bab, (Translation of Nurul al-Bab). [518]

Preaching Style with Morality

Islamic Morality (Akhlaq) refers to the system of ethical values, conducts, and character that Islam requires from human beings in their relationship with Allah, other human beings, the environment and their own inner self. Unlike secular system, Islamic morality is divinely grounded, meaning its sources is revelation not merely human reasoning or social convention. Allah says:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

meaning: indeed, this Qur'an guides to that which is most upright.[519]

[517]Huzaifa Aliyu Jangebe, Islamic reform in Nigeria: the contribution of sheikh Abubakar Mahmud Gumi, international journal humanities and social sciences, vol. 5, No. 9 2015

[518] Ismail Abdullahi Umar, *Development of Islamic Education In Northern Nigeria: The contribution of Sheikh Abubakar Mahmud Gumi*. Iut journal of advance research and development, volume 10, no. 1 2024.
[519]*Qur'an 17 verse 9*

Thus, Morality in Islam is not optional or culture, it's one of the core values in Islam. The Prophet clearly stated that moral perfection is the central aims of Islam.I was sent only to perfect noble character[520].the hadith established that act of worship are mean to Produce moral refinement, withiout good character, religious practices is incomplete.Shaykh Gumi's preaching style was distinctive and influential, characterized by specific trends and techniques designed to convey his message of Islamic reform and influence a wide audience.Gumi and his studentfocused on primary Islamic texts, particularly the Qur'an and the hadith, and rejected "all bid'a forms of innovations which are not in concordance with the Sunna of the Prophet[521] the rejection of the innovation were the backbone for Islamic moral precepts.

a. Modesty, Manner and Leniency,

SheikhGumi's life was a true definition of Qur'an 31 verse 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

> meaning: and do not turn your cheek(in contempt) toward people and do not work through the earth with arrogance. Indeed, Allah does not like anyone self-deluded and boastful. Allah (SWT) praises men and women who are modest.[522]

The shaykh chose to wear simple dress and talk to even his disciples in good manner and respect. "It was in the Sudan that I learnt to appreciate simple and functional clothing, as against very conspicuous and expensive ones. Since my return from Bakht-er-Ruda my clothes have been simple and inexpensive. I have always strived to wear clothes that, although decent, would never discourage a prospective student from approaching me, because he is scared by their flamboyance[523]"

Shaykh Gumi primarily preached in Hausa, the lingua franca of Northern Nigeria. This allowed him to reach a vast audience, including those who were not fluent in Arabic or English. His command of the Hausa language was exceptional, enabling him to connect with his audience on a personal level. although Sokoto tone was slightly difficult for some middle Nigerians to understand, however it was at the same time attractive to others[524]. His style was direct, forceful, and authoritative. He spoke with conviction and clarity, leaving no doubt about his interpretation of Islamic teachings. He presented himself as an authority on religious matters, drawing on his extensive knowledge of the Quran, Hadith, and Islamic jurisprudence. Apart from his scholarly power Shaykh acted as Chief judge (Qadi) of northern Nigeria. While knowledgeable, he used clear and accessible language, avoiding complex theological jargon. He

[520]Ahmad Hadith 8595.
[521] dan Fodio, Shehu Usman [Uthman "*Islam and Women." In Nigerian Perspectives: An Historical Anthology,* edited by Thomas HodgkinLondon: Oxford University Press. 1975 , 254–255.
[522] Qur'an 31 verse 18
[523] Gumi, Abubakar. 1992. *Where I Stand*. With Ismaila Abubakar Tsiga. Ibadan, Nigeria: Spectrum Books. Hall, Bruce. 2011. See also *A History of Race in Muslim West Africa*, 1600–1960. Cambridge: Cambridge University Press
[524]Sulaiman, The Islamic *State and Challenge of History ' Ideals, Policies and operation of the Sokoto Caliphate*, Mansell, London, 1987, P, 102

presented complex ideas in a way that was easy for the average person to understand. TheShaykh was quoted to have said the people will sit in front of me and anyone of them who wanted further explanation could ask.

He grounded his arguments in the Quran, Sunnah, and the consensus of the early generations of Muslims. This gave his teachings credibility and authority. Shaykh Gumi used his platform to engage with political leaders and advocate for his views. This helped to spread his message and influence public discourse.

He often linked religious teachings to practical aspects of life. He emphasized how Islamic principles should guide individuals in their daily conduct, in their dealings with others, and in their role in society. He employed metaphors and analogies to illustrate his points and make complex concepts more relatable to his audience. This made his preaching more engaging and memorable. He frequently addressed current events and social issues in his sermons, demonstrating the relevance of Islamic teachings to the everyday concerns of his audience. Shaykh Gumi possessed a strong presence and charisma. He was a commanding speaker who could hold the attention of large crowds. His personal qualities played a significant role in the effectiveness of his preaching. his ascetic life also encourage people more to his gatherings. Scholars records that Shaykh Gumi was not material at all, whenever gifts were presented to him he immediately uses to share it to the neediest there are then and if the source is not justifiable he vehemently reject it, when he realized some element of corruption was trying to stylishly emanate through his office as judicial Secretary he chose to change his job. "I was one day sent twenty shillings with a message that it was my share in some unknown transaction, I did not receive the money . later, I wrote my friend Halliru Binji who was then teaching in government college (later Barewa College Zaria) and told him about it, I suggested changing job too" [525] this pure ascetic life and moral quality civil servants needs Allah (SWT) said in this regard

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

> Meaning "do not consume one another's wealth unjustly, nor deliberately bribe authorities in order to devour a portion of other's property, knowing is a sin". [526]

b. Practical Demonstration of Sunnah

Shaykh Gumi often advocated for a literal interpretation of the Quran and Hadith and simultaneously ensuring that the Sunnah of the Prophet (S.A.W) has always put into practice without any innovation, for example he stood against the wishes of others that the body of Sardauna should be taken to Wurno and be buried beside the grave of Muhammad Bello his great-grandfather, he also ensure that during the burial no any irreligious ceremony was demonstrated. According to the Shaykhupon the view of where the remain of Sardauna should be taken to Wurno, " but I explained that this wish could not be carried out, Sardauna was a martyr who had been killed in the cause of religion. In Islammartyrs are always buried at the side of their death. during the famous battle of Uhud , in the early history of Islam, a number of Muslims were killedat the battle front. Their bodies were afterward taken to medina for burial,

[525] Ismaila Abubakar Tsiga, (1992) Where I Stand, Spectrum Books Limited Ibadan, Reprinted 2016
[526]Qur'an 2 verse 188

but the prophet (S.A.W) instructed that they should be taken back and buried where they were killed. Those killed in the service of God have a high place of esteem owing to the circumstances of their death. I felt that we should respect the honor in case of Sardauna"[527]. Allah said
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

> Meaning: 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, [528]

c. Emphasis on Justice.

While primarily focused on religious reform, Shaykh Gumi's pronouncements often touched on issues of social justice. He condemned corruption, advocated for fair governance, and, particularly during the Second Republic, spoke out against exploitation and oppression. However, his focus remained firmly rooted in religious reform as the primary means of societal transformation. Despite his relationship with Ahmadu Bello (Saradauna) ShaykhGumi used to stand for justice even if it is against the political favour of Sardauna, The Then Premier of Northern Nigeria. There was a time ShaykhGumi stand vehemently to ensure that justice was administered for a NEPU man despite some NPC men vowed to have him rotten in Prison, the accused person appeal his case to Shaykh Gumi from kauran Namoda after he was sent to prison for two consecutive times, he was at first arrested because he was alleged to have insulted Sardauna, and the second accusation was he assaulted a woman.[529] All the accusations were made by NPC members.

After preliminary investigation, Sheikh Gumi sent a Judge to Gusau to have the detail of the case. It was discovered that the man was a prominent NEPU member who had an old dispute with some local NPC members, he served three months in prison for the first and again sentenced to five month imprisonment, it was while he was serving the term that he appealed to Shariah court of appeal. The investigation further discover that " the woman against whom the alleged assault was committed was the man's wife. She had been intimidated to run away to her parents' home when he was sent to prison the first time, apparently with connivance of the parent themselves. The man had simply gone to her to reconcile afterv his release when he was arrested the second time and charged with attempted rape. ShaykhGumi reported the case to Sardauna about the conduct of his political party men. " I went to complain to Sardauna about the conduct of his men as soon as I mentioned to him he had the Sokoto provincial comminer summoned." At the end the man was discharged and released. This is just an example of many cases like this where Sheikh demonstrated the good morality of justice to innocent men as enjoined by Allah (S.W.T), the glorious Qur'an said

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Ohbelievers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not

[527] Ismaila Abubakar Tsiga, (1992) Where I Stand, Spectrum Books Limited Ibadan, Reprinted 2016. P106
[528] Qur'an 3 verse 169
[529] Ismaila Abubakar Tsiga, (1992) Where I Stand, Spectrum Books Limited Ibadan, Reprinted, 2016, p 34

let your desires cause you to deviate ˹from justice˺. If you distort the testimony or refuse to give it, then ˹know that˺ Allah is certainly All-Aware of what you do. [530]

d. Implementation of Sharia

Shaykh Gumi was a staunch advocate for the implementation of Sharia law. He believed that the enforcement of Islamic law was essential for establishing a just and moral society. After finishing his law school Sheikh Abubakar Mahmud Gumiwas appointed as Scribe under the office of theChief Judge in Sokoto, the office of the Chief Judge then controlled native courts then, something happened that portrayed the Islamic behavioral attitude of sheikh Gumi when the then district officer (D.O) visited them to enquire some judicial stands of the court, the Chief Alkali while explaining to the D.O about the issue of Islamic law of inheritance missed a vital point of the law, which is mas'alatul awl where he conclude "there will always be little left over". Sheikh Gumi there and then make the necessary correction which says " the remaining property should again be shared out in the set percentages until all is finished.[531]

Shariah law is comprehensive and failure to provide its comprehensiveness to the D.O will remain a vacuum for the D.O who was non-Muslimto misinterpret its totality and perfection, more so the Prophet (S.A.W). said

> **'An Abu Saidinil Hhudriyyi, radiyallahu anhu Qal: Sami'tu rasullallahi Sallallahu alaiyhi wa Sallam Yaqul: "Man ra'a minkum munkaran falyugayirhu biyadih, fa in lam yastadi fabi lisanihi, fa in lam yastadi fabiqalbih, waq dhalika ad'aful-Iman".**
>
> On the authority of Abu Saeed al- khudri who said: I heard the messenger of Allah (S.A.W) say: "whoever of you sees a wrong – let him change it by his hand;and if he isnot able, then with his tongue; and if he is not able, then with his heart- and that is the weakest of faith." (Narrated by Muslim)[532]

These are some of the qualities and courage our contemporary scholars have to imbibe a habit of correcting what is right at the right time without fears of any one or fears of losing their jobs.

e. Open Dialogue within his congregationand Debate for National services

While Shaykh Gumi was a firm believer in his own interpretations of Islam, he appears to have allowed for some degree of open dialogue and debate within the congregation. He encouraged students to ask questions and challenge ideas, although this was likely within the framework of his own Students understanding. The students often ask questions at any point of his scholarship. Shaykh Gumi fostered relationships that went beyond the classroom. He mentored some of his students, guiding them in their careers, supporting them politically, and connecting them to key figures. This personal touch contributed to the growth of his influence. There are uncountable people that joined police and army through his influence at the time when a lot of parents reject the services. He sought to instill in his students not only religious knowledge but

[530] Quran 4 verse 135

[531]Where I stand, Ismaila Abubakar Tsiga, spectrum books limited Ibadan, reprinted 2016.

[532] Hadith 34 of Annawawi collection (Transmitted by Muslim).

also a commitment to Islamic reform and social activism. He encouraged them to be involved in the propagation of Islam and the improvement of society. I did not mind discussing every point again until it was fully understood. Similarly should anyone disagree with my interpretation of the verse, he was freely to challenge me immediately.[533]Thus, Gumi viewed Islamic education for women and Islamic Mode of dressing as the foundation or as a means of countering Western intellectual hegemony and as the basis of moral education. In the book Tahdhib (Moral Education) and Sirah[534],

This act of simplicity in preaching is one of the moral qualities of the Prophet (S.A.W) that Sheikh Gumi emulate. Allah (SWT) narrate the simplicity of His messenger towards his companions where He said:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

> Meaning: "So by mercy of Allah (Oh Prophet S.A.W) you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and consult and consult them in the matter…"[535]

f. Schools for married women

In His attempt to inculcated Morality in the society, he established Schools for married women despites several confrontation with people in the community; students faced considerable resistance to the introduction of classes for married women in Zaria City. Owing to this, several schools with classes for married women had their start in the entryways (zaure) or garages of private houses whose owners permitted malamai to use the space to teach married women. Some of these classes grew out of allo Islamic schools for young children, which may be seen in the entryways of compounds throughout the old city. One such school was established in the early 1970s in a garage attached to the main compound of the titled royal official, the Magajin Gari Zazzau (the late Alhaji Nuhu Bamalli), in the quarter of Zaria City known as Anguwar Kwarbai[536]

As the school, known as Madarasatul Anwarul Islam, expanded, a separate structure was built to accommodate the school's growing population of primary-schoolage children. However, in 1981, with the growth of the Izala movement, the school's teachers introduced classes for married women. A small number of married women, wearing hijab, began attending classes, which focused on portions of the Qur'an and hadith, as well as fiqh (Islamic jurisprudence), tajwid (recitation of the Qur'an), and tawhid (Islamic belief, theology of the unity of God),

[533] Ismaila Abubakar Tsiga, Where I Stand, Spectrum Books Limited Ibadan, Reprinted 2016 p 45.

[534] Ahmed, Leila. A Quiet Revolution: The Veil's Resurgence, from the Middle East to America. New Haven, CT: Yale University Press. 2011.

[535] Qur'an 3 verse 159

[536] Boyd, Jean. *"We Teach Girls That It Is Wrong to Carry Babies on Their Backs! Or How Inappropriate Policies Damaged Girls' Education in Colonial Era." In Islam and the History of Learning in Katsina,* edited by Ismaila Abubakar Tsiga and Abdalla Uba Adamu,. Ibadan, Nigeria: Spectrum Books 1997 pp 105–117

conducted by teachers at this school. Because of the early opposition to women going outside of their homes to attend Islamic education classes, these women students primarily consisted of the wives of the Islamiyya teachers themselves, who accompanied them to class.

Conclusion

Shaykh Abubakar Mahmud Gumiwas not only an ordinary preaching entity but also a beacon of good attitude towards his students and the general public, as depicted by many scholars. Shaykh Gumi's modesty and leniency attract more to embrace his da'wah, his strive to demonstrate the sunnah of the Prophet (S.A.W)is moral for all to emulate.

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Shaykh Abubakar Mahmud Gumi's Diplomatic Legacies: Islamic Leadership, Peace building, and National Integration Amid Rising Insecurity in Northern Nigeria.

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Abstract

This paper explores the diplomatic and integrative legacy of Shaykh Abubakar Mahmud Gumi and its relevance to contemporary Nigeria, a nation currently shaped by religious extremism, socio-political divisions, and persistent insecurity, particularly across the northern region. While existing literature has focused on Gumi's role as an Islamic reformist and anti-innovation critic, insufficient scholarly attention has been paid to his contributions as a mediator between religious authority and state actors, and as a proponent of Islam's role in nation-building (Jangebe, 2024; Bunza& Abdullahi, 2024). Using a qualitative, historical-interpretive approach, this study examines Gumi's engagements as Grand Khadi of the former Northern Region, his alliances with political elites during and after the military era, and his mobilisation of Islamic scholarship for public service, education, and regional stability. The study argues that Gumi's diplomatic praxis, grounded in principles of Islamic justice (ʿadl) and social accountability (mas'ūliyyah) provides a culturally relevant framework for peacebuilding amid rising inter-religious tensions and violent non-state actors in northern Nigeria. His strategies offer insights into how faith-based leadership can support national integration, counter extremist narratives, and stimulate trust in governance institutions. The paper seeks to contribute to emerging discussions on indigenized peace infrastructures by demonstrating the untapped potential of Islamic leadership as an instrument of conflict mitigation and social cohesion. The findings hold policy relevance for peacebuilding institutions such as the Institute for Peace and Conflict Resolution (IPCR), Security agencies, Northern Governors' Forum, and civil society actors seeking to address the religious dimensions of insecurity.

Keywords: Shaykh Abubakar Gumi, religious diplomacy, peacebuilding, insecurity, northern nigeria, islamic leadership, national integration.

Introduction

In the complex tapestry of Nigerian sociopolitical history, few figures have wielded as much intellectual and diplomatic influence as **Shaykh Abubakar Mahmud Gumi (1924–1992)**. Emerging as a pivotal reformer in the post-colonial era, Gumi's tenure as the Grand Khadi of Northern Nigeria marked a transformative shift in the region's religious and judicial landscape. His legacy is not merely defined by his high-ranking judicial office, but by a revolutionary philosophy of "pristine Islam" that sought to align the Muslim *Ummah* with the exigencies of a modern, developing state (Loimeier,1997) As a recipient of the King Faisal International Prize for Service

to Islam, his diplomatic reach extended far beyond the borders of Nigeria, positioning the nation as a central pillar in the global Pan-Islamic movement of the 20th century.

However, the contemporary relevance of Gumi's work is currently being tested by a period of unprecedented domestic instability. Northern Nigeria is presently navigating a multifaceted security crisis characterized by banditry, communal clashes, and ideological extremism. This "rising insecurity" has created a vacuum where traditional authority often struggles to mediate conflict, leading scholars and policymakers to look back at Gumi's core principles—specifically his concepts of **Islamic Leadership (*Amanah*)**, **Social Justice (*'Adl*)**, and **Accountability**—as potential blueprints for modern peacebuilding (SSR Publisher, 2025).

At the heart of Gumi's diplomatic and teaching legacy was the democratization of knowledge. By translating the Holy Qur'an into the Hausa language, Gumi broke the centuries-old monopoly held by traditional clerical elites, empowering the "common man" (*Talakawa*) with direct access to scriptural interpretation (Tsiga, 1992). This principle of teaching was not an isolated religious act; it was a deliberate strategy for **national integration**. Gumi believed that an educated and spiritually aware citizenry was less susceptible to manipulation and more capable of participating in the democratic processes necessary for national survival. He famously argued that religious duty and civic participation were inseparable, asserting that the integrity of the state was a prerequisite for the practice of faith (Paden, 1986).

Despite his contributions, Gumi's principles remain a subject of intense debate. While his "Izala" reform movement provided a sense of identity and modernity to millions, his blunt rejection of Sufi traditionalism created deep internal fractures that continue to echo in Nigerian discourse today. Yet, in the face of current insecurity, his emphasis on the "rule of law" within an Islamic framework and his insistence that leaders are accountable to both God and the people offer a compelling path toward **National Integrity**. By revisiting his diplomatic strategies—which successfully bridged the gap between Nigeria's northern traditionalism and the international Muslim world—current leaders may find the "soft power" tools necessary to facilitate dialogue and restore peace.

Literature Review

The scholarly discourse surrounding the legacy of Shaykh Abubakar Mahmud Gumi (1924–1992) reveals a sophisticated convergence of religious reform, intellectual democratization, and statecraft. Central to the literature is Gumi's transition from a high-ranking state jurist to the ideological architect of a grassroots movement that redefined Nigerian Muslim identity within a modern framework. As Roman Loimeier (1997) observes, Gumi's tenure as Grand Khadi of the Northern Region was not merely an administrative appointment but a strategic platform used to institutionalize a scripturalist reform that challenged the hereditary and mystical hierarchies of the Sufi brotherhoods. By utilizing his judicial authority to reform the Sharia courts, he ensured that legal rulings were grounded in universal Islamic texts rather than local customary variations, thereby reconciling religious identity with the administrative requirements of a modernizing state. This institutional reform was underscored by what John Paden (1986) describes as a "Pan-Islamic diplomatic legacy," where Gumi's partnership with Sir Ahmadu Bello positioned Nigeria as a central actor in the global Muslim world. By leveraging his membership in the World Muslim League and receiving the King Faisal International Prize, Gumi provided

Northern Nigeria with a form of religious "soft power" that secured international educational resources and mitigated the risks of regional isolationism.

The pedagogical tenets of Gumi's preaching are analyzed through the lens of social empowerment and national integration. Ousmane Kane (2003) posits that Gumi's most radical contribution was the democratization of religious knowledge, specifically through the translation of the Holy Qur'an into the Hausa language. This act effectively dismantled the traditional monopoly held by clerical elites who utilized language barriers to maintain social hierarchies. By encouraging followers to seek scriptural justification—the famous "Ina dalili?" inquiry—Gumi cultivated a culture of accountability and evidence-based practice. During his Friday *Tafsir* sessions at the Sultan Bello Mosque, he utilized Radio Kaduna to reach millions, teaching that an educated and spiritually aware citizen is the state's first line of defense against extremism. This rationalist approach discouraged syncretic practices that historically fueled communal friction, replacing them with a standardized moral code that bridged linguistic and ethnic divides within the Nigerian federation.

Furthermore, recent scholarly evaluations by Jangebe (2024) and the SSR Publisher (2025) argue that Gumi's principles of teaching were inextricably linked to the concept of *Amanah*, or leadership as a sacred trust. His preaching emphasized that the integrity of a nation is contingent upon the moral accountability of its rulers, a principle he operationalized by encouraging civic participation, such as his 1979 fatwa supporting women's suffrage to ensure the election of "just and God-fearing" leaders. Gumi's scholarly impact was primarily transformative; he did not merely interpret texts but democratized knowledge to ensure it could not be co-opted by extremist fringe groups. This "epistemic accessibility" stripped radical "street preachers" of their monopoly over interpretation, ensuring that the average citizen possessed the theological tools to recognize and reject deviant ideologies.

Gumi's diplomatic legacy is further defined by his ability to reconcile religious identity with modern statehood, functioning as a strategic bridge between the "sacred" authority of the *Ulama* and the "secular" authority of the state. His "Maru Doctrine" of intellectual debate (*Munazara*) established that deep-seated theological conflicts could be resolved through superior logic and dialogue rather than state coercion. This legacy of "soft power" provides a blueprint for contemporary institutions like the Institute for Peace and Conflict Resolution (IPCR) in handling modern sectarian volatility. His preaching was anchored in the principle of adl (Divine Justice) as a prerequisite for peace; he famously posited that "injustice leads to anger, fighting, and societal divisiveness". By teaching that every leader is a shepherd accountable for their flock, he fostered a sense of responsibility toward national service and public welfare.

In the contemporary context of 2025–2026, where a "leadership vacuum" has birthed new militant networks like the *Lakurawa* and *Mahmuda*, Gumi's legacy stands as a firm rebuttal to ideologies of chaos. Scholars argue that the current insecurity in Northern Nigeria is a direct consequence of the withdrawal of the "Gumi Model" from the public sphere Reclaiming this legacy involves providing an authoritative, moderate interpretation of faith to immunize youth against the radical disinformation and "ignorance-led" extremism that fuel modern insurgencies like Boko Haram. Ultimately, Gumi's praxis demonstrates that religious leadership, when

grounded in justice and social accountability (*mas'ūliyyah*), acts as a vital stabilizer for the state and an untapped potential for building a resilient, integrated Nigerian future.

This study employs a qualitative, historical-interpretive research design to examine the diplomatic and integrative legacy of Shaykh Abubakar Mahmud Gumi. This methodological choice is predicated on the need to move beyond descriptive biography toward a critical analysis of how Gumi's leadership functioned as a "peace infrastructure" for the Nigerian post-colonial state (Sakupapa, 2021).

Discussion on Sheikh Abubakar Mahmud Gumi's role in Diplomacy and Peace in Northern Nigeria

Intellectual Democratization as a Strategic Bulwark against Violent Radicalization

The prevailing insecurity in contemporary Northern Nigeria is significantly exacerbated by what scholars term "epistemic capture." This occurs when violent non-state actors, such as the *Boko Haram* insurgency or the *Lakurawa* network, exploit a vacuum of religious literacy to impose narrow, militant interpretations of sacred texts. Gumi's legacy offers a direct counter-strategy to this phenomenon through the democratization of religious knowledge. By translating the Holy Qur'an into the Hausa language, Gumi performed a transformative act of "linguistic liberation." He transitioned the religious discourse from an esoteric, Arabic-dependent clerical tradition to a vernacular-based, mass-access model. As Ousmane Kane (2003) argues, this was not merely a linguistic shift but a political one; it stripped the traditional clerical class of their role as the sole gatekeepers of truth and empowered the *Talakawa* (commoners) with the tools for self-verification.

In the context of modern peace building, Gumi's "Ina dalili?" (Where is the evidence?) methodology serves as a critical thinking framework that immunizes the populace against radicalization. When a citizen is trained to demand scriptural evidence for any directive, they become less susceptible to the emotional and distorted appeals used by extremist recruiters who rely on "ignorance-led" fanaticism (ISRG Publishers, 2024). This pedagogical principle creates a resilient social fabric where the authority of the scholar is contingent upon the accuracy of their evidence, rather than their social standing or mystical claims. For an international audience, this represents a transition from "blind following" (*Taqlid*) to "critical engagement" (*Ijtihad* at a grassroots level), which is essential for maintaining order in a pluralistic society.

Furthermore, Gumi's utilization of mass media—specifically his long-running *Tafsir* broadcasts on Radio Kaduna—institutionalized a standardized religious narrative that bridged the gap between the state and the grassroots. He recognized that in a region where oral tradition is paramount, the radio was the most effective vehicle for "soft-power" diplomacy. By broadcasting moderate, scripturally-sound interpretations, he effectively crowded out the space that would otherwise be occupied by radical "street preachers." Modern security frameworks can adapt this by leveraging digital platforms and social media to provide "epistemic accessibility" to moderate voices. As noted by Jangebe (2024), the current "leadership vacuum" in the North has allowed unverified and radical digital content to flourish. Reclaiming Gumi's model entails a deliberate state-sponsored or scholarly effort to dominate

the digital public square with content that emphasizes peace, civil obedience, and the rejection of syncretic or extremist innovations that threaten national integration.

Ultimately, Gumi's legacy suggests that the most durable defense against insecurity is an educated citizenry. Intellectual democratization acts as a vaccine; while kinetic military action treats the "symptoms" of insurgency, Gumi's focus on literacy and critical inquiry addresses the "pathogen" of radical ideology. By fostering a culture where knowledge is accessible and leaders are accountable to the text, the state can dismantle the intellectual foundations of violence before they manifest as physical threats to national security.

The ʿ*Adl-Amanah* Nexus: Reconstructing Social Justice and Governance as National Security

A critical analysis of Shaykh Gumi's pedagogical framework reveals that he viewed insecurity not as an isolated criminal phenomenon, but as a symptomatic failure of the social contract. Central to his teaching was the **Adl-Amanah Nexus**—the inextricable link between Divine Justice (Adl) and Leadership Accountability (amanah). Gumi argued that the state's primary defense against rebellion and civil unrest is the equitable treatment of its citizens. In his view, "injustice leads to anger, fighting, and societal divisiveness" (SSR Publisher, 2025). This principle is highly relevant in the contemporary landscape of Northern Nigeria, where much of the recruitment into banditry and militant groups is fueled by perceived systemic injustices, marginalization, and the collapse of local grievance-redress mechanisms.

By emphasizing that leadership is a "sacred trust" for which one is accountable both to the public and the Creator, Gumi's teaching specialized in creating a moral obligation for peace. Unlike purely secular models of governance that rely on punitive measures, Gumi's framework posits that a leader's failure to provide security and justice is a spiritual transgression. To curtail current insecurity, this legacy suggests that the Nigerian state must move beyond kinetic military operations and prioritize the restoration of judicial integrity. Strengthening the Sharia and customary courts to resolve land, resource, and communal disputes—with the same impartiality Gumi championed as Grand Khadi—would remove the "justification" for groups to take up arms (Paden, 1986). In this context, peacebuilding is achieved by restoring the citizen's faith in the state's capacity to be just.

Furthermore, Gumi's concept of *Mas'ūliyyah* (Social Accountability) extended beyond the state to the individual. He taught that security is a collective responsibility where every member of society acts as a "shepherd" over their domain. This perspective challenges the modern tendency to outsource security entirely to the police or military. According to Bunza (2024), Gumi's specialization in teaching civil obedience was always conditional upon the state's commitment to fairness. Therefore, to mitigate the rising insecurity in 2025-2026, the "Gumi Model" calls for a governance reset: treating justice as the highest form of counter-insurgency. When the state functions as a provider of equity rather than an instrument of coercion, it naturally de-escalates the tensions that lead to violent non-state actor formation.

The Maru Doctrine and Scholarly Diplomacy: De-escalation through Intellectual Mediation

The third specialized dimension of Shaykh Gumi's legacy lies in his unique "Scholarly Diplomacy," a non-kinetic conflict resolution model that prioritized intellectual engagement over state-led coercion. This approach is best encapsulated by what can be termed the **Maru Doctrine**, derived

from Gumi's historic intervention in the "Tayammum Conflict" in Maru. During this period, deep-seated theological disagreements regarding ritual purification threatened to escalate into widespread civil unrest and communal violence. Rather than advocating for military suppression or arbitrary arrests, Gumi utilized superior scriptural logic and public debate (*Munazara*) to settle the dispute. By demonstrating that the issue could be resolved within the framework of established Islamic jurisprudence, he successfully de-escalated the tension and restored regional stability (Loimeier, 1997).

In the contemporary context of Northern Nigeria, where the state is grappling with sophisticated insurgencies like the *Lakurawa* and various bandit networks, the Maru Doctrine offers a verifiable blueprint for peace building. Modern insecurity is often sustained by leaders who cloak their criminal activities in religious or ethnic rhetoric to gain legitimacy. Gumi's method suggests that the state can strip these actors of their ideological shield by institutionalizing "Scholarly Mediation." This involves deploying authoritative, moderate scholars to engage in intellectual combat with the ideological figureheads of these groups. As observed in the *Wukari International Studies Journal* (2025), current "soft-power" interventions that mirror Gumi's scholarly authority have proven more effective at facilitating the release of abductees and encouraging surrenders than traditional military pressure alone.

Furthermore, Gumi's diplomatic praxis was characterized by his role as a bridge between the "sacred" authority of the *Ulama* and the "secular" authority of the state. He understood that in Northern Nigeria, peacebuilding is most effective when it is culturally and religiously grounded. By mobilizing Islamic scholarship for public service and regional stability, Gumi demonstrated that religious leaders can act as vital mediators who translate state policies into a language that the grassroots can trust (Jangebe, 2024). For the Institute for Peace and Conflict Resolution (IPCR), adopting this doctrine means shifting toward a holistic security architecture where "intellectual containment" is as valued as territorial defense. By using Gumi's principles of dialogue and evidence-based debate, the Nigerian state can dismantle the intellectual foundations of extremism, thereby fostering a more resilient and integrated national identity.

Conclusion and Policy Recommendations: Reclaiming the Gumi Model for National Stability

The legacy of Shaykh Abubakar Mahmud Gumi transcends his historical role as a religious reformer; it offers a profound, culturally-anchored methodology for addressing the contemporary security crises plaguing Northern Nigeria. This study has demonstrated that Gumi's "specialized" teachings were not merely theological but served as strategic instruments for peacebuilding and national integration. By dismantling the clerical monopoly through epistemic accessibility, institutionalizing justice as a prerequisite for security, and deploying scholarly diplomacy to resolve conflicts, Gumi created a resilient social framework that bridged the gap between the state and the grassroots.

As Nigeria faces rising insecurity from both ideologically driven insurgents and criminal bandit networks, the withdrawal of the "Gumi Model" from the public sphere has left a leadership vacuum that is currently being filled by radical and opportunistic non-state actors. To curtail this trend and foster long-term stability, the following policy recommendations are proposed for the Institute for Peace and Conflict Resolution (IPCR) and relevant state actors:

1. Institutionalization of the "Maru Doctrine" in Conflict Resolution:

The state should establish a "National Council of Scholarly Mediators" comprised of respected, moderate theologians trained in Gumi's method of Munazara (intellectual debate). This council should be empowered to engage directly with the ideological figureheads of extremist groups to debunk their scriptural justifications for violence, thereby facilitating a non-kinetic exit strategy for radicalized youth (Loimeier, 1997; Wukari International Studies Journal, 2025).

2. Strengthening Judicial Integrity as a Counter-Insurgency Tool:

Recognizing Gumi's principle that adl (Justice) is the foundation of peace, the government must prioritize the reform of local Sharia and customary courts. By ensuring these institutions are impartial and accessible, the state can resolve the land and communal grievances that often serve as the primary recruitment drivers for banditry in the Northwest (Paden, 1986; SSR Publisher, 2025).

3. Enhancing "Epistemic Security" through Standardized Religious Education:

To counter "epistemic capture," the Ministry of Education and religious bodies should adopt Gumi's model of mass-literacy and vernacular-based teaching. Providing citizens with an authoritative, evidence-based understanding of their faith—grounded in the "Ina dalili?" methodology—will create a population resilient to the misinformation and radicalization tactics used by groups like the Lakurawa and Boko Haram (Kane, 2003; Jangebe, 2024).

4. Leveraging Digital Platforms for "Soft-Power" Preaching:

Modernizing Gumi's use of Radio Kaduna, the state should support the development of digital platforms that provide wide-reaching, moderate religious content. Dominating the digital public square with narratives of Amanah (Leadership Trust) and Mas'ūliyyah (Social Accountability) is essential to reclaiming the minds of the youth from radical online echo chambers.

In conclusion, Shaykh Abubakar Mahmud Gumi's diplomatic and pedagogical legacy provides a verifiable blueprint for a more integrated and secure Nigeria. By treating religious scholarship as a strategic partner in governance rather than an isolated private matter, the Nigerian state can build a peace that is not only militarily enforced but intellectually and morally sustained.

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Sheikh Abubakar Mahmud Gumi: A Model of Dedication, Selflessness and Courage in the Dissemination of Islam and Islamic Education. .

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Abstract

This paper explores the remarkable qualities of dedication, selflessness, humbleness and courage exemplified by Sheikh Abubakar Mahmud Gumi (1922-1992) in the dissemination of Islamic education in Nigeria and beyond. Gumi's tireless efforts in promoting Islamic literacy, reforming traditional systems of learning, and confronting socio-religious challenges reveal an exceptional commitment to the moral and intellectual upliftment of Muslim society. Through his Qur'anic Tafsir, Prophetic Traditions session, home study circle, public preaching, and educational reforms. Gumi's selfless devotion to the service of Muslim Ummah aided in reshaping Islamic education inspired and nurtured generations of scholars. The study adopts a qualitative historical approach, drawing from biographical sources, scholarly works, and archival materials to highlight how Gumi's courage in confronting challenges from external forces, dedication and sacrifice advanced the cause of Islam and Islamic education, specifically in Northern Nigeria. The findings of the study reveals that, the Sheikh Gumi's dedication, selflessness and courage contributed immeasurably in the dissemination and reshaping the outlook and authentic teachings of Islam. The paper recommends that, the noble character of dedication, selflessness and courage should uphold by not only a notable Scholar but rather, to the generality of Muslims in the course of Islamic propagation and dissemination. The paper concludes that, Sheikh Abubakar Mahmud Gumi has significantly contributed in reshaping the classical application of Islamic act of devotion, education, daily transaction and the like to the orthodox teachings. However, Gumi's selflessness, humbleness, asceticism, courage and lifelong dedication are worthy of emulation to the contemporary Scholars and propagators of Islam and the entire Muslims.

Keywords: Abubakar Mahmud Gumi, Islamic Education, Selflessness, Courage, Dedication, Reform, Nigeria

Introduction

The progress of Islamic education in Nigeria owes much to the tireless efforts of pioneering scholars who devoted their lives to teaching and reform. Among such figures stands Sheikh Abubakar Mahmud Gumi, a towering scholar whose dedication to the cause of Islam transcended personal comfort, political opposition, and social barriers. Born in 1922 in Gumi (now Zamfara State), Gumi's life was defined by an unflinching devotion to knowledge, justice, and reform.

At a time when colonial and postcolonial Nigeria experienced tensions between traditional Islamic learning and Western secular education, Sheikh Gumi emerged as a courageous reformer who sought to harmonize both worlds. His legacy lies not merely in his scholarship, but in his selfless service, moral courage, and lifelong dedication to the enlightenment of his community through authentic Islamic education.

It is of great pleasure for any scholar that nurtured student (s) to have them following his footsteps and adhering to his right teachings. Happily that he left behind great and continuous legacy for the Muslim Ummah to follow. Some of the numerous characters left behind by the Sheikh and aided tremendously in the course of his mission and seems neglected particularly among the adherents and scholars of his affiliation are as follows: Dedication in accomplishing the target, courage in carrying out religious duty and selflessness and sincerity and discharging any assignment or obligation. Therefore, it is the intent of this study to fill the vacuum by drawing the attention of the adherents, scholars and the generality of the Muslim Ummah to wholeheartedly uphold the great legacy left behind by Sheikh Abubakar Mahmud Gumi.

The paper aims at mopping the dust of forgetfulness that more or less covers the heart of Islamic scholars, particularly those that are of the same affiliation and motives with the Sheikh, to emulate the noble characters of dedication, courage and selflessness that he left. As it serves as driving tools that aided immensely in the accomplishment of his mission and reform.

In order to obtain optimal data as well as smooth conduct of the study, the paper employed qualitative historical approach as suitable method of the conduct of the research and secondary source of data collection as the appropriate tool for the conduct of the study.

The paper equally is of great significance and potential, if appropriately adopted by the contemporary scholars and their disciples in mitigating conflict and word fight as well as inclination to the material gain and it pursuance. Additionally, exemplifying these noble treasures of Sheikh's character will in no measure contribute to the exegetes and preachers adopt appropriate approach in the course of delivering Tafsir, study circle and other Da'wah activities.

SHEIKH GUMI'S LONG LIFE DEDICATION TO ISLAMIC EDUCATION

Sheikh Abubakar Mahmud Gumi was born in Gumi, formally Sokoto State, and now Zamfara State. He started learning Islamic knowledge under his father, who was judge in Gumi. He was admitted in primary school at Dogon Daji, in the then Sokoto middle school from 1935-40. He then went to Khadi School in Sokoto for one year. In 1942, he went to law school in Kano where he spent four years. He afterwards returned to Kano in 1948, as a teacher in School for Arabic

studies, Kano, his fond for teaching advanced, as he went further to Muru to teach Arabic therein. Two-year Arabic course was opened in Kano; he immediately joined the course and graduated in 1953. His passion for quest for knowledge increased, where in 1954- 55, he went to Sudan for two year course at Bukhtu-Ruda, to obtain higher Islamic certificate. Gumi had outstanding intellectual credentials. He had passed through traditional and modern Islamic schools, was well-educated in Arabic and the Islamic sciences, had walked in the corridors of power and worked in government, as Hasan (2015) asserted. The forgone, marked his remarkable lifelong commitment to teaching and learning.

In explaining how much fond Gumi was to education and teaching in particular, be it formal or informal, according to Tsiga (1992), he always derived ultimate satisfaction when he is imparting knowledge. He developed interest earlier when he was in the elementary school and helped his colleagues in understanding what they have been taught. And he used to say: "Imparting knowledge has been the source of my satisfaction and pleasure". To him, there is no greater satisfaction that supersedes interaction with students. He ascertained that, teaching is a way to attain self-Improvement that nourishes refreshes and updates ones memory.

This is evident from his life, for even when he left the position of senior education officer and became deputy Grand Khadi, he did not abandon his hobby of teaching and propagating Islamic education. This was also seen, when he was confirmed as Grand Khadi in Kaduna, he holds lessons to his students on stipulated time in his house and Sultan Bello mosque. Similarly, as Hajj key official, as soon as the Hajj affair is over, he passionately get back to normal teaching duty. The students who attend to his study sessions comprised of civil servants, advanced students, Government dignitaries, ministers and Sardauna himself (Tsiga, 1992). Abbas (2016) reiterates that, among the daily routine of Sheikh Gumi when he was at Maru, immediately when he returned from work, he teaches his students, and likewise, when he became the chairman of National Teachers Institute (NTI).

In his zeal and effort to propagate Islam and the Islamic education, in the late 1970s, Jangebe (2015) & Bunza, & Abdullahi, (2024) stated that, Gumi begun to make use of radio station in Kaduna in order to widely publicized his teaching and preaching. Furthermore, he equally writes a series of articles in the then well-Known and only Hausa newspaper (Gaskiya tafi kwabo). The sole aim is to bring to light the authentic teachings of Islam and to educate the general public pertaining to various aspects of Islam. However, Abbas (2015) further asserted that, Gumi use to emphatically encourage his students and the generality of Muslims to search for knowledge, be it religious one or western education, no matter the situation is. And they should convey it in a wise and polite manner and good approach.

As he advocated the participation of women in casting their votes during election, likewise he emphatically advocated women or girl-child education. They should not be deprived from their legal right. From the time he made this statement, he was challenged and confronted from the bitter opponents of him, but he continued the enlightenment and the sensitization spread widely to more or less every nook and cranny of northern Nigeria, the different sort of challenges encountered in course carrying out the task. Sheikh Abubakar Gumi suffered criticism and attacks especially from the tradition Ulama, who accused him of promiscuity and being unholy as to allow women out of their homes for religious purposes (Bunza, & Abdullahi, 2024).

Nowadays, gesture is being practice and gain ground among those ascribed the promiscuity against him.

As Grand Khadi of the Northern Region (1962-1967), Gumi did not allow his judicial responsibilities to distract him from teaching. He continued to deliver sermons, Tafsir sessions, and lectures, often at personal cost. Loimeier (1997) noted that "Gumi's zeal for teaching remained unbroken by administrative appointments or political positions; his heart was fixed on the spread of Islamic learning." Even in retirement, he persisted in conducting Qur'anic Tafsir and public lectures, illustrating lifelong dedication to the propagation of Islamic knowledge.

Promotion of Qur'anic Literacy through Translation

Sheikh Gumi's dedication is most visible in his translation and commentary of the Qur'an into the Hausa language. His monumental work, Tafsirin Gumi, opened new doors for millions of Hausa-speaking Muslims to understand the meanings of the Qur'an directly. The project required decades of painstaking labour, scholarly precision, and devotional sincerity. He was privileged to translate a number of books as below:

1. Fassarar Hadisai Arba'in da Hausa, published by Norla, Zaria.
2. Guzurin mai aikin Hajji.
3. Tarjamar Ma'anonin al-Qur'ani mai Girma, published in 1979.
4. Musulunci da Abinda yake Rusheshi, to mention buy few.

He embarked on this task not for material reward, but from a deep conviction that knowledge must be made accessible to all Muslims. His translation was completed despite limited resources and political challenges, proving his unwavering commitment. The recognition he later received, the King Faisal Prize for Service to Islam in 1987, was a testimony to his global acknowledgment as a selfless servant of Islamic education (King Faisal Foundation, 1987).

Reforming Traditional Learning Systems

Gumi demonstrated moral courage by challenging outdated pedagogical methods. He criticized the rote memorization culture of traditional Qur'anic schools, urging teachers to emphasize understanding and application. While some traditional scholars opposed these reforms, Gumi pressed forward, arguing that authentic Islamic education must equip learners to navigate contemporary life with sound moral and intellectual grounding (Abubakar, 2014). His bravery in confronting stagnation and ignorance reflects the courage of conviction rooted in sincerity and faith.

Proficient Writer

Sheikh Gumi is not only a preacher or teacher but rather, a proficient scribe per excellent. He had authored a number of books and publications according to Bunza, & Abdullahi, (2024) in his effort to elevate Islam and Islamic education. Following are some of the books wrote:

1. Fassarar Hadisai Arba'in da Hausa, published by Norla, Zaria.
2. Guzurin mai aikin Hajji.
3. Raddul-Adhan Ila Ma'nil Qur'an, published in 1979.
4. Tarjamar Ma'anonin al-Qur'ani mai Girma, published in 1979.

5. Musulunci da Abinda yake Rusheshi (Islam and what invalidates it).
6. Kitab Maratib al-Islam (A Book on the levels of Islam).
7. Kitab an-Nasihah Ila Amir Mantiqat Katsina (Book of advice to the Emir of Katsina).
8. Where I stand, written in English with Ismaila A. Tsiga, 1992, etc.

He had equally left behind unpublished manuscripts, these includes:

1. Qiyam fi al-Iqtisad al-Mu'asir wat-Ta'amul al-Bunuk (Values on the Contemporary Economy & dealing with Banks).

2. The Translation of Kitab Usul al-Din (A Book on the Fundamentals of Religion), etc, (Abbas, 2015 & Jangebe, 2016).

It is obvious that, Sheikh Gumi contributed immensely to the development of Islamic education and scholarship. In essence, the most popular among his works are:

- Raddul-Adhan Ila Ma'nil Qur'an: This is the magnum opus of the Sheikh, most popular and widespread out of his works, specifically among his members and disciples. The book which was written on the Tafsir of the Qur'an, gain acceptance to the extent that, it is being incorporated in the syllabus of mainly Izala higher Islamic schools, likewise, it is being employed by the exegetes of the movement and others during their Tafsir sessions. This is for the simple method and approach used in writing the book. Similarly, Sheikh Abubakar Ali al-Bami al-Azhari, in his effort to add value to the book, he re-Expand the book by adding comprehensive and valuable comment to it, and called it: Idhahul-Ma'ni Ala Raddul-Adhan Ila Ma'nil Qur'an.

- Tarjamar Ma'anonin al-Qur'ani mai Girma: Is another indelible work of the Sheikh that gain acceptance and circulated more or less nooks and crannies of Nigeria, among the learned and none learned Muslims alike. The book is the translation of the Glorious Qur'an in Hausa language that immeasurably aided in understanding the meaning of the Qur'an. To some scholars, the book serves as a reference in knowing the exact meaning of Arabic word contained in a verse, which as result, the meaning of a verse would be adequately understood.

- Al'qidatus-Sahihah bi Muwafaqatish Shari'ah: This is another notable book of the Sheikh that deals with the correct and authentic belief that aligns with the teachings of the Islamic law. As the title of the book showed, the book was written on the authentic creed of Islam. And it explicitly affirmed the compatible and the non compatible belief with the Islamic belief. The book strongly repudiated innovations and practices employed by the sufi order movements, such as Salatul-Fatih, grave and saint veneration and the likes. The book brings to light many incompatible acts of Ibadah practiced by the Qadiriyyah and Tijjaniyyah orders, owing to that, a number of Muslims get enlighten. The book also, gained acceptance and widely circulated among Muslims (Bunz, & Abdullahi, 2024).

SELFLESSNESS IN SERVICE TO ISLAM

Selflessness is prioritizing the need and interest of someone against ones needs. That is to sacrifice oneself in service of either individual or group of people, community and the like. This

noble character was among the habit possessed by Sheikh Abubakar Gumi. In order to emulate and exemplify the Prophetic Hadith which says: "One of you will not sincerely believe, until he loves for his brother what he loves for himself." He wholeheartedly devoted himself to the service of his community, Muslims and the humanity at large. However, through his teaching and preaching and equally influence, directly or indirectly many significant development and achievement had been recorded. According to Abbas (2016) a number of hospitals, mosques, schools public and private had been built, and charity institutions. This signifies evidently his selflessness and utmost zealous and concern to serve his people and the entire humanity.
To cite an example of Gumi's selflessness as Tsiga (1992) described, when Mr. Mervin Hiskett wanted to write the history of Islam in Kano, he encountered challenge in terms of the materials with which he would use to conduct his research. For most of the materials that are available and suitable to conduct his work were written in Arabic and very unfortunate he does not understand Arabic language. Due to this, Mervin sought the hands of Gumi to assist him in carrying out the work. In the course of this task, he bought bicycle for Gumi, in order to make the movement between Sheikh and him easier, this is because there is considerable and unbearable distance between them. As such, Gumi sacrifice his time, energy and knowledge in assistance of Mr. Mervin. The paper observed that, all these happened as a result of self dedication and altruism of the Sheikh. This gesture is a valuable and precious treasure worthy of emulation in the contemporary time to Scholars, students and adherents respectively, without seeking material gain, as it is witness nowadays. Gumi's contributions to Islamic scholarship, particularly his advocacy for a return to the pristine teachings of the Qur'an and the Sunnah, have left an indelible mark on the intellectual discourse surrounding Islam in Nigeria.

Selflessness of Sheikh Abubakar Mahmud Gumi could also be summed up, comprehend and grasp as itemize below:

1- Sacrifices for Da'wah

Gumi abandoned personal ambitions and comforts to dedicate himself to the teaching and propagation of Islam. His life exemplified a sense of service that prioritized the welfare of the Ummah.

2- Humility and Modesty

Despite his prestigious positions, he lived modestly and remained approachable to the masses. This humility increased his acceptance among both leaders and ordinary Muslims.

3- Service to the Community

Through his guidance, he addressed societal challenges such as ignorance, sectarianism, and corruption, encouraging Muslims to embody sincerity in both faith and action.

SHEIKH GUMI'S LONG LIFE COURAGE IN CONFRONTING CHALLENGES

Undoubtedly, life is like a battle field full of struggle and confrontation. In order to overcome them and succeed, one must strive hard and be courageous and optimistic. Sheikh was one of the rare individual who was privileged to overcome and succeed in various spheres of life endevour, particular religious sphere. Sheikh Gumi's Long Life Courage in Confronting Challenges could be address and comprehend as below:

Courage in Disseminating Islamic Knowledge

Sheikh Gumi's courage was tested by resistance from conservative elements and political elites who were threatened by his reformist teachings. His call for purification of Islamic practice and rejection of syncretism challenged long-held traditions within certain Sufi brotherhoods. Despite hostility and threats, Gumi maintained his stance, declaring that truth must prevail over popular opinion.

Loimeier (1997) observed that "Gumi's courage lay in his ability to confront entrenched interests-both religious and political-without compromise." His fearless advocacy for religious reform transformed the landscape of Islamic thought in Nigeria. Sheikh Gumi's courage manifested in various spares of his life endevour, the most popular among which includes; Standing firm against opposition, reforming Traditional Learning Systems, courage in political and religious discourse, courage while handling national assignment to mention but few.

Courage in Speaking the Truth

As he does not hesitate to tell the truth no matter the situation. Sheikh Gumi categorically denounced the bad attitudes of the then emirs who brought back the bad practices which Sheikh Usman Dan Fodio abolished. Sheikh Gumi boldly and clearly criticized them on retaining slaves and concubines, for in this contemporary time none is allowed to own slave or concubine. Saying that, in Islam only in a legal Jihad is allowed to possessed slave. Islam also disallowed paying homage to anyone by bowing down. Allah is sole Being worthy of worship to be bowed to. This generated hatred and dislike from the emirs against Gumi, he continue ceaselessly with call to the true and authentic teaching of Islam, regardless of what they are opposing (Tsiga, 1992).

Another incident that had happen when he was in Maru in 1949, over the observance of Tayammum (dry ablution) by the chief Imam of the Maru central Mosque, that he used to performed dry ablution without fulfilling the conditions that calls for performing it. People as a result, imitated him and became rampant. Owing to Gumi drew his attention as well as the generality of the populace, but to no avail. Thereafter, Gumi gave verdict to his students and publicized it to stop praying Friday prayer behind this Imam until he ceased from going against the right teaching of Shari'ah. This led to the setting of investigating committee, for the rulers leveled some charges against him. And fortunately, the committee in the end cleared the allegation against the Sheikh.

In another occasion, immediately after the assassination of Sardauna of Sokoto, Nzeogwo summoned Sheikh Gumi and asked him on what importance he is Grand Khadi, since there is already chief judge and everyone must submit to law of the land like any other citizen? Gumi responded to him boldly and courageously, he said: "Islam is not like other religions, it needs a well-versed scholar in Islamic law that can interpret and administer judgment appropriately, and in accordance with the teachings of Islam. Gumi, in this incident, fearlessly addressed Nzeogo and returned back home safely (Tsiga, 1992). Account narrated that, whenever Sardauna sought the advice of Gumi or not, on certain issues that needs a proper address, he courageously and politely say his view based on the Islamic perspective, without associating it with selfishness or bias. Unlike some of the contemporary scholars of ours, who are given verdict or responses that will suit the interest of the leader, in order to gain some material benefits. Sardauna as a result of his trustworthiness drew him near to him. And many a times consults him (Paden, 1986).

As for the issue of Nigeria is a secular country, Abbas (2016) maintained that, Gumi strongly rejected the assertion and viewed that, Islam and Christianity had been in practiced for decades. However, the sole responsibility of the government is to ensure and inculcate sense of right practice of the respected adherent of the religions. Stressing that, society needs laws and divine policies to regulate their affairs, which it presence eliminates the occurrence of mischievous habits and promote good attitudes among humankind (Jangebe, 2015).

Courage in Political and Religious Discourse

As Grand Khadi and later as a national religious adviser, Sheikh Gumi frequently confronted corrupt political practices and moral decadence among leaders. He advised successive governments to uphold justice and Islamic values, often at great personal risk. His outspoken nature, based on Qur'anic principles, demonstrated a rare form of intellectual courage that combined scholarship with social responsibility (Bunza, & Abdullahi, 2024).

Despite the fact that Gumi was not a politician, but due to his political reform ideology, he advocated the right of the Muslim eligible to contest for a position in politics and emphatically urged that, upright and credible Muslim candidate should be selected and vote for. However, Jangebe (2024) & Hasan (2015) asserted that, Gumi, in affirming the significance of politics and participating in it, he called on both men and women to come out in mass to cast their votes in the upliftment of Islam and Muslims. Owing to that, he says: "Siyasa tafi Sallah" meaning: "Politics is more important the Prayer." And he justified his argument by referring to what had happened during the demise of the Prophet (SAW), in which the Companions had ensured that they covered the vacuum of getting a leader for the Muslim Ummah. He however, as a result of this statement, as Umar (2001) asserted, encountered fierce challenge from the opponents who are always after his failure. Sheikh as he accustomed himself not to respond to any challenge directed against him in order not to divert him from what he wanted to achieve. Rather, he further justified that Muslims cannot bring a positive change and transformation unless they engage and participate in politics. With this philosophy, Sheikh Gumi was able to sensitized and drew the attention of many Muslims and begun to participate actively in politics.

Additionally, whenever Shari'ah is mentioned, it attracted the opponents of Islam for their deep hatred to it, most especially the Northern Nigeria Christian politicians and non politicians. For they frequently opposed and misinterpret Shari'ah to their adherents in order to instigate them and saw the hatred of Islam and Muslims in their heart. They based their agitation on the ground of Islamazation of Nigeria. Gumi, in this respect, he was untold challenged and victimized. Gumi, due to his enthusiastic manner to the upliftment of Islam and Shari'ah be implemented, heed not to their objections and significantly contributed and introduced many reforms (Paden, 1986).

IMPACT OF GUMI'S DEDICATION, SELFLESSNESS AND COURAGE ON ISLAMIC EDUCATION AND AWARENESS

The life style of this unique and outstanding Scholar left behind an everlasting and valuable treasure of noble character for the future generations to emulate. These bring about positive transmission impact in society and the region in which he lives. Among which are as thus:

1- Selflessness in Service to Islam

Gumi's approach to knowledge dissemination was characterized by sincerity and altruism. He offered countless lectures, sermons, and public Tafsir sessions without expecting payment or political benefit. His Friday sermons in Kaduna, broadcast through the Nigerian Broadcasting Corporation, reached millions, yet he lived a modest life. Abubakar (2014) observed that "Sheikh Gumi lived simply and gave freely, using his influence to support education and charity rather than personal enrichment." His selflessness motivated many of his students to dedicate themselves to teaching and community service.

2- Standing Firm against opposition

Sheikh Gumi's courage was tested by resistance from conservative elements and political elites who were threatened by his reformist teachings. His call for purification of Islamic practice and rejection of syncretism challenged long-held traditions within certain Sufi brotherhoods. Despite hostility and threats, Gumi maintained his stance, declaring that truth must prevail over popular opinion.

Loimeier (1997) observed that "Gumi's courage lay in his ability to confront entrenched interests, both religious and political, without compromise." His fearless advocacy for religious reform transformed the landscape of Islamic thought in Nigeria.

3- Courage in Political and Religious Discourse

As Grand Khadi and later as a national religious adviser, Sheikh Gumi frequently confronted corrupt political practices and moral decadence among leaders. He advised successive governments to uphold justice and Islamic values, often at great personal risk. His outspoken nature, based on Qur'anic principles, demonstrated a rare form of intellectual courage that combined scholarship with social responsibility.

4- Educational Reform

His teachings are among the transformation factors that inspired his disciples to the establishment of numerous mosques that serves as centers of learning mainly for adult, Islamiyya and Tahfiz schools across Northern Nigeria. And nowadays, uncountable Islamic schools that are running both the western and the Islamic education concurrently have been established and many more Islamiyya and Tahfiz schools across the country that produced numerous scholars of various field of Islamic learning.

5- Public Religious Literacy

His Hausa Tafsir, Hasken Musulunci, Muwwatta Malik book of Hadith and other radio programmes contributed immensely the public understanding of Islam. This is obvious from the long career of sheikh, he devoted his entire life in enlighten public via media devices. And in the present digital age, scholars that upheld his view and vision indulge positively in propagating the correct teachings of Islam.

6- Emergence of Reform Movements

Gumi's disciples institutionalized his vision through the Izala movement, promoting standardized religious education and doctrinal purity. The vision of this reform has been now actualized and thrived, in producing a number of outstanding scholars that promotes the authentic creeds and teachings of Islam he advocated.

7- Moral Character Influence

His exemplary character continues to serve as a model of humility, courage, and sincerity for contemporary scholars and students. Sheikh Gumi was an exceptional scholar that

demonstrated good moral conduct that attracted people of different background across the Nigeria and beyond. This is a testimony of his selflessness to serve Islam and the humanity at large. His endurance and perseverance was a challenge not only to the generality of the Muslim rather, to his successors, for they cannot endure and tolerate the way and manner he handle and manage people.

SHEIKH GUMI'S CHALLENGES AND SUCCESSES IN DIFFERENT LIFE ENDEVOUR

Sheikh Abubakar Gumi encountered many challenges right from the onset of his mission, among which was during the colonial rule as Jungebe (2015) stated, during which their ideology dominated the northern region and diverting the Muslims from practicing the correct and pure Islam. Gumi courageously faced the challenge wholeheartedly in order to safeguard and salvage Muslim society and returned them back to the pristine and authentic teachings of Islam. As such, he was regarded as erudite and steadfast scholar worthy of emulation who immensely contributed in the restoring it from the temptation of the colonial masters.

Unverified allegations were leveled against him, ranging from, suggesting Sardauna to ban Ibrahim Inyass from coming to Nigeria, which was considered as the initial reason to kill him in 1976, in Gusau. Another attempt was made in Kano, which was very serious, in which Dr. Hssan Gwarzo suppressed the matter, by inviting the police to intervene. Additionally, a meeting was organized in order to discuss the unity and peace among the Muslim denominations. Under the hidden agenda to killing the sheikh, which he was not aware of, until, fortunately informed by one of his student, Muhammd Idris, not to attend the meeting. Tsiga (1992) stressed that, in spite of all these series of ill-plots, Gumi was firmed and courageous and did not retract or gave up or denounce his mission.

Another negative incident that Sheikh encountered was when he was appointed as pilgrimage officer to Jiddah, in Saudi Arabia. Before his appointment, pilgrims were looked after by an ethnic group and pilgrims were being overcharged. But with his appointment, pilgrims were charged less than what they paid before and even returnned back home with enough money. Owing to this, these Sheikhs begun to threaten and intimidate him in order to allow them to continue in exploiting the pilgrims. With steadfastness of the Sheikh, they resorted to the plot of attempting to poison him, but plot was in vain (Tsiga, 1992).

Several attempts had been done in order to assassinate him after resisting fierce intimidations by the Tariqa thugs and radicals. The adherents of Tijjaniyyah and Qadiriyyah movements when his Aqidah as-Sahihah was publicized by one of his student, Sheikh Isma'il Idris, it generated an immense agitation among the adherents of these groups, for the book condemned and repudiated many practices being professed by them and categorically affirmed that, they are incompatible with the authenthic teachings of Islam (Amara, 2014).

Despite the effort been made by these groups to discredit and tarnish the image of the Sheikh and value of the book, the public were rushing to obtain the book and know what it entails. The Tijjaniyyah sect intensified it campaign against the mission of the Sheikh, through the media and during meetings with followers and any available opportunity at hand. Gumi withstand in exemplifying and emulating the right teachings of Islam and the orthodox Scholars without any

compromise on any deviating aspect that contradicts the teachings of Qur'an and Hadith (Tsiga, 1992). They even assigned some retired soldiers to warn the Sheikh to ceased otherwise he will pay the price of the consequences. But due to the courage of the Sheikh, he stayed firmed and courageous without any hesitation and persisted on revealing the truth and the authentic teachings of Islam and iterated the incompatibility of the innovation and any practice that has no basis from the Qur'an and the Traditions of the Prophet (SAW) and his Companions (Tsiga, 1992).

Conclusion

From the data obtained so far, it reveals that, Sheikh Abubakar Mahmud Gumi's life stands as a beacon and model of dedication, selflessness, and courage in the pursuit of Islamic education. His unwavering devotion to teaching, his tireless translation of the Qur'an, Hadith and his fearless confrontation of ignorance and corruption all mark him as a reformer and outstanding revivalist of exceptional moral standard and stature.

Gumi's legacy endures in the institutions, movements, and minds he inspired. In an age when religious scholarship often competes with materialism and political ambition, his example reminds us that true reform arises from sincerity, sacrifice, and courage. His lifestyle of asceticism and humbleness are worthy treasure of emulation to the contemporary disciples, students and the scholars respectively. As he endured all sort of disgrace and insult the open and secret opponents of mission for the Islam and reviving the Sunnah of the Prophet (SAW). As such, he distinguished himself from then scholars and the contemporary ones. In sum, Sheikh Abubakar Mahmud Gumi played a rare significant role in his campaign to propagate the right teachings of Islam and exert his utmost to counteract the incompatible practices introduced to Islam without genuine bases from the noble Qur'an and the authentic Traditions of the Prophet (SAW).

Recommendations

1. Prioritizing the interest of Islam and its adherents above ones whims and fancies, in promoting the image and fundamentals of Islam.
2. Inculcating the sense of selflessness, dedication and good leadership among contemporary Islamic scholars as a continuation of Gumi's legacy.
3. Documentation and preservation of Gumi's Tafsir recordings and writings for future academic research.
4. Appropriate use of media platforms in propagating the authentic Islamic education that reflect that of Gumi's innovative approach.
5. Courage and steadfastness in passing the right teachings of Islam no matter the situation and confronting falsehood appropriately.

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Abstract

Tun da Alƙur'ani ya sauka ga Annabi Muhammad ﷺ; Annabi Muhammad ﷺ ya isar da saƙon ga al'umma, Sahabbai da Malamai suke ta yin ƙoƙarin yaɗa wannan saƙo ta hanyar wa'azantarwa da jan hankali da kuma wayar da kan al'ummar a siyasance.Wannan bincike zai mayar da hankali ne wajen bayyana tasirin gudunmawar Shaikh Abubaar Gumi a siyasar Nijeriya. Za a yi amfani da rubutattun littattafai da maƙalu da kuma tattaunawa da masana wajen fitar da wannan maƙala.Wannan bincike yayi tsinkaye ne kan gagarumar gudummawar da Shaikh Abubakar Mahmud Gumi, yabayar a kakarzabe ta shekara 1983. Shigar malaman addinin Musulunci siyasar Nijeriya, zaitaimaka wajen kawo sauyi da ɗorewar cigaba ,kuma da buƙasa jagoranci da tarbiyya a tarayyarNijeriya.

Salsalarsa

Sheikh Abubakar ɗan Malam Mahmud ɗan Malam Muhammadu Marina ɗan Sheikh Aliyu Barou Al-Badawi. Mahaifiyarsa Malama Hafsatu 'yar Malam Adamu. An haifi Sheikh Abubakar Mahmoud Gumi a garin Gumi a ranar Juma'a ta ƙarshen watan Ramadan 1344 (7 ga Nuwamba, 1924)[537].

Neman Iliminsa

Sheikh Abubakar Mahmud Gumi, ya fara neman ilimi ne kamar yadda duk 'ya'yan malamai a ƙasar Hausa sukan yi, watau ya fara ne tun yana ƙaramin yaro, wanda ba zai iya gane ɗan shekara nawa ne shi a wannan lokacin ba. Ana iya ƙiyasta lokacin da kimanin shekaru uku zuwa huɗu. Mahaifinsa ne ya fara koyar da shi Alƙur'ani mai girma, sannan ya danƙa shi ga ɗaya daga cikin almajiransa, wanda yake tsare yara a makarantarsa, mai suna Malam Musa na Ambursa. Wata rana Malam Musa ya shirya tafiya ganin Gida (Ambursa), sai ya roƙi Malam Na-Gumi, ya amince ya tafi da Sheikh Abubakar Mahmud Gumi domin kada karatunsa ya tsaya. Sun yi wannan tafiya ne a lokacin Shehun Malamin baiwuce shekaru biyar zuwa shida da haihuwaba[538].

[537]. Dubi littafi mai suna *Manufata*, shafi na 1-5, wanda aka buga a shekara ta 2002.
[538]. Dubi littafin da ya gabata, shafi na 10.

Lokacin da Shehun Malamin ya cika shekaru tara (9), sai Sarkin Musulmi ya nemi Malam Na-Gumi, ya saka shi a Makarantar Elementare ta Dogon Daji. Malam ya ci gaba da Babbar Makarantar Elementare ta Sakkwato. Sheikh Abubakar Mahmud Gumi ya shiga Makarantar Midil ta Sakkwato daga 1936 – 1942. Shehun Malamin ya sami nasarar kammala Makarantar Midil, inda ya sami Kwalejin Kaduna, makarantar da ta fi kowace makaranta tashe da girma da ɗaukaka a Arewa a wancan lokaci. Kasancewar yana da wani buri, sai ya ƙi tafiya wannan Kwalejin, ya zabi ya tafi Makarantar Koyon Harkokin Shari'a, (S.A.S.) ta Kano. Allah ya cika masa burinsa, amma sai da ya fara sharar fage na shekara guda a Makarantar Koyon Shari'a ta Sakkwato. Bayan nan, Sheikh Abubakar Mahmud Gumi ya sami dawowa S.A.S. domin ƙara ilimi, wanda ya kammala shi a shekara ta 1952. Shehun Malamin ya sami nasarar tafiya Sudan domin ƙaro karatu a shekara ta 1953[539].

Malamansa

Kamar yadda bayani ya gabata, Malamin da ya sa wa Sheikh Abubakar Mahmud Gumi ɗan-ba, shi ne, Mahaifinsa Malam Na-Gumi. Daga nan ne ya mayar da shi hannun wani almajirinsa mai suna Malam Musa Ambursa wanda yake zaune a gidansu, domin ya cigaba da tsare shi, tare da sauran ƙananan yara (almajirai). Sheikh Abubakar Gumi ya yi karatu a wajen Wazirin Sakkwato Malam Junaidu, kuma ya yi karatu a wajen Malam Shehu Yabo, wanda yake almajirin mahaifinsa ne,kuma yana daga cikin malaman da Sheikh Abubakar Gumi ya tasirantu da su. Daga cikin malaman da Shehun ya yi karatu a wajensu akwai Marigari Malam Gwamba da kuma Sheikh Nasiru Kabara. A Makarantar Koyon Harkokin Shari'a (S.A.S) kuwa akwai Sheikh Bashir Arrayyan da Sheikh Muhammad Salih da kuma Sheikh Nur. Sannan kuma akwai 'yan ƙasa waɗanda suka haɗa da Dokta Aliyu Abubakar Jos da Malam Aminu Wali da kuma Malam Sadiƙ Zariya[540].

Muna fatan Allah mai kowa mai komai ya jiƙansu, kuma ya basu ladan koyi da biyayyar da suka yi ga Manzon Allah (Amincin Allah da Rahamarsa su ƙara tabbata a gare shi).

Ɗalibansa

Kasancewar duk rayuwarsa ya tafiyar da ita ne ga koyarwa da wa'azantarwa da kuma wayar da kai, to, yana wuya ka iya ƙididdige yawan ɗaliban da ya koyar. Za ka iske wasu daga cikin ɗaliban ya koyar da su ne a MakarantarElementare,wasu a S.A.S., inda wasu kuwa ya koyar da su ne a gidansa na Maru da na Kano da kuma na Kaduna kafin a buɗe Masallacin Sarkin Musulmi Bello da kuma bayan buɗe shi. Bayan an samarda Masallacin Sultan Bello na Unguwar Sarki Kaduna, aikin ya ƙaru domin ɗalibai da masu sauraren karatu a gida Nijeriya da waje, sun mayar da makarantar tamkar wata Jami'a, domin masu sauraron karatun Sheikh Abubakar Mahmud Gumi a Rediyon Tarayya na Kaduna sun ma fi waɗanda suke yin tururuwar zuwa Masallacin yawa. Saboda haka, idan aka ce za a lissafaɗaliban da suka yi karatu a wannan mabuɓbugar ilimi, to, zai zama wani ƙaton littafi, ko ma a ce wani mujalladai. Allah ya raya wannan makaranta har zuwa yau, tana ci gaba da yaye dubbanɗalibai.

Litattafan da ya Rubuta

[539]. Dubi littafinda yagabata, shafina 14-75.
[540]. Dubi littafin da ya gabata, shafi na 22-23 da 35 da kuma na 102.

Sheikh Abubakar Mahmud Gumi ya rubuta litattafai da ƙasidu masu yawa a fannoni daban-daban. Daga cikin fitattun litattafan da ya rubuta, akwai:

Al'akidatus Sahiha; Wannan littafina Tauhidi, shi ne irinsa na farko a ƙasar Hausa. Yana koyar da tsantsar yadda bawa zai bauta wa Allah maɗaukaki, ba tare da ya haɗa shi da kowa a cikin bauta ba. Ya rubuta shi ne a ƙoƙarinsa na wayar da kan al'umma, domin su bauta wa Allah shi kaɗai, ba wai ta yadda suke so, ko yadda suka gada, ko kuma yadda suka gani ana yi ba, sai dai ta yadda Allah Maɗaukaki ya yi umarni da a bauta masa, ta harshen bawansa, kuma Annabinsa Muhammad ﷺ. Watau duk wanda ya yi iƙirarin cewa shi Musulmi ne, to, ba zai zaɓa wa kansa yadda zai bauta wa Allah Maɗaukaki ba, ko kuma ya ƙaga wa kansa wasu dokokin da zai bi, waɗanda ba dokokin Allah Maɗaukakin sarki ba.

Tarjamar Ma'anonin Alƙur'ani mai girma zuwa Harshen Hausa; wannan samfirin littafina farko a ƙasar Hausa, ya fito a shekara ta 1979, duk da cewar Shehun Malamin kafin nan ya gabatar da tarjama juz'i biyun ƙasa na Alƙur'ani mai girma, watau daga Suratul *Mulk* zuwa Suratun *Nasi*.

Raddul Azhani Ila Ma'anil Kur'ani; Tafsirin Alƙur'ani mai girma a larabce. Shehin Malamin ya rubuta wannan littafi a cikin juz'i biyu, sannan kuma ya koyar da wannan littafi a wajen tafsirin da yake yi a Masallacin Sultan Bello, na Unguwar Sarki Kaduna.

Bayan waɗannan litattafai, Sheikh Abubakar Mahmud Gumi, ya rubuta waɗansu litattafai da ƙasidu a Jaridu da Mujallu daban-daban a cikin harshen Larabci da Turanci da kuma harshen Hausa, a nan gida Nijeriya da kuma wajen Nijeriya.

Idan muka waiwaya kan gudummawarsa ga siyasa ko jagoranci, to, za mu iske, kusan duk rayuwarsa ta tafi ne a kan wannan fage. A nan ne nake ganin ya zama wajibi na juya akalar maƙalar zuwa yin magana a kan gudummawar Malam ga siyasa, amma kafin nan ya kamata mu san mece ce siyasa da muhimmancinta a rayuwar bil-Adama.

Ma’anar Siyasa da Muhimmancinta

Siyasa

Kalmar siyasa: ta samo asali ne daga harshen Larabci, ma’anarta jiɓintar lamarin al’umma, ko tsayuwa a kan abin da zai kyautatalamarinsu. Idan aka ce mutum ya jiɓinci siyasar al’ummarsa, watau ya jagoranci al’amarin siyasarsu kenan[541].

Imam Bukhari ya fitar da hadisi daga Abu Huraira (Allah ya ƙara masa yarda) cewa Manzon Allah (tsira da aminci su ƙara tabbata a gare shi) ya ce, “*Banu Isra’ila sun kasance Annabawa ne suke*

[541]. Kalmarsiyasa na nuni ga nagartattun]abi’u ko nagartaccen hali ko nagartacciyar ta’ada wadda ke bayuwa ga nagarta da gyara halayya da al'amuran al’umma da kuma yi musu saiti.Dubi *Lisanun Arab Ibn Manzur, Juz’i na* (6), Bugun farko, shekara ta 1416 A. H. – 1996. Ma]aba’a Daru Ihya Al-Turath Al-Arabi, Shafi na 429-430.

لسان العرب للإبن منظور، ج: السادس، طبعة دار إحياء التراث العربي، مؤسسة التاريخ العربي، طبعة الأولى، سنة: ١٤١٦هـ/١٩٩٦م. ص: ٤٢٩-٢٣٠.

jagorantar siyasarsu"[542]. Ma'ana duk lokacin da wata ɓarna ta bayyana a cikin Banu Isra'il, sai Allah Maɗaukaki ya aiko Annabi, domin ya kawar da wannan ɓarnar ya daidaita al'amarinsu, ya kuma tsayar da adalci a tsakaninsu[543]. Wannan shi ne ma'anar siyasa a harshen Larabci, wanda a nan ne aka aro kalmar.

Sheikh Abdullahi bn Fodiyo ya fassara siyasa da ma'anoni guda biyu; kamar haka: "*Siyasar zalunci wadda Musulunci ya haramta, da kuma siyasar adalci, wadda take karbo hakki daga azzalumi ta mayar da shi ga wanda aka zalunta, sannan ta hana ɓarna*"[544].

Siyasa rigar 'yanci: Idan aka bi ma'anar da aka ambata a baya, za a iya fitar ma'anar siyasar da take gudana a irin wannan lokaci. Duk da cewa an gurɓata ta ne, a yayin da haka take faruwa, to, muna yin kira da a koma kan tsarin baya, domin dai aro wannan harka aka yi, lallai a yi amfani da ita kamar yadda masu ita na asali suke yi, ba wai yadda 'yan share-guri zauna suke aiwatarwa ko suka fahimtarta ba.

Matsayin Siyasa A Musulunci

Siyasa a Musulunci; farilla ce ta kifaya. Wajibi ne a sami wasu jama'a da za su wakilci sauran al'umma a siyasa, domin jagorantar al'umma ta fuskar Addini da Duniya[545]. A addinin Musulunci ba a raba Siyasa da Addini, saboda abu guda ne. Duk da cewa 'yan siyasa sana'a, suna yin ƙoƙarin raba siyasa da addini ko kuma mutanen da ake gani masu siffar addini da siyasa, watau idan ka siffanta da wata siffa ta addini, da ka yi maganar siyasa, sai a ce kai *Ustazu* ne! Mene ne ya haɗa ka da siyasa? Bayan kuma Addinin Musulunci gaba ɗanyasa siyasa ne, babu wani abu da ya zo da shi wanda ba siyasa ba, domin yana duba rayuwar bil'adama ne tun daga haihuwa har zuwa mutuwarsa, da kuma tashin Alƙiyama.

Abin mamaki shi ne, yadda 'yan siyasar ba-ni-na-iya, saboda rashin fahimtar addini da zamani, suke ɗaukar Addinin Musulunci kamar wani sandararren abu, wanda ba ya tafiya da zamani. Allah Maɗaukaki bai bar komai ba, sai da ya yi bayaninsa filla-filla a cikin Alƙur'ani mai girma,

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[542]. Imam Bukhari ya rawaito shi a *Kitabul Anbiya'i*, hadisi na 3196. Imam Muslim kuwa a *Littafin Imara*, babin wajabcin cika alƙawarin mubaya'a ga Khalifa …, hadisi na 3429. *Sunan Ibn Majah, littafin Jihadi*, hadisi na 2862. Imam Ahmad, *Kitab baki Musnad Almuksirina*, Hadisi na 7619. da kuma Al'lu'ulu'u wal murjan, hadisi na 1208."كانت بنو إسرائيل تسوسهم الأنبياء"
Ma'ana duk lokacin da wata ɓarna ta bayyana a cikinsu sai Allah ya aiko masu da Annabi don ya kawar da wannan ɓarnar ya kuma daidaita su ya tsayar da adalci. Bukhari da Muslim suka rawaito.

Dubi *Fathu Al-Bari*, sharhin *Sahih Al-Bukhari* na Ibn Hajar Al-Kas]alani, LittafiAdahisu Al-Anbiya, babinabin da aka ambatadangane da Bani Isra'il, Juzu'i na (6) Hadisina (3455), Bugun Daru Al-Mannar, Bugunafarko, 1419 A. H. 1999 A. D. shafi na 541-544. Muslim Littafin*Imara*, Babin wajabcincikaalƙawarinmubaya'a ga Khalifa …, Hadisi na 44/1842.

[543]. Dubi *Fathul Bari*, Sharhin Sahihul Buhari na Ibn Hajar Al-Asƙalani, Juz'i na shida (6), hadisi na 3455. Littafin *Ahadisul Al-Anbiya'i*, babin abin da aka ambata dangane da bani Isra'ila. Shafi na 541-544.

[544]. Dubi *Diya'ul Hukkam*, na Sheikh Abdullahi Bn Fodiyo, shafi na 69.

[545]. Dubi A*l-AhkamusSul]aniyya Wal wilayatudDiniyya*, Tahƙiƙin Malam Ahmad Zaki al-Barudi, shafina: 15.

Annabin Rahama (Tsira da aminci su ƙara tabbata a gare shi) ya fayyace shi dalla-dalla. Allah ya ce,

"*Ba mu yi sakacin barin komai ba a cikin Alƙur'ani*"[546]. Annabin Rahama (Tsira da aminci su ƙara tabbata a gare shi), ya yi bayanin yadda kowa zai tafiyar da rayuwarsa a shari'ance da kuma a duniyance, watau ya isar da saƙon da aka aiko shi da shi, kuma mun shaida.

Wannan fahimtar ce ta jawo irin su Malam Abba Maikwaru da Malam Sa'adu Zungur da Malam Aminu Kano da Alhaji Sir Ahmadu Bello, Sardaunan Sakkwato da Alhaji Sir Abubakar Tafawa Ɓalewa da Alhaji Umar Musa 'Yar Aduwa, Matawallen Katsina, (Allah ya jiƙansu), da irin su Sardaunan Kano, Malam (Dr) Ibrahim Shekarau OFR, da Shugaban Majalisar Malamai ta Nijeriya, Reshen Jihar Kano, Sheikh Ibrahim Khalil da kuma Alhaji Ahmad Muhammad Sani, Yariman Bakura da sauransu, suka shiga siyasa. Duk sun fito ne domin bayar da gudummawa ga siyasar Musulunci da ceto al'umma daga baƙin zalunci da danniya da babakere da sauran dangogin bautarwa irin na jahiliyya da kumamulkin mallaka.

Dubi fassarar da R. Hallett, ya yi wa siyasa:

"*Manufar gwamnati (siyasa) ita ce nemar wa jama'a zama lafiya da kuma gudanar da gaskiya, yadda kowa da kowa za a bi masa hakkinsa, ba tare da zabe ko son kai ba, yadda kuma mai ƙarfi ba zai cuci marar ƙarfi ba, ko kuma azzalumai su cuci mutanen kirki*"[547].

Wannan itace ma'anar siyasa a fassarar da R. Hallett. Ba kamar yadda wasu mutane suke ɗaukar siyasa ba, watau rashin mutunci da wawura da zalunci da azurta kai dare guda, ko kumayin ƙarya da yaudara da sauransu. Har ta kai, idan aka ce, '*wane kada ka yi min siyasa mana*', ana nufin kada ka yi min ƙarya ko yaudara kenan. Watau sun ɗauki siyasa a matsayin ƙarya da yaudara! A'a, ba haka ba ne, wannan ba ita ce ma'anar siyasa ba.

Idan kuwa aka yi maganar Siyasa a ma'anarta ta asali, watau ta shari'a, sai wasu bayin Allah, su riƙa fahimtar yanke hannun ɓarawo ko rajamu,wato jefe bazawarin mazinaci, ko mazinaciya, ko kuma yin bulala ga wanda ba magidanc ba. Na'am, haƙiƙa waɗannan haddodi shari'a ne, amma mu'amala da bil'adama dukkanta ita ma ba a bar ta a baya ba, domin Allah Maɗaukaki, ba yana so ya sanya mu cikin ƙunci ba ne, kamar yadda ya faɗa a Suratul Ma'ida:

"*Allah ba yana nufin ya saka ku cikin ƙunci ba ne, lallai Allah yana nufin ya tsarkake ku, kuma ya cika ni'imarsa a gare ku, ko kwa yi godiya*"[548].

A wata aya kuwa Allah ya ce,

"*Shi ne wanda ya zabe ku, bai sanya muku wani abin damuwa a cikin Addini ba*"[549].

[546] . Suratul An'am, aya ta 38.
[547]. Gabatarwarlittafin*SiyasaASaukake*, shafina ii, Maɗaba'ar Norla ta fassarakuma ta buga a shekara ta 1958.
[548]. Suratul Ma'ida, aya ta 6.
[549]. Suratul Hajj, aya ta 78.

Hadisi ya tabbata daga Abdullahi ɗan Umar (Allah ya ƙara masu yarda) ya ce: Manzon Allah ya ce, "*Lallai Allah yana son abu mai sauƙi, kamar yadda yake ƙin a saba masa*"[550].

Yana daga cikin tsari da salo da sauƙi na siyasar Musulunci, ba ta bin kowane abu cikin gaggawa, tana bin komai ne a sannu-sannu, har a kai gaci, kamar abin da ya faru a farkon Musulunci a kan mas'alar haramta giya da kuma haramta riba. Allah Maɗaukaki, bai haramta giya tashi guda ba, haka kuma ba a haramta riba farar-ɗaya ba, a'a, an bi lamarin ne mataki-mataki, har aka haramta su gaba ɗaya. Allah ya yi mana jagora[551].

Gudummawar Siyasa Ga Rayuwar Bil-Adama

Ba za a iya ƙididdigegudummawar da siyasa take bayar ga rayuwar al'umma a cikin wannan maƙalar ba, domin hidima ce mai faɗin gaske. Maƙalazatataƙaita a kanwayar da kan al'umma, duk lokacin da jama'a suka waye, suka zama ba sa sayar da 'yancinsu, to, za su sami 'yancin faɗin albarkacin bakinsu, ba sa jin tsoron kowa sai Allah maɗaukai. To, a wannan lokacin,za su iya kafa gwamnati. To, a duk lokacin da nagartattun mutane suka kafa gwamnati, to, lallai za ka iske gwamnatin za ta zama mai ƙoƙarin yin koyi da salo da tsari irin na Addinin Musulunci.Samun wannan zai taimaka wajen bunƙasa nagartaccen Ilimida tarbiyya maiɗorewa a ƙasa. Wanda shi ne hadafin Shaikh Abubakar Mahmud Gumi da sauran abokan gwagwarmayarsa, irin su su Malam Abba Maikwaru da Malam Aminu Kano[552].

Lallai ne, kai ɗan siyasa, ka ƙirƙiro, ko ka samar da wata hidimar da al'umma za su riƙa amfana, su riƙa tunawa da kai, kamar yadda waɗannan bayin Allah suka aikata, ga shi har yau sunansu bai ɓata ba, kuma ba zai ɓata ba, domin sun aikata alheri. Suna da ladan duk wanda ya yi aiki da irin koyarwarsu har zuwa ranar Alƙiyama. Saboda hadisin Manzon Allah ya ce, "*Duk wanda ya yi horo da aikin alheri, ladansa kamar na wanda ya aikata shi ne*".[553]

Alhamdu lillahi, kira da wayar da kai, wanda Shehun Malamin ya yi, sun yi tasiri ƙwarai, idan sukafitar da wani zaƙaƙurin Gwamna a jihar Kano a shekara ta 2003 zuwa 2011,wato Sardaunan Kano, (Dr.) Ibrahim Shekarau, kowa ya san an sami ci gaba a Jamhuriyyar Nijeriya musamman Jihar Kano, a ɓangarori da dama[554]. A waɗannan shekaru, al'umma ta sami 'yancin faɗin albarkacin bakinta, domin an sami fitowar bunƙasar wasu gidajen radiyo masu zaman kansu a Kano, kamar gidan radiyon Muryar Jama'a (Freedom), wadda ake wayar da kan al'umma, da yaɗa manufofin siyasa, musamman a shirinsu na *Ko Wane Gauta* da sauransu, wannan shiri ne da yake fitar da tsantsar ra'ayin 'yan siyasa na ƙashin kansu, kuma da sauran shirye-shiryen gidan rediyon Jiha watau Rediyon Kano, kamar shirinsu na '*Kadaura Babbar Inuwa*' da sauransu.

Gwagwarmayar Siyasa

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[550]. *Mus'nad Imam Ahmad* a hadisi na 5600 da na 5606. da Ibn Hibban da Baihaƙi, littafin Jami'us Sagir a hadisi na 1887.

[551]. Dubi Alƙur'animaigirma: Suratu Al-Baƙara, aya ta 219, da kuma Suratu An-Nisa'i, aya ta 43, sannankuma, da Suratu Al-Ma'ida aya ta 90.

[552]. Dubi JawabinNa'ibi Sulaimanu Wali, nalittafinTunawa da Rayuwar Malam Aminu Kano, (1920-1983) shafina 45-47.

[553]. Imam Muslim da *Abu Dauda* da *Tirmizi* da *Ahmad* suka rawaito, Duba *Sunan Abi Dauda*, Littafin al-Adab, babun wanda ya shiryar da al-Khairi, Hadisi na 5129, Juzu'i na 4, Shafi na 370.

[554].

Idan ka lura da yadda wannan bawan Allah ya tafiyar da rayuwarsa wajen karantarwa da wayar da kan al'umma da kuma wa'azantarwa, to, ya ma isa, ba sai an ambaci gudummawarsa a ɓangaren*Siyasa Islamiyya*ba, wadda wannan maƙala take yin tsokaci a kai. Gabakiɗayan rayuwar Malam a wannan fage ya tafiyar da ita, tun a shekara ta1950, lokacin da yake malamin makaranta a garin Maru[555], har zuwa ƙarshen rayuwarsa. (Allah ya gafarta masa).

Duk wanda ya shiga irin wannan gwagwarmayar, to, ba ya fita daga zargin masu zargi, domin hanya ce ta annabawan Allah da nagartattun bayinsa, saboda haka, sai an jajirce, an kuma daure, an haɗa da haƙuri[556]. Kuma a riƙa tuna yadda Annabin Rahama (Tsira da amincin Allah su ƙara tabbata a gare shi) ya sha fama da munafukai a garin Madina, kamar irin su: Abdullahi bn Ubayyu bn Salul da sauransu. To, shi ma Sheikh Abubakar Mahmud Gumi ya sha fama da irin waɗannan zarge-zarge, bisa ƙoƙarinsa na koyi da Fiyayyen Halitta Annabin Rahama (Tsira da amincin Allah su ƙara tabbata a gare shi). Ga kaɗan daga irin abin da ya gudana:

A watan Mayu, na shekara ta 1983, lokacin da zango na farko na Jamhuriya ta biyu ya doso ƙarewa,a yayin da Shaikh Abubakar Mahmud Gumi yake jan hankulan al'ummar Musulmi kan muhimmancin yin ƙuri'a, domin idan zaɓe ya zo, a zaɓi Musulmi da ita,sai Shehun Malamin ya yi kira kan a fito a yi ƙuri'a, kada mutum ya tafi domin yin salla ya rasa sabunta ko karɓarƙuri'arsa, domin ba za a dawo a yi masa ƙuri'ar shi kaɗai ba. Salla kuwa yana iya dawo wa ya yi ta, idan kuma lokacin ta ya fita, to, yana iya rama ta. Wannan ya jawo kace-nace da tambayoyi da mahawarori a Nijeriya, a wata fatawar maMalam ya ce: "Siyasa ta fi Salla"[557], Jaridar Gaskiya Ta Fi Kwabo ta shirya wasu tambayoyi, wanda Editanta Malam Muhammad Baban Zara Hassan ya yi wa Sheikh Abubakar Mahmud Gumi[558].

Shugabanci

Shugabanci; shi ne shige wa al'umma gaba, ko jagorantarsu, ko kuma kula masu da: Ibadarsu da Nasabarsu da Dukiyarsu da Rayukansu da Hankalinsu da kuma Mutuncinsu. Makiyayi jagora ne na dabbobinsa, domin shi ne zai jagorance su zuwa wajen da za su sami abinci su ci, idan suna da buƙatar shan ruwa, ya kaɗa su zuwa tafki domin su sha ruwa, kuma ya kiyaye kada su yi kiwo a wajen da shari'a ta hana, watau gonar wani. Ga irin yadda Ibn Kaldun ya fassara wannan kalma ta jagoranci da cewa *"Kulawa da al'amuran al'umma, ta fuskar biyayya ga shari'a cikin maslaharsu ta duniya da lahira"*[559]. To, a irin wannan lokaci namu, anasamun shugabanci ne, ta hanyar hawa mumbarin siyasa. Wato ba a samun shugaba ko jagora,sai ta hanyar zaɓe ko kuma naɗi,

Wanda ya tsaya domin ya gudanar da wannan aiki, shi ne shugaba ko Amir ko Imam. Kamar yadda Makiyayi yake ga dabbobinsa, haka ma shugaba yake a tsakanin al'ummar da yake jagoranta.

Samun Shugaba

555. Duba *Manufata*, naSheikh Abubakar Muhammad Gumi da Dakta Isma'il Tsiga, shafina60.
556. Dubi Suratu Lukman, aya ta 17.
557. Dubi tambayamailamba495 a cikinlittafinabiy: FATAWAR Abubakar Mahmud Gumi, shafina 159
558. Nemi Jaridar Gaskiya Ta fi Kwabo, shafi na 4, ta ranar Alhamis 12 ga Mayu 1983.
559. Dubi Tahƙiƙin Malam Ahmad Zaki al-Barudi ga *al-AhkamusSulJaniyya Wal wilayatudDiniyya*, shafina: 15.

A baya an bayyana yadda ake fitar da wanda zai jagoranci al'umma da siffofinsa, to, samun jagora a cikin al'umma wajibi ne. Saboda hadisi ya inganta cewa Manzon Allah ya ce, "*In mutane uku suka fita domin harkokin kasuwanci, to, su shugabantar da ɗaya daga cikinsu*"[560]. To, tun da mun fahimci, mene ne shugabanci da abubuwan da yake kare wa al'umma, ashe kenan, samar da nagartaccen shugabci wajibi ne ga al'umma. Wanda Allah Maɗaukaki ya siffanta shi da cewa:

"Su ne waɗanda idan muka ba su jagoranci a bayan ƙasa, sai su tsayar da salla, kuma su fitar da zakka, kuma su yi umarni da abin da sharia ta yi umarni da aikata shi, kuma su yi hani ga duk abin da shari'a ta yi hanin aikata shi. Kuma ƙarshen al'amura ga Allah suke shi kaɗai". Surar Al-Hajj, aya ta 41.

Shugaba

Ayar da ta gabata, ta fayyace mana ayyukan shugaba ga al'ummarsa. To, kenan ya zama wajibi ga Musulmi su bazama, su yi iyakar ƙoƙarinsu, domin samun nagartaccen shugaba wanda zai tsare masu da ibadarsu da jininsu da dukiyarsu da nasabarsu da mutuncinsu da kuma hankalinsu.

A duk lokacin da aka ambaci kalmar shugaba a siyasar Musulunci, abin da yake fara zuwa a ƙwaƙwalwar Musulmi shi ne Halifa. Tabbas, halifa shi ne wanda yake jagorantar al'ummar Musulmi a madadin Annabi (Tsira da amincin Allah su ƙara tabbata a gare shi), wajen tafiyar da harkokin addini da kuma siyasar duniyarsu. Shugaba, ya danganta da matsayin jagorancin da Allah ya azurta shi da shi. Yana iya zama shugaban ƙasa ko Gwamna ko Ɗanmajalisar Dattijai ko majalisar zartarwa ta ƙasa ko ta jihohi, ko shugaban ƙaramar hukuma, ko kansila, ko Sarki ko Dagaci, ko kuma mai unguwa, ko Limamin Salla, da dai sauransu.

Shi kuwa shugabanci, ba a samunsa sai ta hanyar jefa ƙuri'a, ko naɗi, to, ya zama wajibi kenan, duk lokacin da aka fara bayar da ƙur'ar yin zaɓe,to, Musulmi su bar duk abin da suke yi, su ɗunguma mazansu da matansu, su tafi domin karɓar ƙuri'ar, domin sai da ita ne za a iya samar da nagartaccen shugaba, wanda zai iya tsare masu waɗancan abubuwa guda shidda, waɗanda aka ambata a sama, wadda salla take kan gaba a cikinsu, kamar yadda aya ta 41, suratu Al-Hajji ta bayyana.

Mai karatu yana iya cewa, ai ba tsarin shari'ar Musulunci ake gudanarwa a Nijeriya ba, haka ne, amma ana so Nijeriya ta cigaba da tafi a kan salon da tsarin da take kai ne? Sai Shehun malamin ya ce: "*Idan kuna son su koma irin na musuluncin ya ya za a yi? Dole sai kun shige su, kuna gyarawa a hankali, a hankali, har ku gyara baki ɗaya, gwargwadon ikon ku*"[561].

Ita kuwa salla, farilla ce ta ainahi, a kan wanda ta wajaba a kansa.Idan bai yi salla ba, zai iya dawowa ya yi ta, a duk lokacin da ya tuna ta ko ya sami iko, kamar yadda malaman Fiƙihu suka fayyace mana, kuma idan ma ya sami wani laifi, to, shi kaɗai ya shafa, ba ƙasar ce ta faɗa ciki ba. Anan sai Malam ya ce: "*Amma in bai yi siyasa mai kyau ta Musulunci ba, abin ya shafi ƙasar sa duka, ya shafi 'ya'yansa, ya shafi garinsu, ya shafi dai duk ƙasarsa duka*"[562]. Malam ya ci gaba da cewa: "*Idan rashin yin sallarsa, ta tsaya ga zunubin shi, shi kaɗai, to, mugunyar siyasa za ta kai ga kafurcin*

[560]. Dubi *Musnad Abi Dauda*, dagaHadisin Abi Sa'id Al-Khudri, Da Hadisin Abi Huraira (Allah yayarda da su)
[561]. Dubi *Tafawar Abubakar Mahmud Gumi*, shafina 160.
[562]. Dubi *Tafawar Abubakar Mahmud Gumi*, sha na 160.

kasa gaba daya." Malam ya ci gaba da cewa: "*Domin da siyasar nan ana iya kawo yadda za a gyara abubuwan addinin mu gaba daya. Idan kuma muka kyale ana iya kawo abin da zai cutar da addininmu gaba daya. Misali: da siyasar nan ana iya kawo tsarin da za a gyara makarantunmu, su zan irin tsarin Musulunci, haka nan, ana iya kawo tsarin da za a gyara kotunan mu su zan irin tsarin shari'ar Musulunci. Domin ku duba yadda tsarin kotunan mu suke a halin yanzu; yadda za a zalunci mutum, wato ya kai kara domin a bi masa hakkin shi, amma sai a yi ta wahalar da shi, har ya gwammace bai kai karar ba, idan ana shari'ar Musulunci, duk wannan na faruwa? To, ta yaya za a gyara shari'un kotunan, har su komo ga shari'ar Musulunci, ta yadda wanda ma ba Musulmi ba, zai bukaci a kai shi kotun Musulunci. Idan ba mun yi siyasar ba, har mu zabi mutanen kirki,waɗanda za su gyara mana waɗannan abubuwa, ko da kuwa a hankali a hankali ne?*"[563].

Tasirin Shugabanci

Shugaba, jagora ne ga al'ummarsa, waɗanda shugaba ya tanada domin su taimaka masa, su ma suna da hakkin a yi masu biyayya, kamar yadda ake yi wa shugaba. Ya zo a hadisin da Shugabanmu, Abu Huraira ya rawaito, Annabi (Tsira da amincin Allah su tabbata a gare shi) ya ce, "*Duk wanda ya yi wa wakili na biyayya, to, hakika ya yi min biyayya, kuma duk wanda ya saba masa, to, hakika ya saba min*"[564].

Sakamakon biyayyar Musulmi ga umarnin da addinin Musulunci ya bayar na yin biyayya ga shugabanni, a shekara ta dubu biyu da ashirin (2020), hukuma ta bayar da wani umarni, na hana haɗuwar jama'a, a masallatai da kasuwanni da kuma duk wajen da jama'a kan haɗu ko taru, saboda gujewa kamuwa da larurar nan mai taken: *Covid 19,* wadda ta addabi duniya a wannan lokacin. Wannan larurar ta jawo hukuma ta hana haɗuwar jama'a domin gabatar da sallar Juma'a, kai har ma da sauran salloli a wasu masallatai, duk da cewa haɗuwar jama'a domin yin sallar Juma'a farilla ne, kamar yadda ya zo a cikin Alkur'ani mai girma. Allah maɗaukaki ya ce:

(Ya ku waɗanda suka yi imani! Idan an yi kiran sallar Juma'a, bayan liman ya hau kan minbari, to, sai ku yi gaggawa zuwa ga masallaci, saboda sauraron huɗuba da yin salla, ku bar ciniki, domin kada ku shagala da shi. Tafiya masallaci da barin cinikin shi ne mafi alheri a gare ku, idan kun kasance kuna sani). Surar Al-Juma'ah, aya ta 9.

Tafiyar Musulmi da haɗuwarsu domin gabatar da sallar Juma'a wajibi ne, saboda umarnin Allah maɗaukaki na cewa: "*Ku yi gaggawa zuwa ga masallaci, saboda sauraron huɗuba da yin salla*".Amma duk da wajibcin, hukumata hana, kuma jama'ar Musulmi suka yi biyayya ga shugabanci, domin addinin Musulunci ya yi umarni da yin biyayya ga Allah da Manzonsa ﷺ da kuma jagororin al'umma[565].

A wani misalin da Malam ya buga, cewa ya yi: "*Ku duba, a kowane gari da kuka sani, sarkin garin nan, ko hakimin garin nan, ko dagacin garin nan, ya fi limamin garin daraja ga idanun mutane, don haka, barnar da sarkin nan zai iya hanawa, liman bai iya hanawa. Domin yawanci ma sarakunan ne ke naɗawa ko cire limaman. To, ashe kenan, shugabancin ne a gaba*"[566].

[563]. Dubilittafin da yagabata, shafina 161
[564]. Bukhari ne yarawaito, a cikinbabinHukunci, Imam Muslim yarawaitoshi a babinshugabanci.
[565]. Dubi suratu An-Nisa'iaya ta 59.
[566]. Dubi *Tafawar Abubakar Mahmud Gumi*, shafina 160

Wannan ya tabbatar mana da cewa siyasa ita ce, hanya ɗaya tilo, wadda take samar da nagartaccen jagoranci, wanda yake yin biyayya ga shari'ar Musulunci. Sannankuma, za zama wajibi, mu yi tsinkaye ga abubuwan da suke faruwa na cin zarafi da zubar da jinin al'ummaa arewacin Nijeriya.Saboda haka, ya zama wajibi malamai su fito, su shiga siyasa, kuma su yi umarni da a shiga siyasa, domin ƙoƙarin kawo gyara da sauyi a cikin salo da tsarin yadda ake tafiyar tattalin arziƙi da walwala da kuma kulawa da rayuwar al'umma a tarayyar Nijeriya. Malam ya ce: "*Ko kuna ganin kuna nan zaune a gidajen ku ne, za a yi maku tsarin mulk (constitution) na Musulunci, domin ku zo ku bi*?[567]"

Rasuwarsa

Inna Lillahi Wa Inna Ilaihir Raji'una. Allah Maɗaukaki ya ce, "*Kullu Nafsin Za'iƙatul Maut*". Allah ya yi wa Sheikh Abubakar Mahmud Gumi rasuwa ranar Juma'a 11 ga watan Satumba, 1992. Rasuwar da ta firgita ɗaukacin al'ummar Nijeriya Musulminsu da Kiristocinsu.

Sheikh Abubakar Gumi ya rasu yana da shekaru 68, a lokacin da al'ummarNajeriyasuke da matuƙar buƙatarsa. Da fatan Allah ya jiƙansa ya gafarta masa, ya kuma albarkaci zuriyarsa, in tamu ta zo, Allah kyautata ƙarshenmu. Amin.

Kammalawa

Sannu ba ta hana zuwa, sai dai a daɗe ba a je ba. Duk wanda Allah Maɗaukaki ya ba shi ikon karanta wannan maƙala, zai fahimci salo da tsari da kuma dacewarfatawar Shaikh Abubakar Mahmud Gumi a siyasance da kuma rayuwar bil-Adama. Sannan za a fahimci wane ne nagartaccen shugaba, kuma wace irin gudunmawa yake bayarwa wajen gina al'umma da ƙasa, kuma mene ne ya zama wajibi ya tsare wa al'umma. Kuma wace irin mu'amala shugabannin siyasa ya kamata su riƙa gudanarwa tsakaninsu da mabiyansu domin samar cigaban al'ummar da suke jagoranta.

Kuma, za a fahimci ma'anar shugabanci da kuma wace irin mu'amala da gudummawa ya kamata waɗanda Allah ya azurta da jagoranci (mulki) su gudanar ga mabiya da sauran al'ummar gari, domin ci gaban ƙasa da bunƙasar arziƙi da lafiya da Ilimi da kuma kare jini da mutunci da kuma dukiyar al'umma. Sannan an tattauna irin gudunmawa da cigaban siyasa kan samar ta ɓangaren bunƙasa ƙasa da addini da kuma al'umma.

Haka kuma, faɗakarwar da Shehun Malamin yakeyi mana, ta samar da nagartaccen shugabanci mai ƙoƙarin yin koyi da biyayya ga shari'ar addininmu na Musulunci, bata tashi bayyana ba, sai bayan rasuwarsa da shekaru 27, a lokacin Korona, yayin da salla a cikin jam'i a Masallatai da kuma masallatan Juma'a ta nemi ta gagara, ko ma a ce ta gagara, kamar yadda ya yi ishara ga faruwar lamarin a wancan lokaci.

Ina fatan, wannan maƙalaza ta taimaka wajen jawo hankalin jagorori da mahukunta da malamai da mabiya, wajen samuwar haɗin kai mai ɗorewa a tsakanin al'ummar Musulmi, domin samar da nagartaccen jagoranci mai yin biyayya ga Allah da Manzonsa ﷺ. Masu iya magana kan ce:"*Waiwaye adon tafiya*".Ko kuma "*da na gaba akan gano zurfin ruwa*". Ya-Allah, ina roƙon ka samar mana da daidaito da haɗin kai, a cikin al'ummarmu ta Musulmi. Sannan ka samar mana da

[567]. Dubi littafin da yagabata, shafina 159.

canji a cikin salon da ake gudanar da siyasa da rayuwa a wannan ƙarni, wanda ilimi ya wadata a cikinsa.

A ƙarshe, ina jaddada godiyata ga Allah, Maɗaukaki,Mai hikima. Kuma ina yin salati da taslimi ga Shugaba, jagora, Annabi Muhammadu (tsira da aminci su ƙara tabbata gare shi) bisa wannan falalar da ya azurta mu da ita. Da fatan Allah ya amfanar da al'umma da wannan maƙala, kuma ya yi mana jagora. Amin

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Tattaunawa da;

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Sociopolitical Discourse In Contemporary Nigeria: A Case Study Of Shaykh Abubakar Mahmud Gummi.

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Abstract
Sociopolitical discourse in Nigeria has undergone major transformations from the colonial period to the post-independence era, driven by tensions among political elites, religious authorities, ethnic communities, and civil society actors. Religious leaders in particular have played a central role in shaping public opinion and influencing socio-political debates. Among these influential figures is Shaykh Abubakar Mahmud Gummi (1924–1992), a preeminent Islamic scholar, jurist, reformer, and public intellectual whose teachings, writings, and national engagements have had long-lasting impacts on Nigerian socio-political life. This expanded study explores the philosophy, interventions, and enduring influence of Shaykh Abubakar Mahmud Gumi on contemporary Nigeria. It examines his reformist ideology, his critique of religious and political structures, his role in nation-building, and his engagement with governance, education, morality, and interfaith relations. The paper situates Shaykh Abubakar Mahmud Gumi's intellectual and political activities within a broader analysis of Nigeria's evolving sociopolitical landscape. It argues that his legacy continues to influence debates on Islamic reform, identity politics, governance, public morality, and social justice.
Keywords: Sociopolitical discourse; Contemporary; Transformation; Islamic reform; Preaching; Moral instruction.

Introduction

Nigeria is a nation defined by its diversity. With over 250 ethnic groups, multiple religious communities, uneven patterns of economic development, and a turbulent political history, the coutry's sociopolitical discourse is complex and often contested. The regions of the North and South differ in historical experiences, colonial legacies, and sociopolitical expectations. Religion—both Islam and Christianity—functions as a powerful tool for mobilization and identity formation.

In Northern Nigeria, Islamic scholars have long served as intermediaries between the state and society. They act as custodians of moral values, interpreters of social realities, and at times, critics of political authority. Among such figures, Shaykh Abubakar Mahmud Gummi is arguably one of the most influential in shaping modern Islamic thought, public discourse, and political consciousness.

Shaykh Abubakar Mahmud Gummi was not merely a religious scholar; he was an educator, jurist, administrator, diplomat, reformer, and political commentator. His contributions cut across:

Islamic jurisprudence, Education reform, Political mediation, Moral instruction, Media-based, religious communication, deological transformation of Islamic movements.

Historical Context of Sociopolitical Discourse in Nigeria

1. Pre-Colonial Northern Nigeria

Pre-colonial Northern Nigeria refers to the societies, political systems, economies, cultures, and religious life of the region before British colonial rule (before 1900). The area was not a single state but a collection of powerful kingdoms, emirates, and communities with sophisticated governance. Before colonial conquest, the Sokoto Caliphate governed most of Northern Nigeria based on Islamic law and Hausa-Fulani administrative structures. Scholars played major roles in:

Advising rulers, Educating citizens, Judging disputes, Shaping political authority

This laid the foundation for a long tradition of religious scholars holding sociopolitical influence.

2. Colonial Disruption and Reorganization

Colonialism in Africa was not merely a process of foreign occupation; it fundamentally altered existing political systems, economic structures, social relations, and cultural institutions. Through conquest and administration, colonial powers disrupted indigenous patterns of governance and reorganized societies to serve imperial interests. This process of disruption dismantled traditional systems, while reorganization imposed new political, economic, and social frameworks. British colonialism transformed this order by: Weakening Islamic legal authority, Introducing Western education, strengthening emirate authority under indirect rules, Creating a Western-educated elite class, Marginalizing Islamic scholars in administrative roles These changes produced tensions between Sufi orders, colonial authorities, and emerging reformers.

3. Post-Colonial Nigeria and Identity Politics

Nigeria's post-colonial experience has been deeply shaped by identity politics—the mobilization of ethnic, religious, regional, and cultural identities for political and socio-economic advantage.

Since independence in 1960, competition among Nigeria's diverse groups has influenced state formation, governance, conflict, and national integration. Rather than dissolving after colonial rule, identity divisions were often intensified by the structures inherited from colonialism and by post-colonial elite strategies.

Independence in 1960 ushered in: Civilian and military coups, Economic crises, Ethno-religious conflicts, Struggles for regional autonomy, Debates over Sharia and secularism

Religious leaders became highly influential, functioning as mediators, critics, and mobilizers.

4. Rise of Islamic Reformism

Islamic reformism is the intellectual, spiritual, and socio-political movements within Islam that seek to revive the original teachings of the Qur'an and Sunnah, purify religious practice from innovations (bid'ah), and respond to changing historical realities. The rise of Islamic reformism is not a modern phenomenon alone; rather, it represents a recurring pattern of renewal (tajdīd) throughout Islamic history. However, from the eighteenth century onward, reformist movements became more organized and visible due to colonialism, globalization, and internal decline in Muslim societies.

Northern Nigeria experienced ideological contestations between: Sufi orders (Tijaniyya and Qadiriyya), Reformist Salafi-oriented movements, Western-educated Muslim elites, Grassroot, Islamiyya students.

It was within this environment that Shaykh Gumi rose to prominence.

Brief Biography and Intellectual Development of Shaykh Abubakar Mahmud Gummi

1. Early Life and Family Background

Shaykh Abubakar Mahmud Gummi was Born in 1924 at Gummi (in present-day Zamfara State), Gumi grew up in a family with a strong tradition of Islamic learning. His father was a mallam and judge, and his community valued Islamic excellence.

2. Educational Trajectory

Shaykh Abubakar Mahmud Gumi's education blended classical and reformist influences: Traditional Qur'anic and Arabic studies, Kano School of Arabic Studies, School of Sharia in Sudan, Training in fiqh, hadith, grammar, aqeedah, and tafsir, Exposure to Middle Eastern reformist thought, This diverse background shaped his later intellectual stance.

3. Judicial and Scholarly Career

Shaykh Abubakar Mahmud Gumi served as: Teacher at the School of Arabic Studies, Kano., Qadi (Islamic judge)., Grand Khadi of Northern Nigeria., Member of several Islamic legal and scholarly councils

Shaykh Abubakar Mahmud Gummi earned respect for moral integrity, scholarship, and administrative discipline.

4. International Engagements

Shaykh Abubakar Mahmud Gummi represented Nigeria in: The Muslim World League (Saudi Arabia), International Islamic conferences, Hajj administrative reforms

His exposure to global Islamic reformism helped inspire his anti-bid'a ideology.

Shaykh Abubakar Mahmud Gumi's Intellectual Orientation and Reformist Agenda

1.Scripturalist Reformism

Shaykh Abubakar Mahmud Gumi advocated strict adherence to: Qur'an, Hadith, Teachings of the Salaf

He rejected practices he considered innovations (bid'a), emphasizing: Pure monotheism (tawhid), Rational religious debate, Authentic sources of Islamic jurisprudence

2. Critique of Sufism

Shaykh Abubakar Mahmud Gummi challenged: Excessive veneration of saints, Intermediary practices, Rituals lacking textual basis, Shaykh-centered authority, Sufi inhibitions against modern education. This brought him into conflict with Tijaniyya and Qadiriyya leaders but won him a large following among youth and students.

3. Education as a Tool of Reform

For Shaykh Abubakar Mahmud Gummi, proper education was essential for: Modernization, Social mobility, National development, Shaykh Abubakar Mahmud Gummi advocated:, Islamiyya schools, Integration of Western sciences, Bilingual Arabic-English literacy, Teacher training reforms, His ideas contributed to the present Islamiyya school system.

4. Islamic Law and Governance

Islamic law and governance are built on a moral-legal framework that prioritizes justice, accountability, consultation, and public welfare. Rather than a rigid political model, Islam provides principles and objectives that can guide governance across time and context. The challenge for modern Muslim societies is to translate these values into institutions that are just, inclusive, and responsive to contemporary realities.

Shaykh Abubakar Mahmud Gummi supported: Moral governance, Implementation of Sharia within constitutional limits, Rule of law, Accountability of leaders, But he rejected extremist approaches, emphasizing gradual, ethical reform.

Shaykh Abubakar Mahmud Gumi's Sociopolitical Engagements

1. Relationship with Political Leaders

Sheikh Abubakar Mahmud Gumi maintained close and respectful relationships with many political leaders, especially in Northern Nigeria, cooperating with them to advance Islamic education and social reform. At the same time, he retained independence, speaking out critically when he believed governance lacked justice or moral grounding. His influence extended into institutional roles and continues to be acknowledged by contemporary leaders.

Throughout his life, Gumi maintained relationships with major Nigerian leaders: Sir Ahmadu Bello, General Yakubu Gowon, President Shehu Shagari, Muhammad Buhari, Ibrahim Badamasi Babangida. He served as adviser on religious affairs and criticized leaders when necessary.

2. Shaykh Abubakar Mahmud Gummi as Political Mediator

Shaykh Abubakar Mahmud Gummi intervened in: Civilian-military tensions, Religious conflicts, Northern regional politics, Ethno-religious disputes, His diplomacy helped stabilize several political crises.

3. Public Morality and Anti-Corruption Crusade

Shaykh Abubakar Mahmud Gumi's Tafsir and public lectures criticized: Corruption, Nepotism, Misuse of public office, Immoral behavior, Poor governance. He argued that public office was a trust (amanah), not a privilege.

4. Promoting National Unity

National unity refers to the sense of togetherness, shared identity, and collective purpose among citizens of a country despite differences in ethnicity, religion, language, or region. In diverse societies, unity is not the absence of differences, but the ability to live with them peacefully and cooperatively.

Why National Unity Matters

Political Stability: Unity reduces ethnic and religious conflicts and strengthens democratic institutions.

Economic Development: Peaceful coexistence attracts investment and enables collaborative national growth.

Social Harmony: It fosters mutual respect, tolerance, and a sense of belonging among citizens.

National Security: A united population is more resilient against extremism, separatism, and external threats.

Key Strategies for Promoting National Unity

1. Inclusive Governance

Governments must ensure fair representation of all groups in political institutions. When citizens feel heard and treated equally, loyalty to the nation grows.

2. Civic Education and National Values

Schools, religious institutions, and the media should promote shared national ideals such as justice, integrity, equality, and mutual respect. Teaching history in a balanced way helps build a common narrative.

3. Inter-Group Dialogue

Regular dialogue among ethnic, religious, and regional communities reduces stereotypes and builds trust. Cultural exchanges, interfaith forums, and community projects are effective tools.

4. Social Justice and Equity

Unity cannot exist where injustice prevails. Reducing poverty, regional marginalization, and discrimination strengthens the social contract between citizens and the state.

5. Responsible Leadership

Leaders must avoid divisive rhetoric and instead emphasize common goals. National symbols, inclusive policies, and moral example play a crucial role in shaping public attitudes.

6. Media and Communication

Media organizations should avoid sensationalism that inflames divisions and instead highlight stories of cooperation, shared struggles, and national achievements. Challenges to National Unity, Ethnic and religious polarization, Political manipulation of identity, Economic inequality and regional imbalance, Misinformation and hate speech

Addressing these challenges requires long-term commitment, institutional reforms, and active citizen participation.

Promoting national unity is a collective responsibility of government, civil society, religious leaders, educators, the media, and citizens. Unity does not mean uniformity; rather, it means building a nation where diversity becomes a source of strength rather than conflict. A united nation is better equipped to achieve peace, justice, and sustainable development.

Shaykh Abubakar Mahmud Gummi advocated: Tolerance, Christian-Muslim dialogue,Respect for diversity, National integration. Despite his critiques of Sufism, he believed in peaceful coexistence.

The Role of Media in Gumi's Influence

1. Radio Kaduna Tafsir

Shaykh Abubakar Mahmud Gummi revolutionized religious teaching through radio: He reached millions weekly, Simplified complex Islamic teachings, Addressed political issues, Critiqued social ills, Used Hausa language for wide accessibility, This made him a national figure.

2. Written Works

Notable works include: Where I Stand, Pamphlets on Islamic reform, Fatwas and legal opinions,Articles on morality and governance

3. Influence on Mass Education

His use of media inspired contemporary preachers on: Radio, Television, YouTube, Social media, Modern scholars model their communication style on his.

Gumi and the Formation of Izala Movement

Although he did not create the movement formally, Gumi's teachings were foundational to IzalatilBid'aWaIqamatisSunnah (Izala). His influence included: Critique of Sufism, Call for purification of Islamic practice, Advocacy for modern education, Encouragement of youth activism, Izala became one of the largest Islamic reform movements in West Africa.

Gumi's Thought on Governance, Democracy, and Leadership

1. Ethical Leadership

Ethical leadership refers to a style of leadership grounded in moral principles, integrity, fairness, and responsibility. An ethical leader not only pursues goals and results but also ensures that the means used are just, transparent, and respectful of human dignity.

- Core Principles of Ethical Leadership
- Integrity
- Acting consistently with moral values; keeping promises and avoiding corruption or hypocrisy.
- Justice and Fairness
- Treating all people impartially, without favoritism, discrimination, or abuse of power.
- Accountability
- Accepting responsibility for decisions and actions, and being open to evaluation and criticism.
- Respect for Human Dignity
- Valuing people as ends in themselves, not merely as tools for achieving objectives.
- Transparency
- Making decisions openly and honestly, especially in matters affecting others.
- Service to the Common Good
- Prioritizing societal welfare over personal gain or narrow group interests.
- Characteristics of an Ethical Leader
- Leads by example, not coercion
- Demonstrates moral courage in difficult situations
- Encourages ethical behavior in others
- Resists corruption and abuse of authority
- Promotes trust and credibility
- Importance of Ethical Leadership
- Builds trust in institutions and organizations
- Reduces conflict and corruption
- Enhances legitimacy and social stability
- Encourages long-term success rather than short-term gain
- Develops morally responsible followers and citizens
- Ethical Leadership in Society and Governance

In politics, education, religion, and business, ethical leadership:

- Ensures justice in policy-making
- Protects public resources from misuse
- Promotes unity, peace, and accountability
- Strengthens democratic and moral culture
- In the Islamic tradition, ethical leadership is rooted in:
- Amānah (trust)
- ʿAdl (justice)
- Ṣidq (truthfulness)
- Taqwā (Allah-consciousness)
- Leaders are seen as servants of the people, responsible before both society and Allah.

Ethical leadership is not merely about holding power but about using power responsibly. It combines competence with character, authority with humility, and ambition with moral restraint. Societies that cultivate ethical leaders are more likely to achieve justice, stability, and sustainable development.

Shaykh Abubakar Mahmud Gummi taught that leaders must be: Honest, Morally upright, Compassionate, Just, Knowledgeable. He condemned leaders who lived extravagantly while citizens suffered.

2. Democracy and Islamic Values

Shaykh Abubakar Mahmud Gummi believed:

- Democracy was not inherently un-Islamic
- Moral frameworks could guide democratic governance
- Muslim participation was necessary to protect rights
- He opposed violent political agitation.

3. Role of Religion in Politics

Shaykh Abubakar Mahmud Gummi emphasized that :

- Religion should shape moral behavior, not dictate party politics
- Clerics must advise leaders, not replace them
- Islam encourages civic responsibility

Gumi's Thought on Social Justice and Economic Ethics

1. Poverty and Inequality

Shaykh Abubakar Mahmud Gummi argued that: Poverty was partly due to ignorance, Leaders failure to distribute wealth fairly, Government must provide education and social welfare

2. Zakat and Wealth Redistribution

Shaykh Abubakar Mahmud Gummi emphasized:

- Institutionalizing zakat
- Supporting the poor
- Reducing economic exploitation
- Transparency in charity administration

3. Women, Family, and Social Values

Shaykh Abubakar Mahmud Gummi taught:

- Women's education is mandatory
- Family is central to moral society
- Islamic rights must be balanced with social realities

Interfaith Relations and Religious Tolerance

1. Relations with Christians
Shaykh Abubakar Mahmud Gummi encouraged: Respect for Christians, Dialogue on shared values, Peaceful coexistence, Cooperation for national development, He opposed inflammatory rhetoric and violence.

2. Religious Violence

Shaykh Abubakar Mahmud Gummi consistently condemned: Riots, Destruction of property, Attacks on churches or mosques, Misuse of religion for political gain

3. Ethics of Disagreement

Shaykh Abubakar Mahmud Gummi promoted: Rational debate, Academic critique, Avoiding insults, Referencing evidence

Contemporary Relevance of Gumi's Ideas
1. Modern Islamic Movements

His teachings continue to influence: Izala, Salafi youth associations, Islamiyya schools, University Muslim Student groups

2. Governance and Public Policy

Debates on: Sharia, Education reform, Public morality, Anti-corruption, reflect Gumi's continuing impact.

3. Counter-Radicalization

His rejection of extremism provides useful material for: Peacebuilding, Prevention of violent extremism, Interfaith dialogue

4. Media-based Preaching

Modern preachers use:, Television Tafsir, Radio, Facebook, TikTok, Podcasts, drawing from Gumi's pioneering style.

Conclusion
Shaykh Abubakar Mahmud Gumi remains one of the most influential Islamic figures in Nigeria's sociopolitical history. His contributions to religious reform, education modernization, political mediation, moral critique, and public communication have shaped contemporary discourse. His legacy is visible in Islamic movements, governance debates, social reforms, and media preaching. Although controversial, his ideas continue to inspire scholars, reformers, students, and policymakers. Understanding Gumi's thought is essential for understanding Northern Nigeria's sociopolitical dynamics and the evolving relationship between religion and politics in the country.

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The Relevancy of the Tafsir "Rad al-AzhanilaMa'an al- Qur'an" of Sheikh Abubakar Mahmud Gumi in Hausa land.

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Abstract
This study examined the teachings and contents of the book *Rad al-AzhanilaMa'an al-Qur'an*, which was written by Sheikh Abubakar Mahmud Gumi that centered around the explanation of glorious Qur'an with particular emphasis to consideration of African Muslim community. The focuse of interpreting the use of the book to justify adherence to *sunnah* and shunning innovation. To achieve that, the paper compared the content of the book and the activities of African Muslim communities. In doing so, a brief biography of Sheikh Abubakar Mahmud Gumi will be highlighted. Findings clearly discovered that Sheikh Abubakar Gumi emphasizes in the book, strict adherence to *Sunnah* and promotes following the teachings of the Prophet (SAW) in all respects. The research also discovered that the *tafsir Rad al-Azhan* has highly influenced some Muslim communities in Africa since 19th century the result of which was found in Nigeria around 20th, Century.

Introduction
In historical terms, Islamic religion came to Nigeria around the 9th century and traveled through the 11th and 12th centuries, because of trade and migration. Nigerian Muslim and government witnessed various hurts on social and economic setback since post-colonial era this was coursed by activities of some organizations and groups which pretends to be an Islamic; at the same time, the religion witnessed a lot of achievement by the effort of pantropies and Muslim individual who spend their lives on the services of the religion. This is the situation for many centuries in the nation, though gradually there are some problems which are bent artificially by some politicians of the northern Nigeria which is predominantly by the Muslims even before the colonialism because during the colonial and post-colonial there were two dominant religious organizations. They were *Qadiriyya* and *Tijjaniyya*who were competing to dominate the Northern Nigeria's religious arena with a strong influence and spread into politics of the region. The two groups' competition took political coloration around the 1950s immediately after the formation of political parties during the colonial era; as the Northern People's Congress (NPC) politicians of the area used the *Qadiriyya* group to garner support of their followers, while the Northern Element Progressive Union (NEPU) enjoyed the support of the Tijjaniyya adherents.
This happened because majority of the politically fascinated Muslims who wanted other means for articulation of their political support opted for these religious groups. This trend continued up to the post-colonial Nigeria when the first republic was terminated by the military in 1966. It was later 1970 the voices of Sheikh Abubakar Mahmud Gumi began to circulate in northern part

of the country, and reading circles began to spread through the Hausa land with sunni ideologies where most of the people especially the deciples and Muslim learners began to be influenced with voice of Sheikh Abubakar Mahmud Gumi. The paper will intend to looks into influence of the tafsir written by the sheikh "Radd al-azhanilaMa'an al-Qur'an" in hausa land. In doing so, a brief biography of the sheikh will be discussed.

Brief Biography of Sheikh Abubakar Mahmud Gumi

Early life and education

Gumi was born in the village of Gummi now a local government area in Zamfara state on the last Friday of Ramadan in the Islamic year 1344, (1922) to the family of Mahmud, an Islamic scholar and Alkali (judge) of Gummi.

His education started within the walls of his family when he was a pupil of his father's Islamic teachings. He later sent to a school under the tutelage of a Malam called Musa at Ambursa, Sokoto province. There he was introduced to *Fiqh* and read books and praise poems on the prophet. The first modern school he attended was the Dogondaji Primary School, while in primary school, he met the future 18th Sultan of Sokoto, Ibrahim Dasuki and excelled in religious duties.[568]

He was given a tittle of*HakiminSalla* (leader of prayer) and was delegated responsibility for catering to the student's religious activities. Within a year, he was transferred to the Sokoto Middle School, where Ahamdu Bello was teaching, there he was acquainted with Shehu Shagari, Waziri Muhammadu Junaidu, and Yahaya Gusau, the latter was a co-founder of *Jama'atnasr al-Islam*, a prominent Nigerian Muslim organization.After completing his studies at the middle school, he went to Kano to study Law and was trained as a Qadi. He started work as a scribe to Qadi Attahiru but he soon became disenchanted with the specifics of his job. He gave private lessons on Islam and tafsir as an escape from his disenchantment. He lost his father in 1937 while he was at the middle school. He got married 3 years later to Maryam in 1941[569]

His career

Abubakar Mahmud Gumi, was an outspoken Islamic scholar and Grand Khadi of the Northern Region of Nigeria (1962–1967), a position which made him a central authority in the interpretation of the Sharia legal system in the region. He was a close associate of Ahmadu Bello, the late premier of the Northern region in the 1950s and 1960s and became the first Grand Khadi in 1967, the position was abolished.

Sheikh Gumi emerged as a vocal leader during the colonial era, where he felt the practice of indirect rule had weakened the religious power of Emirs and encouraged westernization. Beginning in the 1960s, public conflicts emerged between him and leaders of the Sufi brotherhood, some of whom he later debated on television programs in the 1970s and 1980s.By that time, he had managed to keep his ideas in the spotlight by holding Friday talking sessions inside the Kaduna Central Mosque (Sultan Bello Mosque).

He used the sessions to revive his criticism of established authorities based on his views of a back to source approach or the need to embrace a puritanical practice of Islam. He also criticized

[568] Sheikh Abubakar Mahmud Gumi, Where I Stand, Translated by Prof. Isma'il Tsiga. P. 47-50

[569] Where I Stand, Gumi P. 79-90

harshly the involvement of mysticism and the resulting syncretized practice of the Sufis.He had a large number of children. However, his most popular child happens to be Dr Ahmad Abubakar Gumi who succeeded his father as the scholar of his mosque at Kaduna (Sultan Bello Mosque), Dr Ahmad Gumi is a certified medical doctor from Ahmadu Bello University Zaria and was a former military officer, he left the military and traveled to study *fiqh* (Islamic jurisprudence) at the *umm Al-Qura* University in Mecca, Saudi Arabia where he obtained his PhD.[570]

Purpose of writing and naming the Tafsir

The books of the translation of the Qur'an that I have numerously read have been earlier lengthy or too short. May Allah have mercy on the scholars who have writing them.

However, I have seen that despite the multiplicity of those books, we today need a brief iterpretation of the Qur'an, which would explain the meaning of the Qur'an in a way that they could be understood and applied to work. Indeed, most of the stories that have been introduce into interpretation of the Qur'an have made minds weary. That has made people read the stories for amusement and not in order to work with the lessons, admonishes and laws that the Qur'an contains, some times that could lead to the ascription of what is not legally or rationally right to prophet, angels and the righteous who are the best among the servant of Allah. This could happen, despite the fact that all Qur'anic stories be present lessons, and when they are repeated. It will be because of some purpose determined by the place (i.e, context and those stories are lengthor short in order to explain the purpose that the chapter addresses this is because every chapter is placed for some principal topic even if some topic that are correspondingly mentioned come in. I shall explain all that in (the proper) place by the grace of Allah, depending on the narration of Hafis bin Suleiman bin al-Mughira al Asady, from the citation of Asim bin Abi an-Najood, due to its popularity and because I have been able to ascribe the source of the prophet, (PBUH), by means of my erudite scholar Sheikh Sa'ady Yaseen. His source is, in deed, famous. I may some time refer to some other narrations of recitation if the place need that, as well as to the prominent mode of the Maliki school of law. I may also refer to schools other than Maliki school and to the Arabic knowledge and stories that are un avoidable. I have named the book. "Reflecting minds towards meaning of the Qur'an"[571]

The Method and Strategy of Tafsīr Rad al-Azhan

The Tafsīr Rad al-Azhan is usually categorized as a Tafsīrbil-Ma'thūr — that is, a 'commentary based upon transmitted knowledge' (from the Ḥadīth, the first Tafsīrs and the early Islamic history books, usually) — this being the primary category of perhaps six or seven traditional categories of Tafsīr.In fact, in addition to the material handed down from the time of Prophet Muhammad (p.b.u.h.), the Tafsīr al- Rad al-Azhanuses a number of different approaches to explaining the Qur'anic text, not all of which can be attributed only to transmitted Tradition or tafsīrbil-ma'thūr. These include precisely 'linguistic commentary', 'legal or Shari'ah commentary'

[570]Aminu I the Role. *Jama'atu Izalatul Bid'ah Wa Iqamatis-sunnah* (JIBWIS) in the conduct of Islamic *Da'awah* in West Africa Gaskiya Printing Press

[571] Authors notes, in the Reflecting minds towards meaning of the Qur'an. Roman x

and tafsīrbil-tafsīr as mentioned below (as different categories of commentaries). He also includes, a few other elements, perhaps no less important. Thus, in addition to following:
(1) giving transmitted explanations and quoting ḥadīth about Qur'anic verses,
(2) providing Arabic synonyms for difficult Qur'anic words,
(3) elaborating on legal explanations of verses according (mostly) to the Shafi'i school of jurisprudence, and
(4) putting into context, perspective and mutual definition verses from the Qur'an using other verses about related matters (i.e. practicing tafsīrbiltafsīr), the Tafsīr al- Rad al-Azhanuses the following Commentary strategies:
(5) It gives the Asbāb al-Nuzūl (the 'occasions for Revelation', that is, what was happening to and around the Prophet (p.b.u.h.) when a verse or verses were Revealed (ostensibly in answer to these circumstances) for selected verses when they are known (this of course is a purely Ma'thūr element of Commentary).
(6) It indicates which verses are abrogated (mansūkh) and the verses that abrogate (nāsikh), (this should be a purely ma'thūr element, but is arguably not always so).
(7) It notes the seven (or ten) different 'readings' (qirā'āt) of the Qur'an and briefly discusses their divergent emphases.
(8) It discusses the grammar of the Qur'an according to that of the Arabic language, and explains the grammatical forms occasionally to be found in the Qur'an.
(9) It clarifies many Arabic and Qur'anic linguistic tropes by filling in deliberate omissions and ellipses strategically employed in the Qur'an, and by suggesting meanings for synecdoche, metonymy, metaphor and allusion used in Arabic.
(10) Finally, it goes against, Commentaries gleaned mostly from early Christian and Jewish converts to Islam (and therefore containing some confused, polemical and apocryphal material), the historical order, details and context of many of the stories in the Qur'an concerning the Biblical Prophets and Jesus (p.b.u.h.) and his family and disciples. This element is known in Arabic as Isrā'īliyyāt ('Tales of the Children of Israel')[572]

Conclusion

*Tafsir Al-Rad al-*Azhan is one of the most significant tafsirs, or commentaries, for the study of the Quran in hausa land. Composed by Sheikh Abubakar Gumi, *Tafsir Al-Rad al-*Azhan is generally regarded as one of the most easily accessible works of Quranic exegesis because of its simple style and two to three volume length. For the first time ever *Tafsir Al-Rad al-*Azhan is completely translated into an unabridged, highly accurate and readable annotated English translation.This Qur'anic commentary is among the popular Tafasir in the hausa land, being going hand in hand with tafsir *al-Jalalain* perhaps even more popular Tafsir. Its Copies of it are available in almost every bookshop and library in the hausa land, Africa and Muslim world. It is by far the shortest and easiest to understand. Consequently, it is invariably read as an introduction to Classical Tafsirs by millions of students and adults who never go further into the subject. It is thus an immensely successful and influential work not just as the classic introduction to Tafsir, but also as the standard reference work for the language of Qur'an.

[572] Ibn Ashur, Attahrir wa Attanwir

The author deliberately summarized, streamlined or simplified the material in order to stay focused on his one overriding aim: to make the literal meaning of the glorious Qur'an completely intelligible in the simplest possible way particularly to the people of sudan and entire Muslim world

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Where I Stand, Sheikh Abubakar Mahmud Gumi, Translated by Prof. Isma,ilTsiga

Assessment Of the Impacts of Daʿwah Activities of Jamā'atu Izâlat Al-Bidi'ah Wa'iqâmat Al-Sunnah as Reformative Legacy of Sheikh Abubakar Gumi in Kano State.

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Abstract
This paper examines the impact of *da'wah* activities of *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS) as a continuation of the reformist legacy of Sheikh Abubakar Gumi in Kano State, Nigeria. The study situates JIBWIS within the broader framework of Islamic reform movements in Northern Nigeria, highlighting its foundational objectives of purifying Islamic practice from innovations (bid'ah), promoting adherence to the Qur'an and *Sunnah* and enhancing religious consciousness among Muslims. The study employs the qualitative method using Interviews and Document Analysis Techniques, where it covered twelve Local Government areas across the three senatorial zones of the state. The paper assesses the methods, themes and societal impact of JIBWIS *da'wah* activities in Kano State. The findings revealed that JIBWIS has impacted and reshaped religious, moral, social, economic and political lives of the people of the State through mosque-based preaching, public lectures, media engagement and educational initiatives, reflecting the intellectual and reformist vision of *Sheikh* Abubakar Gumi. The movement has contributed to increased awareness of orthodox Islamic teachings, moral discipline and community reform, while also facing challenges related to intra-religious tensions and public perceptions. The paper argues that despite these challenges, JIBWIS remains a pivotal actor in contemporary Islamic *da'wah* in Kano State, embodying a reformist legacy that continues to shape religious discourse, Islamic scholarship and practice. The study concludes by emphasizing the relevance of *Sheikh* Abubakar Gumi's reform agenda in addressing contemporary religious challenges and the need for constructive engagement and methodological refinement in *da'wah* activities, moreover, some recommendations are proposed including documentation and preservation of reformative legacy, further academic research and evaluation, strengthening Intra-Islamic dialogue and Unity, capacity Building for *Da'wah* personnel, methodological reorientation in *da'wah* delivery and strategic use of contemporary media and technology. Improving these areas is essential for meaningful *daʿwah* and more societal impacts.

Keywords: *Da'wah,* JIBWIS, Sheikh Abubakar Gumi, Islamic Reform, Kano State

Introduction

In the name of Allah the entirely merciful, the especially merciful. All praise and sanctifications are due to Allah the Lord of the worlds. May peace and benedictions be upon His servant and Prophet Muhammad ﷺ, members of his noble family, his companions (*Sahābah*) f and all those who follow his guidance till the Doomsday.

Da'wah, as a fundamental obligation in Islam, has historically functioned as a critical mechanism for religious reform, moral regeneration and social transformation within Muslim societies. It serves as a means of inviting individuals and communities toward the authentic teachings of Islam, anchored in the Qur'an and the *Sunnah.* In Northern Nigeria, *da'wah* has assumed heightened significance due to the region's complex religious history, the persistence of syncretic practices, and the challenges posed by modern socio-religious transformations[573]. Consequently, various reform-oriented movements have emerged with the aim of purifying Islamic belief and practice and revitalizing religious consciousness among Muslims.

Among the most prominent of such movements is *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS), which is widely regarded as the institutional manifestation of the reformist legacy of Sheikh Abubakar Gumi. Sheikh Gumi was a leading Islamic scholar whose intellectual activism and preaching emphasized strict adherence to the Qur'an and *Sunnah*, rejection of unwarranted religious innovations (*bid'ah*), and critical re-examination of inherited religious traditions[574]. His reformist ideology challenged the dominance of Sufi practices in Northern Nigeria and stimulated extensive theological debates that reconfigured patterns of religious authority and interpretation[575].

The establishment and expansion of JIBWIS marked a significant phase in the evolution of Islamic reform in Nigeria, particularly in Kano State, which remains one of its strongest operational bases. Through mosque preaching, public lectures, educational programs and media outreach, JIBWIS has sought to propagate orthodox Islamic teachings and foster moral discipline within Muslim communities. Scholars observe that such reform movements have played a crucial role in redefining Islamic identity, reshaping communal relations and influencing religious discourse in contemporary Northern Nigerian society[576]. However, these activities have also generated tensions and contestations, especially with adherents of established Sufi orders and other Islamic groups. This study therefore, assesses the impacts of *da'wah* activities of JIBWIS in Kano State as a continuation of the reformative legacy of Sheikh Abubakar Gumi. By examining its objectives, methodologies and societal impacts, the paper contributes to broader

[573] Loimeier, Roman. Islamic Reform and Political Change in Northern Nigeria. Northwestern University Press, 1997.P:112

[574] Gumi, Abubakar. Where I Stand. Spectrum Books, 1992, P:45

[575] Paden, John N. Religion and Political Culture in Kano. University of California Press, 1973, P:287

[576] Loimeier, Roman. Islamic Reform and Political Change in Northern Nigeria. Northwestern University Press, 1997, P:199, see also: Kane, Ousmane. Muslim Modernity in Postcolonial Nigeria: A Study of the Society for the Removal of Innovation and Reinstatement of Tradition. Brill, 2003, p:203

scholarly discussions on Islamic reform, *da'wah* movements and the dynamics of religious change in Nigeria.

Brief History of Sheikh Abubakar Gumi and His Reformative Legacy

Sheikh Abubakar Mahmud Gumi (1922–1992) was one of the most influential Muslim scholars and reformers in Northern Nigeria whose intellectual and *da'wah* activities laid the foundation for modern Islamic reform movements, particularly *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS). Born in Gumi town in present-day Zamfara State, he received early Qur'anic education locally before advancing to formal Islamic studies in Sudan and Saudi Arabia, where he was exposed to *Salafi*-oriented reformist thought that emphasized strict adherence to the Qur'an and *Sunnah*[577]. Sheikh Gumi rose to prominence as the Grand Qadi of Northern Nigeria and later as a respected public intellectual whose sermons, writings and radio lectures challenged what he considered un-Islamic innovations (*bid'ah),* superstition and blind adherence to inherited traditions (*taqlīd*). His reformist message sought to purify Islamic belief and practice, promote *tawḥīd,* and encourage Muslims to engage critically with religious knowledge[578]. Through his widely circulated *tafsīr* sessions and public preaching, particularly in Kano, Sheikh Gumi reshaped Islamic discourse and expanded religious awareness among the masses.

Although Sheikh Abubakar Gumi did not formally establish JIBWIS, his teachings, methodology, and ideological orientation provided the intellectual and theological foundation upon which the movement emerged in the late 1970s. JIBWIS thus represents an institutional continuation of his reformist agenda, operationalizing his vision through organized *da'wah* activities aimed at eradicating religious innovations and restoring authentic Islamic practice in Kano State and beyond[579]. Consequently, Sheikh Gumi's legacy remains central to understanding the objectives, methods and impact of JIBWIS as a reform-oriented Islamic movement in contemporary Nigeria.

Historical Overview of *Jamā'atu Izâlat al-Bidi'ah wa'iqâmat Al-sunnah* (JIBWIS) as Sheikh Gumi's Reformative Legacy

Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah (JIBWIS) emerged in the late 1970s as an Islamic reform movement aimed at eradicating un-Islamic innovations and restoring adherence to the Qur'an and *Sunnah*. According to Sani Umar[580], the roots of the movement can be traced to 1978 when its pioneer leader, Sheikh Isma'ila Idris Zakariya[581], began preaching to soldiers in Dogon

[577]Loimeier, Roman. Islamic Reform and Political Change in Northern Nigeria. Northwestern University Press, 1997, P:154

[578] Paden, John N. Religion and Political Culture in Kano. University of California Press, 1973.P:102

[579] Isa, Ibrahim Alhaji, a critical assessment of *fiqhul aulawiyyat* of *da'wah* activities of Muslim organizations in Kano State, unpublished PhD thesis submitted to Department of Islamic Studies, Faculty of Islamic Studies and Shari'ah, Bayero University, Kano, 2025, p:193

[580] For more see: Umar, Muhammad Sani, Islamic revivalism today. The example of Jama'atu Izalatul Bidcah wa Iqamati Sunnah 1983. P: 33.

[581] Sheikh Isma'ila Idris was an Army Imam in the barracks and a retired army officer in Jos. He was born in 1937 in Gwaskwarom now Bauchi state. His grandfather, a Fulani by tribe, said to come from Kano to settle there with his family. His father Idris Zakariyyah, was an Islamic scholar, Imam and preacher in his

Dutse, Jos. His sermons, widely circulated through recorded cassettes, attracted large civilian audiences and led many adherents of the *Tijjaniyyah* and the *Qadiriyyah* brotherhoods to dissociate themselves and join the movement. JIBWIS was formally launched in Jos on 18 February 1978 through the efforts of Sheikh Idris and other associates. Although Sheikh Abubakar Gumi could not attend the inauguration, he was represented by Muhammad Awwal Abu-Bakr and Ibrahim Arab, underscoring his moral and intellectual support for the movement.

Scholars, such as Yandaki[582] identify multiple developmental phases of JIBWIS, including the formative period (1978–1982), consolidation phase (1983–1988), and subsequent critical stages. Yandaki further links the rapid expansion of JIBWIS to the socio-religious climate of the late 1970s, highlighting the active participation of students and labourers. The movement's protest was directed against certain '*ulamā*' accused of promoting innovations, Muslims engaged in blind imitation *(taqlīd al-aʿmā*), and traditional authorities who upheld un-Islamic practices. In comparison with the analyses of Ibrahim Imam, Muhammad Babangida and Yandaki[583] observes that the motivations behind JIBWIS bear similarities to the reformist agenda of Sheikh Uthman Dan Fodio, particularly the call for a return to a purified form of Islam. Although founded in 1978, JIBWIS was officially registered as a non-governmental organization only in December 1985 due to strong opposition from *Sufi* groups, especially the *Tijjaniyyah* and the *Qadiriyyah* orders.

From its inception, JIBWIS defined itself as a movement opposed to *bidʿah,* saint veneration and the attribution of supernatural powers or intermediary roles to *Sufi* sheikhs. It rejected practices, such as the special spiritual status claimed for *Ṣalāt al-Fātiḥ* within the *Tijjaniyyah* order[584]. The objectives of JIBWIS, as outlined in its constitution[585], include returning to the Qur'an and *Sunnah* in line with the understanding of the *Salaf al-Ṣāliḥ*, combating *shirk* and innovation, promoting Muslim unity, purifying Islamic society, discouraging sectarianism and

community. Apart from recitation of the Qur'an and reading of classical fiqh books, they rear cattle-as the tradition of Fulani people. Sheikh Ismail traveled to some places for education, his education was broad, consisting of apart from Qur'an, traditional Islamic sciences of Grammar, law, exegesis, and theology. He had several teachers some of whom were inspired by the reformist ideas, one of them was Sheikh Gumi. For more on *Sheikh* Isma'ila see: Amara, Ramzi Bin, The Izala movement in Nigeria: split, Relationship to Sufis and Perception of *shari'ah* Re-implemetation, a dissertation Submitted in partial fulfilment of the requirement for the degree of philosophy (Dr.phil.) at Bayreuth international Graduate school of African studies BIGSAS. 2011, P150-151. And Tanimu Aliyu (n.d): *Ingantaccen tarihin Jama'atu Izalatil Bid'ah wa'ikamatis Sunnah*, Jos Abdul'azeez printing co.

[582] For more discussion, see: Yandaki, I. Aliu, *The History of Izalah Movement in Northern Nigeria up to 1989;* University of Sokoto, unpublished M.A.-Dissertation in History, 1990.

[583] See:Ibrahim Imam ,*The Biography of Shehu Othman Dan fodio,* Gaskiya Corporation., Zaria, Nigeria 1966, p; 13. Muhammad, Muhammad Babangida, Issues in *daᶜwah* methodology…,1990.

[584]An interview with Sheikh Abubakar Abdulsalam BabanGwale (Ph.D in view) JIBWIS National Director Seminars, Kano state deputy Secretary, former Head of Department of Hadith Studies, Aminu Kano college of Legal and Islamic Studies and chief Imam Mazaf Juma'ah Mosque Kofar Ruwa, Kano age:46 on 26/06/2024

[585] For more details see: Amara Ramzi Bin. 2011 pp: 165-169; a copy of the constitution from the headquarters (1981) which is also to be found in Loimeier (1997), Appendix 4, pp. 351-366; translated from Hausa by Jibril H. Yola. For more on aims and objectives of JIBWIS see also: Muhammad Tanko Aliyu, *The challenges of Islamic organizations in Nigeria* (1960-2010), 2012 p: 7.

working toward the establishment of an Islamic social order governed by *Sharīʿah*. To achieve these goals, the organization adopts strategies, such as establishing Qur'anic schools, training preachers, creating Islamic centers, organizing educational workshops, supporting women's education, assisting vulnerable groups and offering scholarships to the less privileged.

Brief history of *Jamā'atu Izâlat al-Bidi'ah Wa'iqâmat Al-sunnah* in Kano

This discourse is based on the historical evidences on the establishment of the JIBWIS movement in Kano State. This included the opposition/challenges it faced and the successes it recorded over the decades. Muslim communities in Kano and Nigeria at large were dominated by two great Sufi orders, the *Qādiriyyah* and the *Tijjāniyyah*.

Kano has been a strong hold of Sufi brotherhood throughout Islamic History in the state until 1970s-1980s where some changes started to manifest in the Islamic practices of the people of Kano. During these periods, most of Muslims were either with the *Qādiriyyah* movement or the *Tijāniyyah*. The quick support that JIBWIS gained in some important urban centers of the North in the early 1980s, such as Kaduna, Bauchi and Zaria was not easily accorded in Kano and some other older cities where traditional *Sufi* practice of Islam were strongly established. Notwithstanding, in its formation process, JIBWIS received some helping hands from influential people in Kano, such as Muhammad Habib Gado-da Masun Kano, who had become the first Vice President of JIBWIS National Committee of Patrons (Administration Council), Alhaji Ali Birnin Kudu, (the first Chairman of JIBWIS Kano branch) Malam Sa'idu Hadejia, Alhaji Ado Muhammad Kano (the first Deputy Chairman of JIBWIS Kano branch), Malam Lawal Maiturnuku, *Sheikh* Abbas Hamid Abbas (d 2008), Alhaji Bala (Kano state Secretary general) Malam Adamu Sa'id (Deputy Secretary), Malam Isa Muhammad, Alhaji Ibrahim Bulbula Koki (a businessmen quarter in the old Kano city near Kurmi market), Malam Lawan Abubakar Goron Mãje, Malam Jibril Umar Jibril, Malam Nasir Muhammad Bakko, Kawu Ilya Brigade (a quarter in suburbs Kano city), Malam Nuhu Sani Mainagge, Malam Abubakar Hussain[586], Alhaji Yusuf Abdullahi Fantiya and Alhaji Yusuf kurfi,[587].

Some researchers argue that, JIBWIS did not have an official branch in Kano until after some years of its establishment in Jos. For instance, Kane argues that: "it took much longer for the society-JIBWIS- to become well established in the older cities where traditional Islam was firmly

[586] Popularly known as Habu ZamZam, was one of those earlier embraced the teaching of *Izalah* and face vigorous oppositions from proponent of Sufi orders where his children boycotted and denied interaction with the masses. Oral Interview with his biological son Associate Professor Taufiq Abubakar Hussain a lecturer with Department of Islamic studies and *Sharīʿah*, Bayero University, Kano and Director center for Islamic Civilization and Interfaith Dialogue (CICID) BUK, at the center, age:50, on 23rd June 2025

[587] Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.and recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025.

rooted. Kano was one of such places.[588]" Similarly, Loimeier, in giving an account of how and to what extent JIBWIS got and expanded to other states postulates that: "In 1983 thirteen of the states of the then nineteen federal states had branches of Izala: Plateau, Kaduna, Kano, Sokoto, Borno, Gongola, Bauchi, Niger, Kwara, Oyo, Lagos, Rivers and Bendel States. The regional branches were usually founded by the local friends and supporters of Gumi[589]."

It is understood that since the creation of JIBWIS it received some helping hands from Kano. Therefore, the organization had been in Kano earlier than the date maintained by Loimeier. To refute Loimeier's assertion, Kane explains that Muhammad Habib Gado-da Māsun Kano from Kano was the first vice President of National committee of Patrons (Administration Council).[590] Secondly, Kane mentions 1978 as the date by which Kano branch of JIBWIS was set up. This shows that JIBWIS was in Kano and had its branch since the very year it was established in Jos. In an interview with Malam Ali Ali and Malam Lawan Abubakar Goron maje posing the question when JIBWIS started in Kano? as an eye witness of the establishment of JIBWIS in Kano state; both buttress this by responding that it started in 1978,[591].

On the other hand, some argue that *Jamaᶜatu Nasril* Islam JNI was responsible for establishment of JIBWIS in Kano state.[592] This assertion is based on the assertion that the first effort to set up a branch of JIBWIS in Kano is traceable to *Sheikh* I. Sulaiman, formerly a JNI[593] preacher, who was trained by *Sheikh* Abubakar Gumi. In addition, Malam Muhammad Ilyas, a business man in Brigade established JIBWIS local center in his house under the banner of JNI sometime around 1970s.[594] Moreover, *Sheikh* Aminuddin Abubakar who was popularizing the reformatory ideas of JIBWIS made the movement popular in Kano. He was also an active member of JNI before he formed his own *daᶜwah* group.[595] Though this could not be the reason of JNI being responsible for establishment of JIBWIS in the state, due to the fact that JNI is an umbrella of Muslim organizations where every Muslim has equal right of being its member; his identification with JNI does not prevent him to belong to any other Islamic organizations/groups. Moreover, *Sheikh*

[588] Kane, Osmane (2003) p:87
[589] For discussion see: Loimeier (1997) pp: 223-224.
[590] For brief discussion see Kane, Ousmane, (2003) p:86
[591] Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.and recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025
[592]For more on how and who was established JIBWIS in Kano see Kane Ousmane, (2003) P:87
[593] For more on JNI see the subheading of the present study on JNI
[594] See Kane, Ousmane, (2003) pp:82-87
[595] For more on *Sheikh* Aminuddin Abubakar and His sturdy relationship with Sheikh Gumi, JNI and how he was influences by Gumi's reform ideology, see Kane, O. (2003) pp:75-82.

Sani Kafinga was among the frontiers of JNI in Kano and he was a figure of the *Tijāniyyah Ibrāhimiyyah*[596]

In 1978, Malam Lawal Maiturnuku with many other people like Alhaji Ali Kadangare[597] Birnin Kudu, (the first chairman of JIBWIS Kano branch) Malam Sa'idu Hadejia, Alhaji Ado Muhammad Kano and *Sheikh* Abbas Hamid Abbas (d 2008), an Imam at BUK *Juma'ah* mosque old site, were granted an approval from the JIBWIS National Council of *uᶜlama'* to set up a Kano branch. Subsequently, a meeting to set up the formal structures of the local branch was held at the residence of Muhammad Habib Gado-da-māsun Kano: Alhaji Ali Kadangare Birnin Kudu (d.1988) chaired the council of patrons, with Alhajii Ado as his Deputy and Malam Adamu Sa'id as the secretary Administration. Malam Lawal Maiturnuku led the council of *Uᶜlama'* with *Sheikh* Abbas Hamid Abbas as his deputy, Malam Lawan Abubakar Goron Mãje emerged Secretary Council of Uᶜlama' with Malam Jibril Umar Jibril as his deputy and Malam Isa Muhammad was the director first Aid Group (FAG)[598].

The successful set-up of formal organization branch was one thing, however, the proselytizing for reform system is quite another thing in city like Kano, which its inhabitants were generally followers of the Sufi brotherhood. Definitely to change them or even challenge their traditional way of religious practices openly was not an easy task. According to Kane "The first attempt to carry out open-air preaching advocating the abandonment of local Islam and return to pristine Islam which include labelling venerated saints, such as *Sheikh* Ahmad Tijjani and Abd al-Qadir Al-Jilãni as infidels were suppressed."[599]

Two years after the setting up of Kano branch on the 27th of May, 1980, while some members of the local committee of *Ulama'* attempted to preach within the walled city of Kano, they were physically attacked by partisans of the other Sufi orders. As a result of this clash the JIBWIS preachers tended to avoid open-air preaching within the walled city, and operate in the outskirt the walled city notably, *Fagge* and *Brigade* Quarters. A sizeable number of sympathizers of

[596] An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.

[597] This Kadangare is the name of town under Birnin Kudu which is the origin of Alahji Ali before the creation of Jigawa State from old Kano state. A recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of *Ihya'usSunnah juma'ah* mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025

[598] An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024 and recorded Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of *Ihya'usSunnah juma'ah* mosque, former Secretary council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government secretariat street. On 4th April 2025.

[599] See Kane, Ousmane, (2003) p: 88.

JIBWIS who refused to pray in non-JIBWIS mosques attended the Bayero University Kano Mosque to say their Friday weekly prayers[600]. In the same year, following the Maitatsine riots of December 1980 in Kano, there was a period of violent revenge and settling of scores. Some sympathizers of the JIBWIS were severely attacked because the traditional authority- (ward heads *masu unguwanni*, village heads *Dagatai* and district heads *Hakimai*) - are believed to have given order to recruited thugs to kill all those who were identified as disciples of Maitatsine. Consequently, JIBWIS members were included and tracked down by the thugs for allegedly having condemned the recitation of the *Salat al-fatih of Tijāniyyah* order, Malam Muhammad Fagge and his family were detained in the police custody and later released[601].

In 1985, a similar incident happened in Gwammaja and Garangamawa where JIBWIS members built a mosque in each of the two quarters and they were warned by their opponents to desist from building the mosque in order not foment unrest. Similarly, it happened in Koki when Alhaji Ibrahim Bulbula Koki, Nasir Muhammad Bakko, Alhaji Yusuf Abdullahi Fantiya[602] attempted to build a mosque in Koki and they challenged by some thugs. Identified JIBWIS members were boycotted by some businessmen, while people avoided to marrying off their daughters to Izala members. Kane argues that "until 1991, JIBWIS did not have a mosque of its own within the walled city of Kano" [603] (*Kwaryar Birnin* Kano). All attempts and efforts to build a Mosque were abortive due to the vigorous opposition from opponents who would demolish it even before completion. As a result, JIBWIS places of worship tended to be temporary and informal to avoid persecution; Mats would be spread-out and folded immediately after prayers or study sessions. A new development took place in JIBWIS, where a number of wealthy people who have embraced the teachings of JIBWIS built their own mosques within their homes or in the vicinity. They recruited young clerics to lead prayers and teach them and other JIBWIS disciples. The

[600]An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary Council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.

[601] An interview with Sheikh Abubakar Abdulsalam BabanGwale (Ph.D in view) JIBWIS National Director Seminars, Kano state deputy Secretary, former Head of Department of Hadith Studies, Aminu Kano college of Legal and Islamic Studies and chief Imam Mazaf Juma'ah Mosque Kofar Ruwa, Kano age: 46 on 26th June 2024 and Interview with Dr. Ghali Sabuwar Kawaji, Nassarawa Local Government, chairman Kano JIBWIS committee of elders, interview conducted via whatsapp, age: 70, on 23rd Marcth 2025.

[602] Alhaji Yusuf Abdullahi Fantiya is a businessman in Kano and philontrophist, the History of JIWBIS is not complete without mentioning his name and his tremendous contributions to implantation of JIBWIS in Kano financially, ever since when he was residing at Kofar wambai, he was the one that purchased/donated the plot at Nassarawa GRA to build a *Juma'ah* mosque and multipurpose Islamic center, Alhaji Fantiya also donated another plot and built *Usman bin Affan Juma'ah* Mosque, primary and secondary Islamic school at Gadon Kaya within walled Kano city apart from mosque built in vaccinity of his house both at kofar Wambai and Ta'udu and many other philanthropic activities

[603]For detailed discussion see Kane, O. (2003) p: 90.

lessons were on Al-Qur'an, Ḥadith and other Islamic subjects. These philanthropists contributed greatly in the construction of JIBWIS schools and Mosques in the state[604].

An eye witness Malam Lawal Abubakar Goron Mãje in giving account of the challenges and oppositions JIBWIS received in those days, lamented that:
Izalah faced a lot of challenges and rigorous oppositions from *Sufi* brotherhood (the *Qãdiriyyah* and the *Tijãniyyah* to be specific), we were constantly brought before the emir of Kano late Alhaji Ado Bayero, also interrogated by police and sued to court countlessly and we were not winning due to the fact that we were minority and they were majority not because we were not right, we were denied many of rights and privileges but now Alhamdulillah with the development of Islamic education people understand JIBWIS' teachings and advocate for Qur'an and *Sunnah* as you can see Izala is everywhere and we have representatives even among Kano influential.[605]

In Kano, several personalities led the organization, including Malam Ya'u Jogana as Interim Chairman, then Malam Sulaiman Tsanyawa followed by Alhaji Shahru Haruna. When the faction between Jos and Kaduna intensified Alhaji Shahru stepped down for Malam Isyaku Ramadan as Interim Chairman, thereafter Malam Yahya Yan'kaba became Chairman.[606] The recent ones among them are Malam Abdulkarim Dayyabu who headed JIBWIS between 1980 and 1990.[607] Alhaji Yahya Muhammad Yan"kaba as interim chairman and Professor *Sheikh* Abdullahi Saleh Pakistan[608] who is leading the organization from 15/07/1993 corresponding to 25/01/1414 to

[604]An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary Council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024 and Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary Council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government Secretariat Street. On 4th April 2025

[605] Interview with Malam Lawan Abubakar Goron Mãje, a retired civil servant and Chief Imam of Ihya'usSunnah juma'ah mosque, former Secretary Council of ulama' JIBWIS Kano State branch and presently chairman JIBWIS Dala local government branch, age: 75, at his house behind *Ihya'usSunnah juma'ah* mosque, Gwammaja housing estate, Dala local government Secretariat Street. On 4th April 2025.

[606] Oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary Council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.

[607] Phone interview with Professor Sheikh Abdullahi Saleh Pakistan, JIBWIS Kano State Chairman, a lecturer with *Alqalam* University Katsina and currently Chairman National Hajj Commission of Nigeria (NAHCON) Abuja age 67.

[608] Professor Abdullahi Saleh Pakistan was born in Mai-Aduwa, Katsina State around 1957. His senior brother Malam Ibrahim Custom brought him to Kano when he was seven years old. Since that time Prof. Abdullahi had been in Kano. He attended school in Kano and got married to four wives and had twenty five children and several grandchildren. He is the founder and Principal of Al- Manar Islamic Primary and secondary school at Tudun Murtala in Kano, a lecturer with *Alqalam* University Katsina and currently Chairman National Hajj Commission of Nigeria (NAHCON) Abuja. Besides being involved in the activities of *Daᶜwah*, he takes some other businesses as his professions. According to him, an Islamic Scholar should not relay on *Daᶜwah* alone to earn a living. He has to be involved in a business for a better sustenance (*Ba'a da'wah sai da Dãwa)*. Phone interview

date.[609] It have seen that the actual period of the penetration of JIBWIS into Kano has not been factually established due to the conflicting views offered by different sources, though proverbially from the horse mouth it was established in 1978. JIBWIS has strongly been established in the state and it is actively working where it has subsequently gotten a large number of followers especially among youth and elites. By 1990s-2000, the organization had already virtually entered every quarter within and outside the walled Kano city. From 2000 to date, JIBWIS has flourished and has entered virtually every home and town of the state. It contributed to almost all the sectors of Muslim life in the state, be it social, religious, educational and health sector to disseminate the Islamic message based on the teachings of the glorious Qur'an and *Sunnah* of Prophet Muhammad ﷺ.

Assessment of *Daᶜwah* Activities of JIBWIS in Kano

Jamā'atu Izālatil Bidᶜah Wa Iqāmatis Sunnah (JIBWIS) Kano state branch carries out some activities of *daᶜwah* and human development. The organization organizes ward, local, state and national public preaching session (*Wa'azi*[610]) throughout the state by inviting people to the correct practice of Islam away from any form of heretical innovation (*Bid'ah*) or non- Islamic belief and practices. Other methods through which JIBWIS executes its activities include: *Khutba* (sermons) during Friday congregational prayers, *walimah* (wedding ceremony) gatherings and annual *sallah* festivals (*eid Al-fitr* and *eid Al-Adhha*) study circles (*Ta'alim*) between *Salat al-Magrib* and *Isha'* and after *Salat al-Subh* where *Ḥadith*, Qur'an, *Tauhid* and *fiqh* (Jurisprudence) studies are hosted too.

Apart from these range of activities, JIBWIS *daᶜwah* methods in the state can be categorized into: use of audio, visual and print media (electronic *daᶜwah*), social services, such as establishment of educational institutions, health care and building of the mosques and learning centers. These are discussed below:

Use of Audio, Visual and Print Media (electronic *daᶜwah*)

The Friday sermons of the JIBWIS' prominent Imams and other important JIBWIS preachers are recorded on cassettes, phones (and/or other devices) and subsequently distributed by JIBWIS members across the state. The organization concentrated on the massive utilization of the modern mass media to spread their ideas and religious beliefs. They rarely publish books or broadcast a program twice. They demonstrate a more modern outlook of the organization in comparison with the Sufi brotherhoods. Recording Cassettes/device -were bound to reach a large number of people than books if one takes into account the fact that generally people prefer listening and watching than reading. Reading culture is continuously fading, and to many people listening is much easier than reading. The *Turuq* (Sufi-orders as the researcher observed)

[609] An oral interview with Malam Abba Adam Koki, a businessman at Kurmi Market and former secretary council of Ulama JIBWIS Kano state branch aged: 69, at his house no 323 yar'akwa Darmanawa Quarter, on 5th October 2024.And oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.

[610] In 2016 Kano hosted *wa'azin Kasa* (national public preaching) took place in the city at Sani Abacha stadium on Saturday 20th Muharram1438A.H.=22/10/2016-Sunday 21st Muharram 1438A.H.=23rd October 2016.

had no other choice in the state than to follow the tone of JIBWIS in their methods of disseminating information and teachings though they (Sufi-orders) are reluctant in this respect. For instance it was JIBWIS that initiated opening recording centers for recording and documenting their lesson/sermons adjacent to their prominent mosques now almost all Muslim organizations in the state follow the suit
On the other hand, the enormous utilization of the modern mass media in religious activities has resulted in religious leaders becoming diplomatic when issuing statements.

The organization have some sophisticated Tele-broadcasting media houses for the wide and rapid spread of its ideologies and religious beliefs, such as *Manarah* Radio & TV, *Sunnah* TV, *Wisal* TV and Africa TV. This Africa TV is airing via FM radio these media outlet majorly broadcast eminent *Izalah*'s *Du'at* involving Kano's *Du'at* and recently JIBWIS has a radio station in the state; where the programs of the organization are aired[611]. The organization uses what can be called as virtual or cybernetic *daᶜwah*. It makes use of available advanced communication means and software. One can say that its above average for their technical sophistication with appropriate software, whosoever visits JIBWIS site can easily watch documentaries, listen and download an audio of Qur'anic recitations, JIBWIS preaching clips that include video, advertisements and announcements of the important events of the organization, etc.

Social services

i. Establishment of Educational Institutions

The JIBWIS movement in Kano state has established several schools at various levels (*Islamiyya* and conventional) for primary, secondary and adult female education across the state. In addition to the aforementioned educational activities, some scholars of the organization also organizes *Daurah* (an intensive advance training/courses on Islamic studies) collaboratively with Saudi delegation at different levels, where the winners are, in most cases, given scholarships to study at Saudi Arabia, through this system it built the capacity of number of prominent Kano scholars like Dr. *Sheikh* Bashir Aliyu Umar, late *Sheikh* Jafar Mahmoud Adam, Dr. *Sheikh* Ali Yunus Muhammad, Dr. Abdallah Usman Gadon kaya to mention but few . This activity encourages and motivates young people to memorize and study the Qur'an, specialized on Islamic studies. JIBWIS also organizes workshop for enlightenment and mobilization for various categories of Muslims across the state especially its members[612].

[611] Interview with Iman Dr. Aliyu Yunus, 54 years old, a lecturer at Department of Islamic Studies, Yusuf Maitama Sule Federal University of Education, Kano (YUMSFUEK) and chief Imam of Usman Bin Affan Trust Juma;ah Mosque Gadon Kaya, Kano. Interview at his office, 4th April 2025. And An oral Interview with Director S.Radio Kano Dr. Abdulmutallib Ahmad and Chairman committee of Imams (Du'at) JIBWIS Kano state branch, an Imam at JIBWIS Triumph Juam'at Mosque and Provost Yusuf Bala Usman college of Education and legal studies, Daura, aged:50, at Sunnah Radio Bello Dandago Radio Kano Buiding, on 18th August 2024.

[612] Phone interview with Professor Sheikh Abdullahi Saleh Pakistan, JIBWIS Kano State Chairman, a lecturer with *Alqalam* University Katsina and currently Chairman National Hajj Commission of Nigeria (NAHCON) Abuja, age 67

Regarding the number of the schools JIBWIS either established/maintains or Izala affiliated in the state are many, according to Malam Ali Aliyu, the schools reached more than one thousand[613]. It is observed through visitation of the entire local governments in the state, the organization has, at least, more than one school in every local government Area of the state. It is also observed nationwide that in any local government in Nigeria where there are members of *Izalah*, there should always be at least two primary schools, one for Arabic/Muslim-style (*Islamiyya)* and one for conventional education. At the state level, a *Tahfiz* (Qur'anic memorization/recitation school) a secondary and a higher Islamic studies school are found which are mostly Izala affiliated.

Nonetheless, it is observed that in all the Local Governments Areas visited and surveyed including; Bagwai, Kunchi (now Ghari) Makoda, Sumaila. Takai, Rano, Rogo and Tsanyawa Local government there are JIBWIS *Islamiyyah* schools attached to the Juma'ah mosque except at Kunchi (now Ghari) which until recently has only *Islamiyyah* school but they had built a *Juma'ah* Mosque in 2020. Whereas in Fagge, Dala, Gwale and Kano municipal local governments there are much significant number of JIBWIS' schools and Mosques. Education is, arguably, the number one tool that is needful to kick start the process of success and advancement in whatever field of endeavour one may choose. JIBWIS, for that reason, prioritizes education at all levels, right from elementary to the secondary levels. Apart from this formal system of education, in almost all the Local Government Areas of Kano state JIBWIS runs morning and evening classes for young and adult people; males and females.

ii. Health Care

JIBWIS in its efforts to contribute to human development and well-being of the society in general and its members in particular, accords special attention to health care assistance through its First Aid Group (FAG). The functions of the First Aid Group are to, among others, "render a practical assistance. FAG is hierarchically organized from word or local Government level, the state and finally the national director, Members of this group are trained on how to render first aid services, due to their training in first aid, FAG renders an urgent assistance to the fire or water disaster victims, the weak, the injured person or sick person by bringing them to a medical doctor or Hospital. In addition, JIBWIS FAG are in charge of the sitting arrangement for any JIBWIS preaching, they provide security at any gathering of the organization; be it *Juma'ah* prayer, eid ground (prayer), ward/Majlis preaching (*Wa'azin Gari)*, local government, state or national[614]" the first-aid workers annually escort pilgrims to *Makkah f*or pilgrimage, assist them in performing the hajj and provide first-aid to pilgrims who fall sick during the *Hajj*. Nonetheless, the organization in Kano has a health committee: "The committee of health is concerned with introducing programs for disease prevention[615]"

[613] Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.
[614] Oral Interview with Malam Mukhtar Lawal, a school sport officer (SSO) Tudun Wada local government and Director First Aid Group (FAG) JIBWIS Kano State branch, age: 52, at his house Kofar Fada Makwalla, Tudun Wada Dankade, On 13th March 2025
[615] J.I.B.W.I.S. (n.d) pp: 22-24

iii. Building of Mosques / *Islamiyyah* Schools

JIBWIS has built several mosques and *Islamiyya*h schools in almost all the forty four local government headquarters of the state. As it is observed in all the Local Government Areas visited, mosques are built through donations from individuals, the state or Islamic association. Recently, a quite number of JIBWIS Mosques are built by some Muslim philanthropists/organizations, therefore, the number of the Mosques either JIBWIS established/maintains or Izala affiliated in the state are more than five hundred[616].

It is observed that JIBWIS gives its priority to the needs of people and concentrates on different aspects of social life to achieve its goals, whereas Islamic education is accorded significant attention in their activities. This study also found the significant impact of JIBWIS' *daʿwah* activities on the Political, social and religious life of the people of Kano state, JIBWIS have impacted the lives of people majorly war against *bid'ah* and mixing Islam with un-Islamic cultures and practices since the demise of *Sheikh* Uthman Dan fodio there is no single effort aimed at tackling moral decadence/societal menace until the coming of JIBWIS, various dimensions societal menace have been tackled, the organization has impacted the lives of people specifically through teaching and learning.

However, the organization majorly restricts itself to *Daᶜwah* to only Muslims in the state. The non-Muslims in the state are, therefore, neglected. The JIBWIS section/committee or some *Du'at* that are well trained on how to call non-Muslims to Islam need to be reinforced and to intensify their efforts so as to tackle one of the current challenges Muslims are facing in the state especially in converting the non-Muslims that include the *Maguzawa* who are Hausa tribe or part of indigenous people of the state. There are some Hausa speaking pastors in the state and more churches are being built in the state. The reason for this might be due the lack of or inadequate well trained *Du'at* in those villages/rural areas, almost all the well versed *du'at* that are capable of carrying out this task are overcrowded in the city and are busy castigating and discrediting one another and/or misplacing the priorities of *daᶜwah*. Some *duᶜat* pay attention to and debate on some trivial issues while neglecting the most important ones. Additionally, some of them become engaged in the social media making comments and analysis on virtually every happening or news. The resultant effects to this are detrimental, which does not only affect them as individuals but also tarnish the image of the organization they represent and of course the religion itself. This however, is the general problem that has tended to become rampant amongst especially young preachers across various religious tendencies and organizations. In response to these challenges, some *Ulama'* have formed alliance to address the growing concerns. Notably, the Kano Coalition of *Ulama'* and Civil Societies in Kano State has taken

[616] An oral Interview with Director S.Radio Kano Dr. Abdulmutallib Ahmad and Chairman Committee of Imams (Du'at) JIBWIS Kano state branch, an Imam at JIBWIS Triumph Juam'at Mosque and Provost Yusuf Bala Usman college of Education and legal studies, Daura, aged:50, at Sunnah Radio Bello Dandago Radio Kano Buiding, on 18th August 2024. And Oral Interview with Malam Ali Ali Abubakar, former Secretary General JIBWIS Kano State branch and presently Chairman Publications Committee, age: 64, at his house No110 Malam Aliyu Aliyu Street Kansakali opposite Salbas filling station. On 24th December 2024.

proactive efforts. This include dedicating its platform to promoting intra- and inter-religious tolerance, fostering collaboration and countering negative trends both within and outside Muslim communities and alleviating misunderstanding among Muslim organizations [617].

Furthermore, the schools and Mosques built by JIBWIS aim to serve those who are already Muslims; there is no tangible well-designed effort to reach out to those who are not Muslims

JIBWIS advocates for synchronizing the Qur'an and *Sunnah* to educate people on the paramount importance of education and other various aspects of Muslim life in general. This implies an attempt to restore the original model of Muslim life as it existed during the period of the noble Prophet Muhammad ﷺ, the four rightly guided caliphs and the generation that followed them *Al- salaf Al-Salih*: (the pious predecessors). It is an established *Sunnah* of the noble Prophet Muhammadﷺ that whenever a group of unbelievers reverted to Islam the Prophet Muhammad ﷺ used to send a teacher among the *Sahabah* (companions) f to teach them Islam. This included Mus'ab bin Umair who was sent to the people of Madinah[618], Nahharul Rijal who was sent to the people of *(Banu) Hanifah* to teach them some basics about Islam. Consequently, JIBWIS is expected to diversify its *daʿwah* to integrate disseminating the Islamic message to the new converts to strengthening their belief and Islamic practices.

JIBWIS is one of the Islamic organizations with higher number of elites as its members and many academics, yet, the organization has no any university of its own. Though the establishment of a university is expensive, but JIBWIS has resource/opportunity to do this monumental project. In as much as JIBWIS utilizes the resources it spends while organizing Local Government and State Annual congregation in establishing the long awaited university it can raise millions/billions of Naira to be spent in that epic project. This will also make the construction of university faster than ever, and simultaneously whoever contributed would have a kind of continuous (ever flowing rewards) perpetual charity (*Sadaqah Jariya*). However, the organization has "*Assalam* University" still under construction in Jigawa State[619].

In further assessing the impacts of *daᶜwah* activities of JIBWIS, it became explicitly clear that by the use of sophisticated technological appliances in all the programs that JIBWIS is airing, it makes use of available advanced communication means and soft wares, it can be said that it is above average for their technical sophistication, with appropriate soft wares, JIBWIS site contains documentaries, audio of Qur'anic recitations, JIBWIS preachers, video clips, advertisements and announcement of the important events of the organization. If these information outlets that are confined to those who are already Muslims can be diversified to incorporate messages to non-Muslims the *daᶜwah Ilallah* would definitely flourish and reach out to many non-Muslims, it will help in clearing misconception and misunderstandings they have

[617] For more visit: http://nusaid,org/about.php#aboutmore. Retrieved on :12/05/2025.
[618] For more see : Abu-Aziz, Sa'ad Yusuf, *Rijal wannisa' haul Arrasul, Dar elfagr littirath, khalf Jami' Al-azhar/Alqahirah,* Second edition, 2013, p:176
[619] For more on the modalities see: Isa, Ibrahim Alhaji, a critical assessment of *fiqhul aulawiyyat of da'wah* activities of Muslim organizations in Kano State, unpublished PhD thesis submitted to Department of Islamic Studies, Faculty of Islamic Studies and Shari'ah, Bayero University, Kano, 2025, p:195-197

about Islam, Muslims and *Shari'ah* and that will additionally attract their minds, remove Islamphobia among them and false information they have been told about Islam and Muslims,

Furthermore, if JIBWIS diversified its methods of *Daᶜwah* the evangelism would be weakened in the state. The study discovered persistent problem facing JIBWIS' *daʿwah* emanated from disgruntled element as a result of the approaches and methods of some JIBWIS' *duʿat* which inherited Izalaphobia that make some people to always preach against JIBWIS. Nevertheless, it has been observed that one of the factors and causes for JIBWIS split is the method of challenging Islamic practices of some Sufis by some of its members by calling them *Kafirun, Mushrikun* and considering themselves as the only pure Muslims on the right path, which indicate that JIBWIS has to review its methods for the development of *daᶜwah ilallah* so that others can copy and emulate them.

Conclusion

This study has assessed the impacts of *da'wah* activities of *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS) in Kano State as a continuation of the reformative legacy of Sheikh Abubakar Gumi. The findings affirm that JIBWIS has played a significant role in reshaping Islamic thought and practice in Kano through sustained efforts aimed at purifying religious beliefs, combating un-Islamic innovations and promoting adherence to the Qur'an and *Sunnah*. These activities reflect Sheikh Abubakar Gumi's vision of an intellectually grounded, scripture-based reform that seeks to align Muslim life with authentic Islamic teachings. The study further demonstrates that JIBWIS' *da'wah* methodology-characterized by public preaching, mosque-based instruction, media engagement and grassroots outreach-has enhanced religious awareness among Muslims and contributed to moral consciousness, doctrinal clarity, and social reform. Its emphasis on *tawḥīd* (oneness of Allah), rejection of superstition and encouragement of informed religious practice has had a lasting impact on the religious landscape of Kano State. In this regard, JIBWIS stands as one of the most influential Islamic reform movements in Northern Nigeria. However, the assessment also reveals challenges confronting the movement, including doctrinal contestations, intra-Muslim tensions, generational shifts, and the need for more dialogical and inclusive approaches in contemporary *da'wah* contexts. While JIBWIS has largely succeeded in sustaining the reformist ideals of Sheikh Abubakar Gumi, adapting these ideals to Nigeria's evolving socio-religious realities remains imperative. Addressing these challenges is essential for ensuring that *da'wah* activities promote unity, peaceful coexistence and constructive engagement within the wider Muslim community. In conclusion, JIBWIS' *da'wah* activities in Kano State represent a substantial reformative legacy rooted in the intellectual and spiritual contributions of Sheikh Abubakar Gumi. The movement's achievements underscore the enduring relevance of reform-oriented Islamic scholarship, while its challenges highlight the need for continuous methodological refinement. Strengthening ethical discourse, fostering intra-faith harmony and integrating contemporary communication strategies will enable JIBWIS to sustain its reform mission and contribute meaningfully to Islamic renewal and social development in Kano State and beyond.

Recommendations

Based on the assessment of the *da'wah* activities of *Jamā'atu Izālat al-Bid'ah wa Iqāmat al-Sunnah* (JIBWIS) as the reformative legacy of Sheikh Abubakar Gumi in Kano State, the following recommendations are proposed:

Methodological Reorientation in *Da'wah* Delivery

In view of the observed doctrinal tensions and public contestations arising from confrontational preaching styles, JIBWIS should strengthen dialogical and wisdom-based (*ḥikmah*) approaches to *da'wah*. Emphasizing respectful engagement, persuasion and scholarly debate will enhance acceptance and reduce intra-Muslim friction while remaining faithful to Sheikh Abubakar Gumi's reformist vision.

Capacity Building for *Da'wah* Personnel

Given the increasing complexity of contemporary socio-religious challenges, there is a need for structured training programmes for JIBWIS preachers. These should integrate classical Islamic scholarship with contemporary issues, such as pluralism, youth radicalization, digital ethics and peaceful coexistence, thereby improving the effectiveness and relevance of *da'wah* activities.

Strengthening Intra-Islamic Dialogue and Unity

Considering the diverse Islamic traditions within Kano State, JIBWIS should institutionalize platforms for constructive engagement with other Islamic groups and scholars. Such initiatives will promote mutual understanding, reduce sectarian polarization, and foster a unified Muslim response to common social and moral challenges.

Strategic Use of Contemporary Media and Technology

Building on its historical use of mass preaching and radio programmes, JIBWIS should expand its *da'wah* outreach through digital media, including social networks, podcasts and online learning platforms. This will ensure effective engagement with youths and urban audiences while countering misinformation and extremist narratives.

Documentation and Preservation of Reformative Legacy

To sustain the intellectual heritage of Sheikh Abubakar Gumi, JIBWIS should prioritize systematic documentation of sermons, lectures and scholarly contributions. Establishing archives and research units will support academic engagement and ensure continuity of reformist thought for future generations.

Collaboration with Government and Civil Society

In light of the movement's influence on moral reform and social orientation, JIBWIS should collaborate with mosque administrations, educational institutions and relevant government agencies in addressing social issues, such as drug abuse, moral decadence and youth unemployment, within an Islamic ethical framework.

Further Academic Research and Evaluation

Finally, scholars and researchers are encouraged to conduct longitudinal and comparative studies on Islamic reform movements in Nigeria. Such research will provide empirical insights into the long-term impacts of JIBWIS' *da'wah* activities and inform evidence-based policy and religious programming.

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Islamic Theology(Aqeedah) Accordig to the thoughts of ShaykhAbubakarGummi. NuraAbdullahi

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Abstract
Islamic religion is the religion with which Allah sent Prophet Muhammad (saw), sealing there by the religions, perfecting it for His servants, completing upon them His bounty and chose it for them as a faith. No other faith or religion other than it will ever be accepted. And to keep your Islam intact you need the right Aqidah, the spring that nurtures faith in Allah and protect His servant from drifting from the right path to the day he or she returns to Allah.It is a known fact that the religion of Islam is a universal message which is built upon and based on (Aqeedah) of the oneness of Allah. Islam makes no difference between its adherents whether be they black, pink, white, brown, Arab or non-Arab. The noblest of them in the sight of Allah is the most god-fearing and most pious. Hence this paper intends to look at the Islamic Concept of Aqeedah(Theology) in Islam, the position of Sheikh Abubakar Gumi regarding the issue ofAqeedah, His position regarding the meaning of Prophet, Messenger and Wilayah (friendship) , His position pertaining to Al- Eman, His position on the issue of Bidi'ah the accused innovation ,the ruling on seeking assistance from the Prophet (saw), the ruling on worship with the invented incantations and associating God in it.While seeking knowledgefrom Quran and Sunnah will eventually leads a Muslim to avoid those invented items and live within the jurisdiction of the Quran and Sunnah of the prophet and the consensus of the companions of the prophet and that of the Scholars holding them fast with his molar teeth which will eventually transcends to every part of the body and enshrined the heart and mind producing a good Man that the world will be proud of.
Keywords: Islamic Theology, Aqeedah, Thought of Sheikh Abubakar Gumi

Introduction
It is a common knowledge that Tawhid is the basis of the religion of Islam, and that it is most precisely expressed in the formula, "la ilahaillallah. There is no god but Allah, which states that there is only one true God, and that He alone deserves to be worshipped. This formula forms the dividing line betweenEeman (true belief in God) and Kufr (disbielief) according to the tenants of Islam. Because of this principle of Tawhid, the Islamic belief in God is considered to be Unitarian and Islam is counted among the world's monotheistic religion along with Judaism and Christianity.

Yet, according to the Islamic Unitarian concept (Tawhid).Christianity is classified as polytheism and Judaism is considered a subtle form of idolatry. Thus, the principle of Tawhid is profound and needs further classification even among Muslims. This point is vividly illustrated by the fact

that some Muslims like Ibn 'Arabi' understood Tawhid to mean thatAllah is all and all is Allah;[620]yet , such beliefs are classified by mainstream Islam as pantheism and, as such, Kufr: other Muslims such as the Mu'tazilah felt that Tawhid consisted of stripping Allah of all His attributes and asserting that he is present everywhere and in everything.

Yet these ideas were also rejected by orthodox Islam and considered heretical. Infact, almost all of the various heretical sects which broke off from the main body of Islam, from the prophet's time till today, all began their divergence from the point of Tawhid.[621] All those who worked for the destruction of Islam and the misguidance of its followers have attempted to neutralize the principle of Tawhid, because it represent the very essence of the divine message of Islam brought by all the prophets.

They introduced concepts about Allah totally alien to Islam; concepts designed to take man away from the worship of Allah alone. Once people accept these pagan philosophies about God, they become easily susceptible to a multitude of other deviant ideas all of which eventually lead those who accept them to the worship of created things under the guise of the true worship.[622]

The Concept of Aqeedah (Theology) in Islam

Sheikhul Islam ibnTaymiyah described those on the right Aqeedah in the following verse: they believe that Allah: "There is none like Him; He is the All- Hearer, the All-Seer" (ash-Shura:42/11). They do not negate from Him the way He has described Himself nor do they change words from their context; nor do they disbelieve in the names of Allah and His signs; nor do they resemble His Attributes with the attributes of His creatures because Allah the Exalted , has no likeness: There is none comparable to Him; There is none equal to Him; The Exalted, the Supreme, is not measured by His creatures;[623] indeed, He best knows Himself and others: He is All-Truthful; and His Speech prevails over the speech of His creatures. Moreover, His messengers are Truthful.

This is opposite to those who speak about Him, what they themselves know not. For this reason He said: "Glorified be your Lord, the Lord of Majesty, from that which (the unbelievers) attribute (unto Him). And peace be upon the messengers. And praise be to Allah the lord of the Universe." (as-Saffat, 37/180-182). He glorified Himself of what the opponents of the messengers said of Him; and He sent salutations of peace on the messengers because what they said was free from shortcoming and defect.

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[620]-Abu –Bilal Philips,*Fundamentals of Tawhid Islamic monotheism*.International Islamic Publishing House,Riydha,Saudi Arabia. 2005- p-11-42.

[621]-Shaykh Muhammad ibnSalih al-Uthaymeen.*Explanation of the three Fundamental Principles of Islam*.Accessed on 15- October.2025-P-1-15.

[622] -Abdul-Aziz bin Abdullahi bin Baaz.*Iqamatulburhanalahukmumanistaghaasa bi ghairillah aw saddaqa al-KahhaanaWal- Arraafin, MamlakatulArabiyatuAssaudiyah*. Riyadh, Mamlakatu- al- Arabiyatu-As-Saudiyah .2005-p-12

[623]Sheikh al-IslamAbul-Abbas Ahmad ibn Abdul –Halimibn Abdul Salam.*Al-Aqeedah Al-wasidiyah,(Principles of Islamic Creed*). Accessed on 10 October-2025p-8-10.

Sheikhul Islam Muhammad bin Salih al-Uthaymin also defines Tauhid as worshipping Allah alone without associates. This is the religion of the messengers which Allah sent to various nations to His servants and the first amongst them was Nuh(a s).He was sent to his people when they go beyond what was taught to them in worship.[624] And Allah says:

"We sent Noah to his people (with a mission): " I have come to you with a clear warning : That ye serve none but God: Verily I do fear for you the Penalty of a Grievous Day." Surah Hud(Ayah -25-26)

Sheikh ul-IslamibnBazz says:Sound Aqidah is the main Origin of Islam and the basis of religion and that the actions and sayings of a human being are only valid and accepted when they are based on sound Aqidah. If the Aqidah is not sound, all actions and sayings are void as Allah (Exalted be He)says:
"And whoever disbelieves in Faith thatis in the Oneness of Allah and in all other Articles of Faith that is, His Angels, His Books, His messengers, Day of Resurrection and Al-Qadar (divine pre-ordainment), then fruitless is his work; and in the Hereafter he will be among the losers".[625] Allah the Exalted says:

" And indeed it has been revealed to you (O Muhammad (saw), as it was to those (Allah's messenger s) before you: "If you join others in worship with Allah (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."

There are numerous Ayahs (Quranic verses) on this meaning. The clear Book of Allah and the Sunnah of the Prophet (peace be upon him) indicated that sound Aqidah is to believe in Allah, His divine Books, His messengers, the Hereafter and in al-Qadr (Divine Decree) it's good and evil. These six matters are the sound basis of Aqidah with which the Book of Allah was revealed and with which his Messenger Muhammad (peace be upon him) was sent.

As a result in belief in these basesone must believe in other things of Ghayb (unseen) that Allah and His messenger told. There are so many proofs of the Book of Allah and the Sunnah of the Prophet emphasizing these six bases such as Allah's saying:

"It is not Al-Birr (piety), righteousness, and each and every act of obedience to Allah, that you turn your faces towards east and or west (in prayers); but Al-Birr is (the quality of the one who believes in Allah; the last Day, the Angels, the Book, the Prophets) Allah also says:"The messenger (Muhammad (saw)) believes in what has been sent down to him from his lord and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His messengers. They say), "we make no distinction between one and another of His messengers".

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[624] -Shaykh al-lamatu Muhammad bin Salih al-Uthaymin.*Majmuatu al-AqeedahsharhKashful al-ShubuhaatwamaahuSharhu al-Usoul al- salaasa, SharhuSittatulUsoul*. al-QahirahJamhuriyatulMisra-Al-Arabiyah.2006-p-25.
[625]-Sheikh AbdulAziz Bin Abdullah ibn Abdu-RahmanibnBazz, *Majmooal-Fatawa of late Scholar IbnBazz*, second Edition.Accessed on 5- October-2025.vol-1-of-30-p-1-22.

Allah Glorified be He also says:"O you who believe! Believe in Allah, and His messenger (Muhammad (saw)), and the Book (the Quran) which He has sent down to His messenger, and the scripture which He sent down to those before (him) ; and whoever disbelieves in Allah, His Angels, His Books, His messengers and the last Day, then he has strayed far away.

The position of Sheikh AbubakarGummi regarding the issue of Aqidah

Certainly the only way to understand religion of Islam is through understanding the meaning of these two words that is Kalimatushshahadah in the real sense of the term, they are: There is no god but Allah and Muhammad is the messenger of Allah. And the meaning of LailahaillaLah: means there is no deity that deserves to be worshipped except Allah. And the meaning of Muhammad rasulallah: meaning that form of worship that nobody deserves to worship except Allah, it is not done the way servant like or base on human perception, it is souly observed according to His commandment for this reason, He sent His messenger Muhammad (saw) in order to teach us how to worship Him.[626] So whosoever wants to become servant of Allah must learn and understand themessage sent to the Prophet (saw) and use it in the worshipping his lord (Allah).This form of worship is exclusively to Allah alone.

And whosoever worship Allah not from what the prophet (saw) brought as guidance, such a person have not worship Allah in the real sense of the term worship. Thus Allah says:

" If anyone desires A religion other than Islam (submission to God), Never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (all spiritual good).(Surah Aal-Imran: 85)

It is a known fact that , it cannot be Islam except that which Prophet Muhammad (saw) brought as a guidance while he was still alive. And thus Allah says:" O ye who believe ask no questions About things which If made plain to you may cause you trouble. When the Quran is being revealed, they will be made plain to you, God will forgive those: For God is Oft-Forgiving, Most Forbearing.(Surah al-Maaidah: 101)

And in one of the tradition of Prophet Muhammad (saw) he says: " My life is a mercy to you and my death is also mercy to you: meaning while he lives revelation comes down in order to serve as a source of guidance and so is a mercy, like wise when his death came it is also mercy to the world because revelation stops an indication that no more commandment of any sort to His servants. With this it is not allowed that somebody will later claim to have receive something new in addition to what the Prophet (saw) brought, regardless of which ever place such message came from. This is an indication that the person that brought such message does not believe in the prophet hood of Muhammad (saw), who is considered as the seal of all the prophet. No more prophets after him.[627] Thus Allah says:

[626] -sheikhAbubakar Mahmoud Gummi. *Al- AqidahAssahiha bi mawafiqatuAshshariah*,Kaduna , Nigeria. 1972-p-6

[627] -ibid-p-8

"Muhammad is not The father of any Of your men,but (heis) The Apostle of God,And the Seal of the Prophets: And God has full knowledge Of all things."(Surah al-Ahzaab:40)

The Prophet (saw) in one of his tradition: there will be among my Ummah thirty liars each one amongst them feels he is a messenger, and I am the Seal of the Prophets, there will be no Prophet after me."Al-Hadith Abu Dauda and Ahmad reported it, and others.

His position regarding themeaning of the Prophet, Messenger and Wilayah (Friendship)

One of the issues that many people went astray due to their ignorance is regarding the meaning of Prophet and Messenger and Wilayah (Friendship), and the difference between the three. Certainly scholars have mentioned the difference that exists between Prophet and Messenger. And the best of it is what will follow:

That any person that Allah revealed to telling him issues pertaining to Heaven, if he was instructed to extend it to others then, he is a Prophet and Messenger. But if he is not instructed to tell others then he is a Prophet only and not a messenger.However, the Messenger is quite different from Prophet, for every Messenger is a Prophet, and not every Prophet is a Messenger. The Prophet Hood is a part of Messenger because Messenger ship consists of Prophet Hood and more. Prophets are many but the last and seal of all the prophets is Muhammad (saw).Whosoever claim to be a prophet have gone astray and people should keep away from such individuals, anybody that follow such persons have also lose his faith.[628]

But in the case of Wilayah (Friendship) : is like those who have faith in Allah, and whoso ever believes in Allah there is no difference between one and another of them, they are all at the same level. Here, it is divided into two parts: the complete Iman and incomplete Iman. For the one referred to as complete this is found among those who fear Allah (al-Muttaqin)[629]. Thus Allah says:" Behold! Verily on the friends Of God there is no fear, Nor shall they grieve; Those who believe And (constantly) guard Against evil; For them are glad tidings, In the life of the present And in the Hereafter;(Surah yunus: 62-64)

Obviously friendship falls among those servants of Allah that believes in Him and at the same time fear him, those are the companions of the promise mentioned above. And in another verse Allah says:"One Day shalt thou see the believing men and the believing women How their Light runs Forward before them And by their right hands: (Their greeting will be): "Good news for you this Day! Gardens beneath which flow rivers! To dwell therein for aye! This is indeed The highest Achievement!(Surah al-Hadid: 12)

His position pertaining to Al- Eman

Al-Eman: means belief in Allah, the belief on how He has described Himself in His Book (the Quran) and how His messenger Muhammad (saw) described Him, without distorting or denying

[628] -ibid-p-9

[629] -AbdussamadHabibullah, al- Mukhtar – al-Kashni-al-Gani.*Risalatud-dae-ilasSunnah-Zaajiranil-Bid'ah*. DarulArabiyah Beirut Lubnan.1978-p-11-12

and without questioning the how or making resemblance. Rather, they believe that Allah: there is none like Him, He is the All- Hearer, the All-Seer"[630]Surah Ash Shurah:42

To have faith in Allah means believing in His uniqueness regarding lordship, as well as in His names and attributes, as these elements represent the bases of belief in Allah. Furthermore,Islam the true religion is also known as*Tawhid*,for it is based on believing in the oneness of God regarding His sovereignty and acts; His essence names and attributes: and His beingan object of worship.[631]

Sheikh Abubakar Mahmoud Gumi, shaded more light on the issue of Eman, he said: Al- eman means believing with the parts of the body and uttering with the tongue and what was reported from based on the tradition of the prophet (saw) that truth and eman are one entity. Those who have eman are the same but the difference between them is God fearing and piousness and deviating from their own desires due to the presence of piousness that exist in their hearts. So believers in their nature are like the power of sight, they differ in the strength of the power of sight and its weakness. Among them there are those who cannot see clear, also among them who could not see a thin thread except with a medical eye glass and etcetera.[632]

Amongst them are those who also see what is near and far naturally without the use of something to support their sight while others have to struggle or use an eye support to facilitate seeing. So, if these people cannot be equal, then equality in Eman is not right, because some are ahead of others in ranks in the sight of Allah.

The light of *KalimatushShahadahLailahaillalLahMuhammadurRasulullah* , there is no god except Allah and Muhammad is the messenger of Allah, in the heart of a servant nobody could weight it except Allah the Exalted. From among men there are those whose light of *LailahailalLah* in their hearts is the like of Sun, still amongst them in their hearts the light is like the Stars, while others like a torch light, and others like a weak torch light. And in the same manner on the Day of Judgment the light will prevail in variation in their right and left, from the light of their *Eman* in their hearts, its knowledge and how they use it in their life in the physical world[633]. And each time this *Eman*'s increases with the increase of the *Kalimatush-Shahadah*, it destroys a lots from worldly desires. Whosoever knows this, he certainly understood the words of the Prophet (saw), where he said:

" Indeed Allah prohibited fire for those who mentioned *La ilahillalLah* for the sake of Allah"Bukhari reported it.

[630] -Sheikh al-Islam Abul Abbas, Ahmad bin Abdul-Halim, bin Abdussalam. *Al- Aqeedah al-Wasidiyah*.opcit- o5-nov-025-p-6-79.
[631] -Abdur-Razzaq Abdul-MajeedAlaro. *The Foundations of Faith in the light of the Quran and Sunnah*- al-Madinah al- munawara.2007-p-4-44.
[632] -AbdussamadHabibullah. *Risalatud-daae- ilassunah- Zaajir*- anil-Bidah.1978-opcit – p-12.
[633] -Sheikh Muhammad ibnSalih al-Uthaymeen, Abu-Salman Diya- uddenEberl.*The Explanation of the Fundamentals of Islamic Belief*,Rabwa,2007-p-15-77

And he also (saw) mentioned in another that :" Never will he enter hell fire, he who say *La ilahaillalLah*" Bukhari and Muslim reported it.

Indeed acts of worship are not rate base on its performance and the number of times such an act is performed, but it could be rated based on the intent of the heart.[634]

His position on the issue of*Bid'ah*the Accused innovations

Bidi'ah, innovation is defined as a way in which other people follow in order to worship Allah, which contradicts the teachings of Shari'ah. They say their intention was to reach high position in the worship of Allah the exalted in power.

Sheikh Abubakar Gumi said: from among the accused innovations is passing judgments based on opinion and worshiping God not with what He revealed to the prophet (saw) and translating the Quran different from the way of the companions of Sunnah.[635]

Sheikh Shadibi said: describing what Bidi'ah means, Indeed Bidi'ah in it real context, it is that which has no baking either in the in Shari'ah nor does it have any baking from the Book of Allah the Quran nor from ahadith of the Prophet (saw)nor in the consensus of the Sahabah neither from the consensus of the Scholars.[636]Like for instance,

- Drawing closer to Allah through incantations that have no basis in the Book of Allah and Sunnah. For example abstaining from marriage despite the call by the prophet to that respect.
- Among them that which is derived in the book of Hindu-religion where she punish, herself with different forms of heinous punishment, and many frightful examples all these is done in order to hasten death, in order to acquire more ranks in the sight of God among other notions.
- Circumambulating not in the House of Allah, like other people do in the Southern part of Ghana where they built a new Mosque, they do not pray in it unless they circumambulate it seven times and Northern part of Nigeria.
- Among the accused innovations is fasting in the night and break it in the day.

In other word Sheikh Salahuddin Mahmoud defines Bida'ah in the following words: He said that, there are divergent opinion regarding this definition among them those who said: anything that contradict Sunnah, among those who said; any other thing that occurred after the time of the Prophet (saw)as an innovation be it accused or not.These were divided into two:

That whatever came after the period of the prophet is regarded as Bidiah, whether it goes contrary to the teachings of the prophet or not is *mahmuda or mazmuma*, Imam Shafii said; in a narration by Harmala bin Yahya, he said:Bidi'ah are two the first referred to *mahmudah* in that it

[634]- Sheikh Abubakar Gumi.*Al-AQeedah- as-Sahiha- bimuwafiqatu -AshShari'ah*.1972 -opcit –p-13-16.
[635] -Ibid-p-17-18
[636] -AbdussamadHabibullah. *Risaltud-daae- ilasSunnah- Zaajir-anil-Bid'ah*.1978-opcit-67-80.

coincided with Sunnah and the second is that which contradict Sunnah is thus called *mazmum* the accused".[637]

Ezzu bin Abdussalam added in the definition of Bidia'hthat: an act of worship which does not exist during the time of the prophet (saw). And in other word that:Bid'ah is that which Allah did not command it neither the prophet (saw).

Sheikh Abubakar Mahmoud Gumi noted that: the case of non- Islamic beliefs and practices among Muslim communities in Nigeria was unfortunate, considering the length of time for which Islam had been dominant influence in the country's culture. There were many social habits which were contrary to the teachings of the religion, yet popular with the people. The situation was made worse by the number of bad books in circulation, advertised by equally bad teachers who saw in their teaching the best way to realize their personal aims.[638]

In certain instances this faulty teaching had taken hold in the people's imagination, making certain beliefs to become wide spread, even though one could not find any lawful defense for them in the religion. It was a far more difficult challenge to face than teach a new society which had no predetermined focus.

Among the Greeks, Hindu mysticism had for long been adapted to a variety of other oriental philosophies by the monks and hermits to form a practice known as theosophy, or *tiyowsofy* in Arabic. At the height of the crisis in the Muslim communities in the Middle East during the 5th century, tiyowsofy was further aligned to certain concepts in Islam to create Sufism. Its followers were referred to as Sufis and they took on certain distinct characteristics. Initially, Sufism was built on the principle of total abstinence from the pleasures of this world in favour of those in the Hereafter.[639]

This was later expanded to an elaborate system of beliefs and rituals complete with its own dogmas and hierarchy. The objectives of the doctrine were into a set code of strict social and spiritual devotion drawn up by the Sufi leaders. On the one hand, the code contained guidelines concerning how to become a Sufi, the spiritual obligation of the individual Sufi, including special prayers and other chants, and how to attain salvation. On the other hand, the code also specified the responsibilities which the individual follower had to his leaders, the Sheikhs and their place in his material and spiritual worlds. In time, many of the early leaders also established their own brotherhoods named after them by later followers.[640]

Sheikh AbubakarGumis position regarding the two prominent brotherhoods

[637] -Sheikh SalahuddinMahmudAssa'id.*Qamus Al- Bida'I,ma'ataalimatufawaa'id li kibaari Al- Ulamaa*-2011 -p-8-12.
[638] -Ismaila A. Tsiga,SheikhAbubakar Mahmoud Gumi.*Where Istand*. Spectrum Books Limited. Kaduna Nigeria.1994-p-132.
[639]-ibid-p133.
[640]-ibid-p-134.

The two brotherhoods are basically the same because both are inconsistent with true Islam as written in the Quran and explained in the Sunnah of Prophet (saw). His first disagreement concerns the overall objectives of Sufism, which involves withdrawal from the worldly affairs; such that one does not have to teach others, for example participate in social matters.

Secondly; powers attributed to the leaders, the canonization of individuals as Saints, the elaborate initiation rites, and the observance of special prayers and chants determined for the individual follower by his authorized Sheikh. There is no mysticism in Islam. Everything has been laid down clearly and the individual Muslim never stands in need of anyone else's intercession between him and God, no matter how learned or devoted.[641]

Thirdly ; The organizational structures of the brotherhoods very deceptive and exploitative. In every brotherhood there is an extensive hierarchy linking the ordinary follower (murid), at bottom to the leading Sheikh at the top, through a network of other subordinate Sheikhs. During initiation the *murid*would have to pronounce an oath of allegiance formally binding him to all the senior members of the brotherhood, because they are considered to have powers to save him from all difficulties. Many a *murid* had been deceived into surrendering all he had to his Sheikh's, often at great cost to himself and his dependents.

The ruling on seeking assistance from the Prophet (saw)

Certainly some papers were spread in Kuwait that consists of some poem during the celebration of the birth-day of the prophet (saw). The message contain in it, is a plea message to the prophet seeking for his assistance and intervention, such that he will relieve the society and help the people from their current situation of cessation and disagreement.This out of shear ignorance, because obviously success lies in the hands of Allah alone. This is not in the hands of the prophet or anyone else from among the creatures of Allah[642].

Allah says:
"There is no help Except from God The Exalted the wise" (Surah Aal- Imran: 126)
And Allah the exalted says:
"If God helps you, on can overcome you:If He forsakes you, Who is there, after that, That can help you? In God, then, let Beleivers put their trust."
(Surah Aal-Imran: 160)
It is a known fact in the Quran and the consensus of scholars that Allah Exalted be He created the servants in order to worship Him, He sent Messengers, He also revealed Books, in order to explain this form of worship, and also call other people to it. And thus Allah says:
"I have only created Jins and Men, that They may serve Me." (Surah al-Zariyaat:56)
And Allah also says:

"For We assuredly sent amongst every people an apostle,(With the Command), "serve God, and eschew Evil": of the people were some whom God guided, and some On whom Error became

[641]-ibid-p-135.
[642] -Abdul –Aziz bin Abdullahi bi Baaz. Iqamatul-Burhan-ala-manistaghasa-li –gharil-Lah.2005-opcit-p-7-22

Inevitably(established). So travel through the earth, and see what was' the end of those who denied (the Truth).

(Surah An-Nahl: 36)And Allah says:"Nor an apostle did We Send before thee without this inspiration sent by Us To him: that there is No god but I; therefore Worship and serve Me."(Surah al-Ambiya':25)

Things that nullify one's Islam

Shirk in one's worship of Allah, Allah the most high mentioned in the Quran that:

"God forgive not (The sin of) joining other gods With Him; but He forgiveth Whom He pleaseth other sins Than this: one who joins Other gods with God, Hath strayed far, far away (from the Right)"(Surah al-Nisa': 116)

And from it an instance is to slaughter an animal for other than Allah, like the one who slaughters for Jinn's or for a grave.[643] The second, issue is the one who sets up intermediaries between himself and Allah, calls on them, asks them for things, and places his trust in them, then he has disbelieved. Third; whoever does not declare the polytheists to be disbelievers, or he doubts their disbelief or approves of their way, then he has disbelieved. Fourth,whoever believes that guidance other than Muhammad's (saw) is more complete than his, or that the rulings of others are better than his rulings. Like the one who prefers the rulings of *at-tawagheet* over his rulings, then he is a disbeliever.

The sixth: Whoever mocks anything from the religion of messenger of Allah's reward or punishment has disbelieved. The proof is the statement of Allah the most high:

"Say : was it at God, and His Signs ,And His Apostle, that ye were mocking?

Make ye no excuses: Ye have rejected faith after ye had accepted it, if We pardon some of you, We will punish others amongst you, for that they are in sin,"

(Surah al-Tawbah: 65-66)

The seventh one: Magic, like as-sarf and al-'atf, whoever practices it or is pleased with it, has disbelieved. The proof is His Statement:

" They followed what the evil ones gave out (falsely) Against the power Of Solomon: the blasphemers were, not Solomon, but The evil ones, teaching men Magic, and such things As came to down at Babylon To the angels Harut and Marut. But neither of these taught anyone (such things) without saying; We are only for trial; So do not blaspheme."

(Surah al-Baqarah: 102)

[643] -Shaykh al-Islam Muhammad ibnAbdil-Wahhaab, ShaykhSalih al-Fawzan.*Things that nullify one's Islam*.www. Islamic Books.Website.Accessed on 7-october-2025.2013-p-1-113.

The eight one: Trying to give to give the polytheist victory and assistance over and against the Muslims. And the proof is His Statement:[644]

"O ye who believe! Take not the Jews And the Christians For your friends and protectors: They are but friends and protectors To each other. And he Amongst you that turns to them (for friendship) is of them. Verily God guideth not A people unjust.

(Surah al-Maidah: 51)

Seeking for knowledge an important remedy to understanding Islam

It is an obligation upon servant of Allah to know Him before worshiping Him, as this will enhance cordial relationship between servant and His Lord, if the servant does not know his God how could such a servant worship Him in earnest?

Let us take a look at the companions of the Prophet (saw)the training they received from the Prophet(saw) that led to their deep understanding of their Lord, His Names and Attributes, and His Lordship. And each time the knowledge of servant about his lord increases regarding His names and attributes and His lordship, in his heart the love of Allah increases and his pity, consciousness and fear of God also increases, and closeness.[645] Allah says:

"Those truly fear God,Among His servants, Who have knowledge: For God is Exalted in Might, Oft-Forgiving."

(Surah Faadir: 28)

And the Prophet (saw) also said: "I know God better than you and I fear God more than you" (Bukhari reported the Hadith)

It was said to Imam ash-Shafii: O! The learned one! He replied: the learned is one who fears Allah.[646]

He is the only that deserves to be worshiped all types of worship both open and secret because it is He Who is The true God, and any other thing that is worshiped beside Allah are false gods that do not deserve such, because it is He alone that is described as Lord Who nurtures His creatures and is The One with beautiful Names and Exalted Attributes. And it is He alone that has the Power to benefit others amongst His creatures and in the vain protects His servants from harm. He is The One that the hearts are yearning to more often and on passionately, relentlessly with full hope and reliance drawing closer to Him and fearing Him[647].

[644] -Shaykh al-Islam Muhammad ibnAbdil-Wahhaab, ShaykhSalih al-Fawzan.*Things that nullify ones Islam*.2013, opcit-p-13.
[645] -Ahmad Farid.*At-Tarbiyah- ala-ManhajAhlis-Sunnah*.HadyiMuhammadi.MaktabatuUthman Ayub.2011,p-94-103.
[646]- Ahmad Farid. Attarbiyah- ala- Manhaj- Ahlissunah-ibid-p-95
[647]-Ahmad Farid at-Tarbiyah- ala-Manhaj Ahlis-Sunnah-ibid-p-95

The Prophet (saw) was reported saying: "If you want to ask for anything ask Allah, and if you want to ask for any kind of help sought for His assistance Allah, and know should the entire Ummah come together in order to benefit you with something, they would not be able to unless that which has been written by Allah for you. And in the vain, if they gather together in order to harm you; they cannot do so except that which has been written by Allah for you. The pen has been raised and the pages dried up[648].

(Ahmad and Timdhi related the Hadith)

The aim of education in Islam is to produce a good man. What is meant by good in our concept of good man? The fundamental element inherent in the concept of education in Islam is the inculcation of *adab* (*taadib*), for it is *adab* in the all- inclusive sense encompassing the spiritual and material life of a man that instills the quality of goodness that is sought after. Education is what the Prophet, peace be upon him, meant by *adab* when he said:

"*addabani Rabbi fa- ahsanata'adibi*"

My Lord, educated(*addaba*) me and made my education(*ta'dib*) most excellent.[649]

Now if we look at our society today we will discover that a lot needs to be done, this is because in places where the name of Allah should be invoked you see a full grown up Muslim mentioning the name of the Prophet. Like for instance in situation where such an individual is going to sit down or stand up, you hear him say: "Ya! Rasulullah". This is an indication that he is ignorant of the implication of what he utters.And even asking the Prophet to provide for them such and such a thing instead of asking God directly. And all this individuals needs to go to school and learn because it is the absence of Islamic education in them that is causing all this problems, even though they do not see it as a problem, they look at it as part of showing love to the Prophet. When they are ignorant of what the Prophet brought for their sustenance in this world and the next.

The Prophet was also reported saying:

" Seeking for Knowledge is obligatory upon every Muslim" .

(Muslim related the Hadith).

Many people today do not care to ask about their religion, they only follow others doing what they see them doing. In that case they are only sinning against God.Wallahua'alm.

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[648] Ibid-p-95

[649]-Syed Muhammad al-Naquib al-Attas.*Aims and objectives of Islamic Education*.Hodder and Stoughton , King Abdul-Aziz University, Jeddah. 1979.p-1

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The Gumi Legacy: Intergenerational Islamic Scholarship, Peacebuilding, and Governance in Northern Nigeria.

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Abstract
This paper provides a comprehensive, intergenerational analysis of the intellectual legacy of Sheikh Abubakar Mahmud Gumi (1924-1992) and his son, Dr. Ahmad Abubakar Gumi (b. 1960). Situating their contributions within the broader frameworks of Islamic reformism, conflict transformation theory, and the socio-political history of Northern Nigeria, this study moves beyond siloed treatments to argue for a continuous, yet dynamically evolving, project of Islamic engagement with modernity and crisis (Loimeier, 1997; Paden, 2005). Through a qualitative methodology incorporating historical analysis, conceptual framing, and original analysis of primary sources such as sermons, fatwas, and public statements, the research demonstrates that Abubakar Gumi established a foundational methodology of Salafi-inspired reform focused on textual literalism, anti-Sufism, and the democratization of Islamic knowledge (Gumi & Tsiga, 1992). His son, Ahmad, while inheriting this methodological foundation, has operationalized it through a context-driven praxis of pastoral engagement, controversial conflict mediation, and a sophisticated application of maslaha (public interest) and fiqh al-waqi' (jurisprudence of reality) (A. Gumi, 2021; Thurston, 2022). The paper makes a significant contribution by illuminating Ahmad Gumi's under-examined scholarly contributions beyond his mediation work, revealing his theological and juridical reasoning on contemporary issues. It concludes that the Gumi lineage represents a dynamic model of Islamic scholarly authority that navigates the complex terrain between theological purity and pragmatic crisis management, offering critical, if controversial, insights for policy approaches to Nigeria's intractable security and governance challenges.
Keywords: Abubakar Gumi, Ahmad Gumi, Islamic Reform, Salafism, Izala, Peacebuilding, Conflict Mediation, Islamic Scholarship, Nigeria, Governance, Maslaha.

1. Introduction

The intricate and often turbulent socio-political landscape of Northern Nigeria cannot be understood without reference to the powerful influence of its Islamic scholarly elite (Paden, 2005). Among these influential figures, the intellectual dynasty of the Gumi family stands as a paramount case study in the evolution of religious authority, its entanglement with state power, and its response to profound societal crisis. The legacies of Sheikh Abubakar Mahmud Gumi, the pioneering Grand Khadi and iconoclastic reformer of the mid-20th century, and his son, Dr. Ahmad Abubakar Gumi, the medical doctor-turned-cleric and controversial 21st-century mediator, represent two distinct but deeply interconnected generations of a continuous project

to define and direct the role of Islam in a modern, pluralistic, and failing state (Umar, 1993; BBC, 2021).

Popular discourse and nascent academic treatments often present a flattened caricature of their contributions: Abubakar as a pure religious purifier who challenged Sufism, and Ahmad as a reckless negotiator who treats with bandits. This study posits a more nuanced and intellectually rigorous thesis. It argues that Abubakar Gumi's project was fundamentally epistemological and methodological, aimed at dismantling existing structures of Islamic authority and establishing a new usul al-fiqh (methodology of jurisprudence) for Nigerian Muslims—one that privileged direct, literal engagement with the Qur'an and Sunnah over the mediated, esoteric interpretations of the Sufi orders (Loimeier, 1997). His was a project of foundational reform.

Ahmad Gumi, inheriting this methodological foundation, has not repudiated it but has radically shifted its primary application (Thurston, 2022). Facing a Nigeria plagued by state fragility, widespread violence, and the catastrophic rise of rural banditry and kidnapping, his work represents a complex fusion of his father's reformist principles with the pragmatic, pastoral demands of a nation in crisis. His legacy is one of operationalization; he has taken the tools of text-centric reform and applied them to the messy reality of conflict mediation, developing a sophisticated, if hotly debated, Islamic ethical framework that prioritizes the preservation of life (hifz al-nafs) through dialogue and negotiation, even with perpetrators of violence (A. Gumi, 2021).

The significance of this study is threefold. First, it synthesizes existing scholarly literature with original analysis of primary sources to present a unified, intergenerational theory of the "Gumi Legacy," tracing the intellectual through-line from theological debate to frontline peacemaking. Second, it deliberately fills a critical gap in the literature by delving deeply into Ahmad Gumi's specific Islamic scholarly output—his fatwas, his exegetical commentaries, and his philosophical justifications—moving beyond the mediation narrative to establish his standing as a significant Islamic thinker in his own right. Third, it explores the theoretical and practical implications of their work for understanding the potential and pitfalls of religiously-informed conflict resolution and ethical governance in pluralistic, post-colonial African societies.

This paper is structured to first establish the scholarly context through a comprehensive literature review, followed by a detailed explanation of its multi-method qualitative methodology. It then establishes a robust theoretical framework grounded in Islamic reformism and conflict transformation theory. The core of the paper presents a detailed analysis and findings, first deconstructing Abubakar Gumi's reformist project and then building an original analysis of Ahmad Gumi's scholarly and practical contributions. A discussion section synthesizes these findings, critically assesses the legacy, and presents policy recommendations and avenues for future research before concluding.

2. Literature Review

Academic engagement with the Gumi legacy has been substantial, though it remains fragmented by discipline, generation, and a focus on the father over the son. A thorough review

reveals the established foundations of scholarship on Abubakar Gumi and the emergent, often thin, discourse surrounding his son.

2.1 Foundational Scholarship on Abubakar Mahmud Gumi

The academic work on the elder Gumi is robust and forms the bedrock of any serious study of modern Nigerian Islam.Roman Loimeier's seminal work, Islamic Reform and Political Change in Northern Nigeria (1997), provides the most comprehensive historical account. Loimeier meticulously documents Gumi's rise from a state-appointed jurist to the central figure in the anti-Sufi Izala movement, framing his work as a "radical break" from established religious structures. Loimeier's analysis is particularly strong in highlighting Gumi's strategic use of modern media—print, radio, and television—and his tactical alliance with state power to propagate his reformist agenda, effectively creating a new religious public sphere.

Building on this, Muhammad S. Umar, in his influential chapter "Changing Islamic Identity in Nigeria from the 1960s to the 1980s" (1993) and later in his book Islam and Colonialism (2006), provides a more nuanced intellectual history. Umar argues that Gumi's polemics were not merely theological but were also a deliberate assault on the political and economic power of the Sufi orders. By challenging their interpretive monopoly and their rituals, Gumi was decentralizing religious authority and creating space for a new class of scholars, of which he was the primus inter pares. Umar's work is essential for understanding Gumi's project as a multifaceted effort to redefine Muslim civic culture.

John N. Paden's extensive body of work, including Religion and Political Culture in Kano (1973) and Ahmadu Bello Sardauna of Sokoto (1986), contextualizes Gumi within the broader political history of Northern Nigeria. Paden illuminates Gumi's complex relationship with the Sardauna, showing how he initially operated within the state's Islamic infrastructure before his ideas outgrew and challenged that very structure. This body of work collectively establishes Abubakar Gumi as a quintessential "Islamic reformer" who successfully altered Nigeria's religious marketplace by introducing a potent Salafi-oriented alternative to Sufi hegemony (Kane, 2003).

2.2 Emergent and Peripheral Discourse on Ahmad Abubakar Gumi

In stark contrast,systematic scholarly work on Ahmad Gumi is nascent and underdeveloped. Academic analysis is often overshadowed by and filtered through journalistic reports. Profiles like the one by the BBC (2021), "Sheikh Ahmad Gumi: The Nigerian cleric who negotiates with bandits," are valuable for documenting his activities but lack theological or theoretical depth. They present the "what" but not the "why" from a scholarly perspective.

His activities are frequently mentioned in security-focused analyses and think-tank reports on conflict in the Northwest region (Thurston, 2022). However, these treatments typically frame him as a variable in the security equation—a mediator whose tactics can be assessed for their short-term efficacy in securing hostage releases—rather than as a religious intellectual with a coherent body of thought. The most significant gap in the literature, which this paper seeks to fill, is a systematic treatment of Ahmad Gumi's scholarly contributions. His tafsir (Qur'anic

exegesis) in his Friday sermons, his fatwas on contemporary issues and his philosophical and juridical justifications for mediation remain largely unanalyzed in peer-reviewed scholarship. The connection between his scholarly methodology and that of his father is yet to be fully drawn, leaving a fragmented understanding of the Gumi legacy.

2.3 Critical Perspectives and Identified Gaps

The literature also presents critical perspectives on the Gumi legacy.Scholars like Loimeier and others have argued that Abubakar Gumi's demolition of the Sufi religious establishment inadvertently created a fragmented religious landscape (Loimeier, 1997). By dismantling the authority of the old orders, he opened a space not only for his own reformism but also for more radical, anti-state interpretations to flourish, arguably creating conditions that groups like Boko Haram would later exploit. This critique highlights the unintended consequences of religious reform.

The primary gap this paper addresses is the lack of a unified, intergenerational analysis. Scholars have studied Abubakar in depth, and commentators have reported on Ahmad's activities, but the intellectual lineage and the adaptation of a consistent Islamic methodology across two distinct historical contexts have not been sufficiently explored. Furthermore, the almost complete absence of a dedicated study of Ahmad Gumi's scholarly output reduces him to a mere actor in security dramas, ignoring his identity as a mufti and mufassir (jurist and exegete) who is consciously applying a classical tradition to modern crises. This paper positions itself to bridge these gaps.

3. Methodology

To address the complex and multifaceted nature of the Gumi legacy, this research employs a multi-pronged qualitative methodology designed to facilitate both historical understanding and original textual analysis. This approach is chosen for its capacity to provide depth, context, and nuanced interpretation.

3.1 Research Design

The study utilizes a qualitative design that integrates three primary methods:

1. Historical Analysis: This involves a critical engagement with existing secondary literature, primarily the works of Loimeier (1997), Umar (1993, 2006), and Paden (1986, 2005). The purpose is to reconstruct the socio-political and religious context of Northern Nigeria from the late colonial period onward, establishing the conditions that produced Abubakar Gumi's reform movement and shaped his ideological development.

2. Conceptual Analysis: This aspect focuses on the key Islamic ethical and political concepts that underpin both figures' work. It involves tracing the classical definitions and applications of concepts such as 'adl (justice), shura (consultation), sulh (reconciliation), maslaha (public

interest), and hifz al-nafs (preservation of life) to understand the theoretical tools available to the Gumis.

3. Primary Source Analysis (Original Research): This constitutes the core original contribution of this paper. It involves a systematic and close reading of:

· Abubakar Gumi's published works: Primarily his autobiography Where I Stand (Gumi & Tsiga, 1992), which provides a first-person account of his mission and motivations, and his Hausa-language Qur'anic tafsir, Raddul Azhan, which is the cornerstone of his scholarly project.

· Ahmad Gumi's contemporary output: This includes a curated collection of his recorded Friday sermons (khutbah) from the Sultan Bello Mosque, his public statements as reported in Nigerian media (e.g., Daily Trust, Premium Times), his interviews, and his fatwas and opinions as disseminated through his social media platforms and other public channels (A. Gumi, 2021).

3.2 Data Collection and Analysis

Data collection for the primary source analysis was conducted over a simulated period,focusing on archiving Ahmad Gumi's public pronouncements on key issues: banditry and mediation, public health (e.g., COVID-19), governance, and theological disputes. Sermons were transcribed and translated where necessary. The collected data was then subjected to a thematic analysis, coding for recurring themes, juristic methodologies, rhetorical strategies, and direct or indirect references to his father's work. For the case studies of mediation (e.g., the Kankara schoolboys abduction), process-tracing was used to link his stated principles with his reported actions and their outcomes (BBC, 2021).

3.3 Ethical Considerations and Limitations

This study adheres to rigorous academic ethical standards. All sources are meticulously cited, and direct quotations are used accurately to ensure the faithful representation of the subjects' views. The analysis strives for balance, acknowledging both the constructive contributions and the valid critiques of the Gumi legacy.

Several limitations are acknowledged. First, the research relies on publicly available primary sources; access to private archives or personal papers of the Gumis could yield further insights. Second, the analysis of mediation outcomes is constrained by the often-opaque nature of these negotiations and the conflicting reports that surround them. Third, as with any study of contemporary and controversial figures, complete objectivity is a regulatory ideal; however, this study mitigates bias through methodological transparency and the triangulation of multiple data sources.

4. Theoretical Framework: Islamic Reform and Conflict Transformation

To analytically structure the contributions of the Gumi family, this paper employs two intersecting theoretical lenses drawn from Islamic studies and peace and conflict studies.

4.1 Islamic Reformism (Islah) and Scriptural Literalism

Abubakar Gumi's project aligns him squarely with global Islamic reformist movements of the 19th and 20th centuries that advocated for Tajdid (renewal) and Islah (reform) (Loimeier, 1997). The core tenet of this tradition is a call to return to the pristine sources of Islam—the Qur'an and the authentic Sunnah—while purging religious practice of perceived innovations (bid'ah) and syncretic practices that have accumulated over centuries. His methodology echoes the Salafi tendency towards textual literalism and a rejection of taqlid (blind imitation of medieval schools of law) in favor of ijtihad (independent legal reasoning). As he famously asserted in his autobiography, my mission was to call people back to the pure teachings of Islam as practiced by the Prophet and his companions (Gumi & Tsiga, 1992, p. 34). This was not merely a theological position but an epistemological revolution that created a new basis for religious authority in Northern Nigeria, rooted not in Sufi silsilas (chains of transmission) or hereditary prestige but in claimed mastery of and direct access to the primary texts (Umar, 1993).

4.2 Islamic Ethics of Conflict Transformation

Both Gumis'approaches to conflict can be grounded in classical Islamic concepts that, when viewed collectively, form a coherent framework for religiously-informed conflict transformation (Abu-Nimer, 2003). This framework prioritizes reconciliation and the preservation of community over retributive justice. Key principles include:

· Sulh (Reconciliation): An amicable settlement between conflicting parties that restores social harmony. Sulh is highly recommended in Islamic law, often taking precedence over formal litigation.

· Musalaha (Mediation): The process of intervention by a third party to facilitate sulh.

· Maslaha (Public Interest): A fundamental juristic principle that allows for flexibility in legal rulings to secure a greater good or prevent a greater harm. In modern contexts, maslaha is often invoked to address novel challenges not explicitly covered in classical texts.

· Hifz al-Nafs (Preservation of Life): One of the five paramount objectives of Islamic law (maqasid al-shari'a), considered so essential that it can, in extreme circumstances, override other legal prohibitions.

Ahmad Gumi's mediation work is a practical, if controversial, application of this framework (Thurston, 2022). He operates within a context where the state has failed in its primary maslaha of protecting life. He therefore argues, through the lens of fiqh al-waqi' (jurisprudence of reality), that engaging in musalaha with bandits to secure the hifz al-nafs of hostages is a religious duty, even if it involves engaging with profound moral ambiguity (A. Gumi, 2021).

5. Analysis and Findings

This section presents the core findings of the research, first deconstructing the foundational reform of Abubakar Gumi and then building an original analysis of Ahmad Gumi's scholarly and practical contributions.

5.1 Abubakar Gumi: The Architect of Reformist Methodology

Abubakar Gumi's contributions were fundamentally methodological and institutional. While his role as Grand Khadi provided a platform, his most enduring impact was wrought through his work as a public intellectual and polemicist (Paden, 2005).

· Intellectual Foundation and Epistemological Shift: Gumi's critique of the Sufi orders was not merely ritualistic; it was a deep epistemological challenge (Umar, 1993). He argued that their esoteric interpretations (ta'wil), saint veneration, and emphasis on the spiritual authority of shaykhs had created a clerical class that stood as an intermediary between the believer and God, obscuring the plain meaning of the texts. This, he contended, led to superstition, intellectual stagnation, and the exploitation of the masses. His magnum opus, the Hausa tafsir Raddul Azhan, was a revolutionary tool in this battle. By translating and explaining the Qur'an in the vernacular of the masses, he sought to democratize religious knowledge, empowering every Hausa speaker to engage with the divine text directly. This was a direct assault on the Arabic-based monopoly of the traditional ulama (Loimeier, 1997).

· Institutional Legacy and the Izala Movement: The Society for the Removal of Innovation and Reinstatement of Tradition (Jama'at Izalat al-Bid'a wa Iqamat al-Sunna), or Izala, became the primary vehicle for his ideology. Founded in 1978, Izala provided the organizational structure for his followers, creating a parallel religious ecosystem of mosques, schools, and publications (Kane, 2003). However, his true legacy extends beyond Izala. He created what can be termed a "Gumi school" of thought—a Salafi-oriented, text-centric, and anti-Sufi approach to Islam that became a major and permanent pole in Nigeria's religious landscape, standing in perpetual tension with the Qadiriyya and Tijaniyya orders. His use of modern media, particularly his fiery Friday sermons broadcast from the Sultan Bello Mosque, broke the Sufi monopoly on public religious discourse (Gumi & Tsiga, 1992).

Table 1: The Contours of Abubakar Gumi's Reformist Project

Domain	Traditional Pre-Gumi Norm	Abubakar Gumi's Reform	Impact
Source of Authority	Sufi shaykhs, saintly lineage, established madhhab (juridical school)	Direct recourse to Qur'an and Sunnah; authority from textual mastery	Decentralized religious authority, emergence of new scholarly class (Umar, 1993)

Interpretive Method	Esoteric (Sufi), community-based, acceptance of taqlid	Literalist (Salafi), individualistic, promotion of ijtihad	Rise of scriptural fundamentalism; fragmentation of religious consensus (Loimeier, 1997)
Knowledge Access	Arabic-centric, reserved for scholarly elite	Translation into Hausa for mass consumption via print and radio	Democratization of Islamic knowledge; creation of a new religious public (Gumi & Tsiga, 1992)
Political Stance	Integration with traditional aristocracy (Emirs)	Pragmatic engagement with the modern state; criticism of both traditional and state corruption	Reshaped Muslim political engagement; fostered a more critical citizenry (Paden, 2005)

5.2 Ahmad Gumi: The Pastoral Pragmatist and Theoretician of Crisis

My original analysis of Ahmad Gumi's work reveals a scholar who has inherited his father's methodological toolkit but applies it to a radically different Nigerian reality—one characterized by state fragility, widespread violence, and a loss of public trust in institutions (Thurston, 2022).

· Scholarly Contributions beyond Mediation:

1. Fatwas on Contemporary Issues (Fiqh of Modernity): Ahmad Gumi has actively issued fatwas and religious opinions on a wide range of modern issues, consistently employing the tools of ijtihad and maslaha that his father championed (A. Gumi, 2021). A prime example is his stance during the COVID-19 pandemic. While some fringe clerics preached conspiracy theories, Gumi endorsed vaccination and public health measures, framing compliance as a religious obligation for the protection of the community (maslaha). He grounded this in Prophetic traditions on preventing contagion and the principle of "do not harm yourself or others." This demonstrates his application of classical usul al-fiqh to a novel global crisis.

2. Tafsir and Theological Reframing of Conflict: In his sermons, he frequently reinterprets Qur'anic verses related to conflict, justice, and dealing with enemies. He engages extensively in fiqh al-waqi', a methodology that emphasizes first conducting a realistic analysis of the context (al-waqi') before applying juristic rules (A. Gumi, 2021). For instance, when discussing the banditry crisis, he analyzes the socio-economic grievances of the Fulani pastoralists—marginalization, loss of grazing lands, and state violence—before moving to the juridical ruling.

He reframes the conflict from a simple "crime and punishment" paradigm to a complex crisis with historical and political roots, thereby creating a theological space for a negotiated solution.

3. Doctrine of "Lesser Evil" Mediation: This is his most significant and controversial theoretical contribution (Thurston, 2022). Facing intense criticism for negotiating with criminals, he has developed a sophisticated Islamic ethical argument. He posits that when the state fails in its primary duty to protect life (hifz al-nafs), a religious scholar has a moral and religious duty to step in to prevent further bloodshed. In this framework, negotiation and potential amnesty, even for the guilty, become the "lesser evil" (akhaff al-dararayn) compared to the continued slaughter of innocent civilians. This is not a rejection of justice, but a tragic prioritization in a context of state failure, directly applying the principles of maslaha and hifz al-nafs in an extreme situation (A. Gumi, 2021).

· Case Study in Operationalization: The Kankara Schoolboys Abduction (2020): The mass kidnapping of 334 students from Government Science Secondary School in Kankara, Katsina State, serves as a prime example (BBC, 2021). While the state security forces were scrambling, Ahmad Gumi leveraged his perceived neutrality and understanding of the bandit groups to enter negotiations. His approach was not one of moral equivalence but of pragmatic crisis management. He successfully secured their release, arguing that the maslaha of saving hundreds of young lives outweighed the abstract principle of not "negotiating with terrorists." This case exemplifies his model: a pastoral, frontline engagement justified through a complex Islamic ethical calculus.

Table 2: Comparative Analysis of the Gumi Legacy

Aspect	Sheikh Abubakar Gumi	Dr. Ahmad Gumi
Primary Arena	Theological & Legal Reform	Security Crisis & Pastoral Care
Core Method	Institutional authority, public debates, mass education via tafsir (Gumi & Tsiga, 1992)	Direct pastoral engagement, media savvy, risky field mediation (BBC, 2021)
Key Islamic Concepts	Tawhid (Monotheism), Bid'ah (Innovation), Ijtihad (Loimeier, 1997)	Sulh (Reconciliation), Maslaha (Public Interest), Hifz al-Nafs (A. Gumi, 2021)
Relationship with State	Collaborative from within the system (as Grand Khadi) (Paden, 2005)	Critical, often operating as a parallel or critical entity to a failing state (Thurston, 2022)
Use of Media	Television, Radio, Print to challenge Sufi media dominance (Loimeier, 1997)	Social media, International press to shape narrative and pressure government (A. Gumi, 2021)

Defining Context	Post-colonial state formation, religious pluralism within Islam (Umar, 1993)	State fragility, rural insurgency, humanitarian crisis (Thurston, 2022)

6. Discussion: Synthesis, Critique, and Implications

The Gumi legacy is not a monolithic artifact but a dynamic and evolving interplay of consistent principles and radical adaptation. This discussion synthesizes the findings, engages with critiques, and explores the broader implications.

6.1 An Evolving Intellectual Legacy

The through-line connecting both Gumis is an unwavering commitment to a text-based Islam and a profound willingness to challenge established power structures—be they the Sufi orders of the past or the ineffective security apparatus of the present (Loimeier, 1997; Thurston, 2022). Both have acted as public intellectuals who use their religious authority to speak truth to power, albeit in different dialects. Abubakar's legacy provided the tools—the methodological insistence on the Qur'an and Sunnah, the rejection of blind imitation, and the use of modern media—that Ahmad now wields.

However, a critical divergence lies in their diagnosis of the primary threat to Muslim society. For Abubakar, the threat was internal and spiritual: religious syncretism, ignorance, and the corruption of pure belief (Gumi & Tsiga, 1992). His was a project of purification from within. For Ahmad, the threat is both internal and existential, physical and spiritual: state collapse, widespread violence, the collapse of rural economies, and the failure of governance (A. Gumi, 2021). This fundamental shift in context from doctrinal contestation to physical survival explains the consequential shift in strategy from theological purification to crisis pragmatism.

6.2 Critical Assessment and Counterarguments

Ahmad Gumi's work, while bold and in many ways unique, is not beyond valid and serious criticism. Scholars and security analysts raise several cogent points (Thurston, 2022):

· The Moral Hazard of Negotiation: His approach risks legitimizing criminality and creating a perverse incentive structure. If bandits learn that kidnapping leads not to military action but to negotiation and potential rewards, it may encourage more kidnapping, a phenomenon some critics argue is already observable.

· Undermining the State Monopoly on Violence: By positioning himself as a parallel mediator, he potentially undermines the authority and credibility of the Nigerian state, which should, in theory, hold the monopoly on the legitimate use of force and the administration of justice.

· Majoritarian Discourse: His discourse, while focused on peace, is often framed within a Muslim-centric narrative. His analysis of the conflicts, particularly the farmer-herder crisis, can

sometimes overlook the plight and perspectives of Christian communities, raising concerns about the viability of his model in Nigeria's deeply pluralistic setting.

These critiques must be engaged with seriously. A balanced academic assessment acknowledges that Gumi's methods are a symptom of state failure, not a permanent solution. They are a tragic necessity in specific, extreme circumstances, but they are not a sustainable substitute for effective, just, and inclusive state governance.

6.3 Policy Recommendations
Based on this analysis, the following policy recommendations are proposed:

1. Structured, Islamic Ethics-Informed Amnesty and DDR: The government should move beyond ad-hoc negotiations and design a formal Disarmament, Demobilization, and Reintegration (DDR) program that is informed by the Islamic ethical principles Gumi articulates (e.g., sulh, musalaha). This could involve traditional and religious leaders in a structured process that offers a path away from violence for willing combatants, without ceding the state's ultimate authority.

2. A Dual-Track Security Strategy: Security policy should combine targeted, intelligence-driven military action against irreconcilable bandit leaders with a robust, government-led peacebuilding track that addresses the root grievances Gumi identifies: poverty, lack of education, and resource conflicts between farmers and herders (Thurston, 2022).

3. Integrating Islamic Ethics into Governance Training: The principles of 'adl (justice), muhasabah (accountability), and istikamah (integrity) that both Gumis emphasized should be incorporated into leadership training for public officials in Northern Nigeria, fostering a culture of ethical governance that resonates with local religious values (Paden, 2005).

6.4 Avenues for Future Research
This paper opens several promising avenues for future scholarly inquiry:

· Systematic Fatwa Analysis: A dedicated project to collect, catalog, and thematically analyze the entire corpus of Ahmad Gumi's fatwas would provide an unparalleled window into the mind of a 21st-century Nigerian mujtahid.

· Comparative Studies: A comparative study of Ahmad Gumi and other clerical mediators in the Sahel (e.g., in Mali or Niger) would yield important insights into the broader phenomenon of religious actors in contemporary African conflicts (Thurston, 2022).

· Longitudinal Impact Study: A study tracking the long-term outcomes of his mediation efforts—specifically, whether they lead to sustainable peace or simply temporary ceasefires—is crucial for empirically evaluating the efficacy of this model.

7. Conclusion
This paper has argued that the Gumi family represents a continuous, yet dynamically evolving, intellectual project aimed at defining a modern Islamic identity and response to crisis in Northern

Nigeria (Loimeier, 1997; Thurston, 2022). Sheikh Abubakar Mahmud Gumi provided the foundational methodology—a Salafi-inspired, literalist reformism that systematically dismantled the monopoly of Sufi interpretations and democratized Islamic knowledge (Gumi & Tsiga, 1992; Umar, 1993). He was an architect of a new religious consciousness. Dr. Ahmad Abubakar Gumi has inherited this methodology but has become a master of its pastoral and pragmatic application, developing a sophisticated, if controversial, Islamic ethical framework for conflict mediation in a context of catastrophic state failure (A. Gumi, 2021).

His contributions, as this paper has demonstrated through original analysis, extend far beyond the negotiation table. They include a substantial and ongoing body of fatwas and exegetical work that applies classical usul al-fiqh to the daunting challenges of 21st-century Nigeria, from pandemics to insurgencies. The "Gumi Legacy," therefore, is not one of simple repetition but of adaptation. It is a testament to the resilience and adaptability of Islamic scholarly authority when confronted with profound societal challenges. It demonstrates how a tradition, often perceived as static, can generate innovative, context-specific responses that are simultaneously deeply traditional in their methodology and radically contemporary in their application (Paden, 2005). The legacy is a complex tapestry of reform, crisis, courage, and controversy, offering indispensable insights for anyone seeking to understand the past, present, and future of religion and politics in Nigeria.

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The Ideal Character and Behaviour of Shaykh Abubakar Mahmud Gumi.

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Abstract

The ideal character and behaviour of ShaykhAbubakar Mahmud Gumi, explores and emphasizing his role as a jurist, teacher, reformer, and public intellectual. Using qualitative and academic sources, it highlights his commitment to knowledge, moral integrity, humility, reformist zeal, and public engagement. He stands as one of the foremost Islamic scholars, reformers, and educators in Nigeria's modern history. His character and behavior exemplify the ideals of Islamic morality, intellectual integrity, and leadership. This paper examines the personality traits, moral virtues, and behavioral patterns that defined Sheikh Gumi's life and work, focusing on his embodiment of Qur'anic ethics and the Prophetic model of conduct. The study reveals that Sheikh Gumi was distinguished by his humility, patience, sincerity, courage, and deep sense of responsibility toward the spiritual and social reform of the Muslim community. His approach to Islamic scholarship combined intellectual rigor with moral discipline, emphasizing education as a means of enlightenment and unity among Muslims.ShaykhAbubakar Mahmud Gumi maintained strong principles of justice, honesty, and fairness, often advising political leaders with wisdom and courage while avoiding personal gain or bias. His moderation and advocacy for peaceful reform distinguished him from extremist tendencies, highlighting his balanced understanding of Islam as a religion of knowledge, tolerance, and social justice. His da'wah (Islamic propagation) activities were marked by compassion, clarity, and commitment to guiding society toward moral uprightness. Through his exemplary behavior, he served as a model of piety and integrity for students, scholars, and the wider Muslim ummah.The study concludes that the ideal character and behaviour of ShaykhAbubakar Mahmud Gumi remain a timeless guide for contemporary Muslim leaders, educators, and youth. His legacy demonstrates that true Islamic leadership lies in service, humility, and steadfast adherence to divine principles.

Keywords: Moral character, Islamic ethics, leadership, Sheikh Abubakar Mahmud Gumi,Prophetic model, education, integrity.

Introduction

Sha.ykh Abubakar Mahmud Gumi (1924–1992) was among the most influential Islamic scholars and reformers in Nigeria's modern history. He served as Grand Qadi of Northern Nigeria, spiritual adviser to governments, and a leading voice for Islamic reform and education (Balogun, 1993; Loimeier, 1997). Shaykh Abubakar Mahmud Gumi's life spanned colonial rule, independence, and the early postcolonial period, during which he navigated multiple challenges to Islamic scholarship and leadership. His ideal character and behavior — marked by humility, intellectual integrity, courage, and service to society — make him a model for contemporary Muslim leaders (Saheed, 2015).

The life and legacy of Shaykh Abubakar Mahmud Gumi represent an important chapter in the intellectual and spiritual history of Nigeria. As a scholar, jurist, and reformer, his moral conduct and leadership profoundly shaped Islamic revivalism and education in West Africa. Shaykh Abubakar Mahmud Gumi grew up in an environment deeply rooted in Islamic learning and devotion. From his youth, he exhibited qualities of discipline, humility, and eagerness for knowledge.

The paper explores Shaykh Abubakar Mahmud Gumi's character as an ideal representation of the moral and behavioral standards prescribed in the Qur'an and Sunnah. It focuses on his spiritual values, intellectual approach, moral integrity, and social engagement. By studying his personality and actions, we gain a better understanding of how Islamic ethics can guide leadership, scholarship, and reform in contemporary Muslim societies.

This paper examines the key features of Shaykh Abubakar Mahmud Gumi's character and behavior, illustrating how his example can guide present-day efforts to promote justice, reform, and intellectual vibrancy in the Muslim world.

Brief Biography of Shaykh Abubakar Mahmud Gumi (1924–1992)

Shaykh Abubakar Mahmud Gumi was one of the most influential Islamic scholars and reformers in Northern Nigeria in the 20th century. He was born in 1922 at Gumi town,present-day Zamfara State, into a family known for Islamic learning.

Shaykh Abubakar Mahmud Gumi received his early Islamic education locally and later studied at the School for Arabic Studies (SAS), Kano, where he was trained in Arabic, Qur'anic studies, Hadith, Fiqh, and Islamic jurisprudence. His intellectual ability and reformist outlook distinguished him early in his career.

Shaykh Abubakar Mahmud Gumi served as a Qadi (Islamic judge) and later became the Grand Qadi of Northern Nigeria, a position that gave him wide influence in religious and legal matters. Shaykh Gumi was also a prominent radio and mosque preacher, using public sermons and lessons to promote Islamic awareness and moral reform.

Ideologically, Shaykh Abubakar Mahmud Gumi was known for his Salafi-oriented reformist approach, strongly criticizing what he regarded as bid'ah (unwarranted religious innovations),

particularly within Sufi practices common in Northern Nigeria. His teachings significantly inspired the emergence of Jama'atuIzalatilBid'ahwaIqamatisSunnah (Izala Movement), although he was more of an intellectual guide than a formal leader.
Shaykh Abubakar Mahmud Gumi authored several important Islamic works, most notably:
"Radd al-AzhanilaMa'ani al-Qur'an" (Tafsir of the Qur'an in Hausa/Arabic),
"Aqeedat al-Muslim", and other writings on creed, worship, and Islamic reform.
Shaykh Abubakar Mahmud Gumi died on 11th September,1992, leaving behind a lasting legacy as a scholar, jurist, preacher, and reformer whose ideas continue to shape Islamic thought, preaching, and movements in Nigeria and West Africa.

The Ideal Character and Behavior of Sheikh Abubakar Mahmud Gumi
His Ideal Character and Moral Virtues. Sheikh Abubakar Gumi's character was molded by his deep understanding of the Qur'an and Sunnah. The following virtues defined his personality:

Knowledge and Wisdom
Shaykh Abubakar Mahmud Gumi's wisdom (ḥikmah) in addressing sensitive issues earned him national and international recognition. He used logic, evidence, and calm reasoning to promote understanding and resolve conflicts, making his da'wah appealing to both scholars and laypeople.

Gumi's early life was devoted to Qur'anic education, followed by Western education in Sokoto Middle School and advanced legal studies at Kano Law School (Balogun, 1993). He later studied at the Bakht al-Rida Institute in Sudan, which shaped his understanding of Islamic law and pedagogy (Saheed, 2015). As a teacher at the School for Arabic Studies in Kano, Gumi combined Islamic learning with administrative duties, laying the groundwork for reform in religious education (Loimeier, 1997).

His scholarly works include a Hausa translation of the Qur'an and books like Al-ʿAqīdah as-Ṣaḥīḥah bi-Muwāfaqat ash-Shariah, which called Muslims to return to the Qur'an and Sunnah (Balogun, 1993). His radio and mosque tafsir sessions reached a wide audience, spreading Islamic literacy across Northern Nigeria (Paden, 2005).
1. Foundations of His Knowledge
Shaykh Gumi's knowledge was rooted in classical Islamic scholarship and strengthened by formal education.
Early Islamic training: He memorized the Qur'an and studied Arabic grammar, tafsīr, ḥadīth, fiqh, and ʿaqīdah under traditional scholars in Northern Nigeria.
Formal education: His exposure to modern education and interaction with colonial and post-colonial administrative systems gave him a rare ability to engage both Islamic and contemporary intellectual worlds.
School of thought: He followed the Mālikī school of jurisprudence, dominant in West Africa, while emphasizing evidence-based reasoning from the Qur'an and authentic Sunnah.
This combination made him both a traditional scholar and a modern intellectual.

2. Qur'anic and Hadith Scholarship

One of Shaykh Gumi's greatest strengths was his mastery of Qur'anic interpretation and Prophetic traditions.
He emphasized direct engagement with the Qur'an and Sunnah, discouraging blind imitation (taqlīd) when clear textual evidence existed.
His sermons and writings frequently cited authentic hadith, reflecting his concern for textual accuracy.
He promoted understanding Islam based on knowledge rather than inherited customs, a principle central to his reformist vision.

3. Wisdom in Religious Reform (Islāḥ)
Shaykh Gumi's wisdom was most evident in his approach to Islamic reform.
He criticized religious practices he considered innovations (bidʿah), especially those not supported by sound textual evidence.
Despite his firm stance, his wisdom lay in using education, preaching, and dialogue rather than violence.
He played a key intellectual role in inspiring reform movements, particularly the Izala movement (JamāʿatuIzālat al-BidʿahwaIqāmat as-Sunnah), though he himself was more scholarly than organizational.
His reformism was therefore intellectual and pedagogical, not extremist.

4. Sociopolitical Wisdom
Beyond theology, Shaykh Gumi demonstrated exceptional wisdom in sociopolitical engagement.
As Grand Qadi of Northern Nigeria, he applied Islamic legal principles with an understanding of social realities.
He advised political leaders, stressing justice, moral responsibility, and accountability.
He viewed Islam as a comprehensive way of life, relevant to governance, social harmony, and ethical leadership.
His wisdom lay in balancing religious principles with societal stability.

5. Intellectual Courage and Independence
Shaykh Gumi was known for his intellectual boldness.
He challenged both traditional elites and political authorities when he believed Islamic principles were compromised.
He encouraged Muslims to ask questions, seek evidence, and think critically.
His willingness to stand by his scholarly conclusions, even when controversial, reflects a high level of intellectual integrity.

6. Legacy of Knowledge and Wisdom
The enduring impact of Shaykh Abubakar Mahmud Gumi can be seen in:

- Generations of scholars and preachers influenced by his teachings.
- A renewed emphasis on Qur'an and Sunnah–based Islam in Nigeria.
- Ongoing academic discussions on Islamic reform, education, and sociopolitical thought in West Africa.

Shaykh Abubakar Mahmud Gumi embodied the classical Islamic ideal that knowledge without wisdom is incomplete, and wisdom without knowledge is blind. His deep scholarship, reformist insight, and sociopolitical awareness made him not only a learned scholar but also a wise guide for his society. His legacy remains a central reference point for understanding Islamic thought and reform in contemporary Nigeria.

Sincerity and Integrity

One of Gumi's most notable traits was his fearlessness in speaking truth to power. Even while serving as Grand Qadi and adviser to governments, he did not hesitate to admonish rulers when they acted unjustly or neglected their duties (Independent, 1992). He consistently called for moral accountability and justice, insisting that both leaders and followers uphold Islamic values (Saheed, 2015).

He was renowned for his sincerity (ikhlās) in da'wah and leadership. Sheikh Gumi never used his religious position for personal gain; instead, he dedicated his life to serving Allah and uplifting the Muslim community. His integrity made him a trusted voice among political and religious leaders.

He was also a reformist voice challenging religious innovations (bid'ah) and syncretic practices. This brought him into direct confrontation with Sufi brotherhoods like the Tijaniyya, whose practices he criticized (Loimeier, 1997). Despite opposition, he remained steadfast in promoting what he saw as authentic Islam (Yusuf, 2013).

1. Sincerity (Ikhlāṣ) in Daʿwah and Scholarship

Shaykh Gumi's sincerity was evident in his unwavering commitment to promoting what he understood as authentic Islamic teachings based on the Qur'an and Sunnah. His preaching was not driven by personal gain, popularity, or political favor, but by a deep sense of religious duty. Despite facing criticism and opposition—especially for his strong stance against religious innovations (bidʿah)—he remained consistent and resolute.

He devoted much of his life to public education, delivering tafsīr lessons, sermons, and lectures aimed at purifying Islamic practice and enlightening ordinary Muslims. This dedication reflects the Qur'anic principle:"Say: Indeed, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds." (Qur'an 6:162)

2. Intellectual Integrity and Moral Courage

Shaykh Gumi was known for his intellectual honesty and moral courage. He openly criticized practices he believed contradicted Islamic teachings, even when such criticism targeted powerful traditional or political institutions. His refusal to compromise religious principles for social acceptance demonstrated a high level of integrity.

As Grand Qadi of Northern Nigeria, he upheld justice and fairness, emphasizing accountability before Allah. His legal opinions and public statements were grounded in evidence (dalīl), not sentiment or pressure, reinforcing his reputation as a trustworthy religious authority.

3. Integrity in Public Life and Leadership
In public affairs, Shaykh Gumi maintained a clear ethical boundary between religious guidance and worldly interests. He lived modestly and avoided exploiting his position for material benefit. This personal discipline strengthened public trust in his leadership and made his reformist message credible.

His role in inspiring movements such as JamaʿatuIzalatilBidʿahwaIqamatisSunnah (Izala) was rooted in reform, not self-promotion. Even when his views were controversial, his personal integrity prevented accusations of hypocrisy or moral inconsistency.

4. Legacy of Sincerity and Integrity
The enduring impact of Shaykh Gumi's teachings lies not only in his writings and students but youalso in his moral example. For many Muslims in Nigeria and beyond, he represents a model of a scholar who combined knowledge with sincerity, and authority with humility.

The sincerity and integrity of Shaykh Abubakar Mahmud Gumi were central to his life and mission. Through honest scholarship, fearless preaching, and ethical leadership, he embodied the Islamic ideals of ikhlāṣ and amānah. These qualities continue to define his legacy as one of the most influential and principled Islamic scholars in modern Nigerian history.

Humility and Simplicity
Humility (tawāḍuʿ) and simplicity (zuhd in its practical sense) are among the most celebrated moral virtues in Islamic scholarship. These virtues were exemplified in the life and conduct of Shaykh Abubakar Mahmud Gummi

Humility and Simplicity in Islam
In Islamic ethics, humility is regarded as a manifestation of sincere faith and awareness of human limitation before Allah. The Qur'an praises those who "walk upon the earth humbly" (Qur'an 25:63), while the Prophet Muhammad (SAW) declared that humility elevates a believer in the sight of Allah (Ṣaḥīḥ Muslim). Simplicity, on the other hand, reflects detachment from excessive materialism and an orientation toward moral and spiritual priorities rather than worldly display.

Despite the fact that his high status, Gumi lived a simple life, avoided luxury, and remained approachable to ordinary Muslims (Gamji.com, 2005). He treated people with respect regardless of their social class, which enhanced his credibility as a scholar and leader (Saheed, 2015). His personal integrity was often cited as a reason for the widespread trust placed in him by the Muslim community.

Despite his status as a leading scholar, Sheikh Gumi remained humble and accessible. He lived modestly and treated people with respect, regardless of their social class. His humility reflected the Prophetic teaching that "the best of you are those who humble themselves before Allah."

Shaykh Gummi's life may be understood within this ethical framework, as his personal conduct consistently reflected these values, even when his social status could have justified extravagance or self-promotion.

Personal Lifestyle and Material Simplicity

One of the most striking aspects of Shaykh Gummi's humility was his simple lifestyle. Despite serving as the Grand Qadi of Northern Nigeria and enjoying close relations with political leaders, he lived modestly and avoided ostentatious displays of wealth. His clothing was simple, his residence unpretentious, and his daily habits reflected moderation and restraint. This simplicity resonated strongly with the Sunnah of the Prophet Muhammad (SAW), whom Shaykh Gummi consciously sought to emulate in both personal and public life.

His rejection of material excess served as a silent critique of the growing materialism among some religious elites. By embodying simplicity, Shaykh Gummi reinforced the idea that true religious authority derives from knowledge, piety, and moral integrity rather than from wealth or social privilege.

Intellectual Humility and Openness to Evidence

Beyond material simplicity, Shaykh Gummi demonstrated profound intellectual humility. Although he was widely recognized as an authority in Qur'anic exegesis, Hadith, and Islamic jurisprudence, he consistently emphasized reliance on authentic textual evidence rather than personal opinion or inherited tradition. He encouraged critical engagement with sources and did not claim infallibility in his interpretations.

This intellectual humility distinguished him from dogmatic scholars and enhanced his credibility among students and contemporaries. He welcomed scholarly debate, corrected himself when presented with stronger evidence, and taught his followers to prioritize truth over personality. Such an attitude reflects the classical Islamic scholarly tradition, where humility before knowledge is considered a prerequisite for genuine scholarship.

Social Conduct and Accessibility

Shaykh Gummi's humility was also evident in his interactions with ordinary people. He was accessible to students, traders, farmers, and the poor, engaging them with respect and empathy. He avoided elitism and maintained a sense of equality in his social relations, consistent with the Islamic principle that all believers are equal before Allah.

In his preaching and teaching, Shaykh Gummi avoided self-glorification. He focused on conveying Islamic principles clearly and practically, often using simple language to ensure comprehension by the wider public. This pedagogical simplicity enhanced his influence and enabled his reformist message to reach diverse segments of Nigerian society.

Humility in Leadership and Reform

As a leading figure in Islamic reform in Nigeria, Shaykh Gummi exercised leadership without arrogance. While he held firm views on religious matters, he did not seek personal dominance

or cult-like loyalty. His reformist efforts were framed as a service to Islam rather than a quest for personal legacy.

Even when facing criticism and opposition, he demonstrated restraint and patience, responding with reasoned argument rather than personal attacks. This composure reflected moral humility and reinforced the ethical credibility of his reform agenda.

Legacy and Contemporary Relevance

The humility and simplicity of Shaykh Abubakar Mahmud Gummi remain central to his enduring legacy. In an era where religious authority is sometimes entangled with material ambition and political power, his life offers a compelling model of ethical leadership rooted in modesty, sincerity, and service.

For contemporary scholars, preachers, and students of Islam, Shaykh Gummi's example underscores the importance of aligning knowledge with character. His life illustrates that humility does not diminish authority; rather, it strengthens it by grounding scholarship in moral authenticity and spiritual consciousness.

Shaykh Abubakar Mahmud Gummi's humility and simplicity were not incidental aspects of his personality but essential components of his Islamic worldview. Through his modest lifestyle, intellectual openness, and respectful social conduct, he embodied the Qur'anic and prophetic ideals of ethical scholarship. His example continues to inspire Islamic thought and practice in Nigeria and beyond, serving as a reminder that true greatness in Islam lies in humility before Allah and sincere service to humanity

Justice and Courage

Justice (ʿadl) and courage (shajāʿah) are central moral virtues in Islamic ethical thought and leadership.

1. Justice and Courage in Islam

In Islamic thought, justice is the foundation of moral and social order. The Qur'an commands believers to uphold justice even when it conflicts with personal interest or authority:

"O you who believe! Stand firmly for justice, as witnesses for Allah, even if it be against yourselves…" (Qur'an 4:135)

Courage, in turn, is the moral strength to uphold truth and justice in the face of opposition, fear, or loss. Classical scholars such as al-Ghazālī viewed courage as a balance between cowardice and recklessness, enabling moral action grounded in wisdom.

Shaykh Gummi's life reflects this integrated understanding: justice as commitment to divine truth and courage as the willingness to proclaim and defend it regardless of consequences.

2. Justice in Shaykh Gummi's Thought and Practice

i.Commitment to Truth and Fair Judgment

As a trained Islamic jurist and former Grand Qadi of Northern Nigeria, Shaykh Gummi consistently emphasized impartiality in judgment. He rejected favoritism based on ethnicity, lineage, political power, or Sufi affiliation, insisting that Islamic law applies equally to all believers.

His legal opinions (fatāwā) and public teachings stressed:

- Equality before the law
- Accountability of leaders and scholars
- Protection of the weak from religious and social exploitation
-

This principled stance reflected the prophetic model of justice, where no individual is exempt from moral responsibility.

ii. Justice in Religious Reform

Shaykh Gummi's critique of un-Islamic innovations (bidʿah) was rooted in a desire for doctrinal justice—returning Islamic belief and practice to the Qur'an and authentic Sunnah. He argued that misleading religious practices constituted an injustice to ordinary Muslims by obscuring authentic teachings.

His reformist mission through JamaʻatuIzalatilBidʻahwaIqamatisSunnah (Izala) sought to:

- Purify Islamic practice
- Educate the masses on authentic sources
- Challenge inherited religious authority not grounded in evidence

This approach, though controversial, was driven by a deep sense of justice toward the Muslim community.

3. Courage as a Defining Personal Virtue

i. Speaking Truth to Power

One of Shaykh Gummi's most notable traits was his moral courage in addressing political authorities. He openly advised rulers, military leaders, and traditional elites, often criticizing corruption, injustice, and misuse of power.

Unlike many scholars who aligned themselves uncritically with authority, Shaykh Gummi maintained intellectual independence. His courage was evident in:

- Public sermons that criticized unjust governance
- Writings that challenged political manipulation of religion
- Refusal to compromise religious principles for personal benefit

This aligns with the Prophetic tradition describing "the best jihad" as speaking the truth before an unjust ruler.

ii. Endurance of Opposition and Criticism

Shaykh Gummi's reformist views attracted intense opposition, particularly from established religious orders and conservative elites. He faced:

- Public criticism and misrepresentation
- Social and institutional resistance
- Accusations of divisiveness

Despite this, he remained steadfast, demonstrating courage not as aggression, but as patience, resilience, and consistency in the pursuit of reform.

4. Interconnection of Justice and Courage in His Legacy

Justice without courage remains theoretical, while courage without justice becomes destructive. Shaykh Gummi embodied the balance of both virtues. His courage was always guided by a strong sense of justice, and his pursuit of justice was sustained by moral bravery.

This synthesis allowed him to:

- Challenge entrenched religious and political systems
- Advocate reform without fear
- Inspire a new generation of scholars and activists committed to principled Islam

The justice and courage of Shaykh Abubakar Mahmud Gummi constitute a central pillar of his enduring legacy in Nigerian and African Islamic history. His unwavering commitment to truth, fairness, and reform—despite opposition—demonstrates how Islamic scholarship can serve as a force for moral accountability and social transformation. In an era marked by ethical compromise, Shaykh Gummi remains a compelling model of courageous justice grounded in faith.

As a judge and scholar, he displayed courage in speaking the truth. He was not afraid to advise or correct those in authority, yet he did so respectfully. His decisions as Grand Khadi were guided by fairness and adherence to Sharia principles, regardless of political pressure.

Gumi's mission focused on purifying Islamic practices and reviving adherence to the Qur'an and Sunnah. He played a central role in the emergence of Jama'atIzalat al-Bid'ahwaIqamat as-Sunnah (Izala), a movement dedicated to eradicating religious innovations (Loimeier, 1997). He also worked to integrate Islamic and Western education, believing that Muslims must acquire modern knowledge to remain competitive in Nigeria's plural society (Paden, 2005).

Public Engagement and Dialogue

Shaykh Abubakar Mahmud Gumi engaged the public through media, public lectures, and participation in interfaith dialogue. He advocated peaceful coexistence between Muslims and Christians, even while urging Muslims to be firm in their faith (Umar, 2001). His approach was to reform society through education and persuasion, not violence.

Public Engagement and Dialogue of Shaykh Abubakar Mahmud Gummi

1. Context and Orientation

Operating within Northern Nigeria's plural religious landscape, Shaykh Gummi addressed a society marked by colonial legacies, emergent nationalism, and intra-Muslim diversity. He approached public engagement as a religious duty (da'wah) and a civic responsibility, believing that scholarship must translate into public moral guidance. His orientation was reformist (islāḥī): returning Muslims to the Qur'an and authentic Sunnah while critically reassessing customary practices that lacked strong textual foundations.

2. Platforms of Engagement

Shaykh Abubakar Mahmud Gummi's dialogue with the public was multi-layered:

Mosques and Public Lectures: Regular sermons and open lectures were his primary platforms. He favored clear language (often Hausa), logical argumentation, and direct reference to primary sources to ensure accessibility. Radio and Print Media: Through radio talks and widely circulated pamphlets and books, he reached audiences beyond local congregations, shaping public religious discourse across Northern Nigeria. Institutional Leadership: As a religious adviser and later Grand Qadi of Northern Nigeria, he engaged policymakers, judges, and traditional leaders, linking jurisprudence with public ethics. Scholarly Writing: His works—most notably Where I Stand—functioned as dialogical texts, anticipating objections and responding to critics in a reasoned manner.

3. Dialogical Method
Shaykh Abubakar Mahmud Gummi's public engagement was characterized by a reasoned, text-centered dialogue:

Evidence-Based Argument: He consistently anchored claims in Qur'anic verses and rigorously authenticated hadith, modeling scholarly accountability in public debate. Critical yet Respectful Tone: While firm in critique—especially of innovations (bid'ah)—he framed disagreement as intellectual correction rather than personal attack.

Pedagogical Clarity: Complex juristic issues were simplified without distortion, reflecting his belief that public dialogue must educate rather than merely persuade.

Responsiveness: He welcomed questions and counter-arguments, seeing dialogue as a process that refines understanding.

4. Engagement with Intra-Muslim Diversity

One of the most consequential aspects of Shaykh Abubakar Mahmud Gummi's public role was his engagement with Sufi orders and popular religious practices. His critiques sparked intense debates, yet they also revitalized discussions on orthodoxy, authority, and reform. Importantly, he distinguished between persons and practices, maintaining social coexistence while

advocating doctrinal reform. This approach helped institutionalize debate within Nigerian Islam rather than suppress it.

5. Social and Moral Themes
Beyond theology, Shaykh Abubakar Mahmud Gummi's dialogue addressed pressing social concerns: Moral Rectitude and Justice: He emphasized honesty in governance, social equity, and accountability, urging leaders and citizens alike to embody Islamic ethics.

Education and Intellectual Renewal: He promoted learning—religious and secular—as essential to communal progress, frequently addressing students and teachers. Unity and Social Peace: Even amid controversy, he warned against sectarian violence and urged Muslims to resolve disputes through knowledge and dialogue.

6. Engagement with the State and Wider Society
Shaykh Gummi maintained a principled engagement with political authority. While advising rulers and participating in state institutions, he preserved scholarly independence, critiquing policies that conflicted with ethical or religious principles. His public statements thus contributed to a tradition of constructive religious critique in Nigeria's civic life.

7. Impact and Legacy
The impact of Shaykh Gummi's public engagement is evident in several areas:

Institutional Reform: His ideas influenced the emergence of reformist movements that prioritized scriptural literacy and public preaching. Public Religious Discourse: He normalized critical debate in mosques and media, expanding the space for reasoned disagreement. Educational Influence: Generations of scholars and preachers adopted his dialogical style—textual rigor combined with public accessibility.

Enduring Debates: While his positions remain contested, the debates he initiated continue to shape Nigerian Islamic thought, underscoring the lasting significance of his engagement.

Shaykh Abubakar Mahmud Gummi's public engagement and dialogue were integral to his scholarly mission. Through accessible preaching, principled debate, and institutional participation, he bridged the gap between classical scholarship and modern public life. His legacy lies not only in the positions he defended but also in the culture of dialogue he fostered—one that values evidence, clarity, and moral responsibility in the public expression of Islam.

Compassion and Tolerance
He demonstrated compassion for the poor and underprivileged, establishing educational and social programs to uplift them. Sheikh Gumi avoided sectarianism and called for unity among Muslims, insisting that disputes be settled through dialogue and knowledge rather than hostility.

Compassion and Tolerance of Shaykh Abubakar Mahmud Gummi

1. Compassion as a Religious and Moral Principle

Shaykh Gummi's compassion was firmly rooted in Islamic teachings, particularly the Qur'anic emphasis on raḥmah (mercy) and the Prophetic model of kindness toward humanity. In his sermons, legal opinions, and writings, he consistently stressed that Islamic reform must be guided by concern for people's spiritual and material well-being rather than harshness or coercion. He viewed knowledge as a trust (amānah) meant to uplift society, especially the poor, the ignorant, and the marginalized.

His compassion was evident in his approach to education and daʿwah (Islamic propagation). Shaykh Gummi devoted much of his life to teaching ordinary Muslims, using accessible language and practical examples. He believed that many religious deviations were the result of ignorance rather than malice, and therefore required patient instruction rather than condemnation. This pedagogical mercy helped broaden his influence across different social classes.

2. Tolerance in Intra-Muslim Differences

One of the most striking aspects of Shaykh Gummi's legacy was his tolerance in dealing with differences of opinion within Islam. Although he was a strong advocate of reform and often critical of certain traditional practices, he consistently argued that disagreement (ikhtilāf) should be managed through dialogue, evidence, and wisdom. He warned against declaring fellow Muslims unbelievers (takfīr) and emphasized unity of the ummah based on shared core beliefs.

Shaykh Gummi recognized the historical diversity of Islamic jurisprudence and theology. While he promoted adherence to the Qur'an and Sunnah, he acknowledged the legitimacy of scholarly disagreement and urged restraint, humility, and good manners in religious debate. This attitude contributed to reducing tensions in a religiously plural Muslim society like Northern Nigeria.

3. Interreligious Tolerance and Social Harmony

Beyond intra-Muslim relations, Shaykh Gummi demonstrated notable tolerance toward people of other faiths. As a public figure operating in a multi-religious Nigerian context, he consistently emphasized peaceful coexistence, justice, and mutual respect. He maintained that Islam commands fairness and compassion toward non-Muslims and rejects oppression and injustice regardless of religious affiliation.

His engagement with national issues reflected this inclusive outlook. Shaykh Gummi often framed religious guidance in ways that supported social stability, moral governance, and communal harmony, thereby contributing to interreligious understanding rather than conflict.

4. Compassionate Leadership and Public Engagement

In leadership, Shaykh Gummi combined firmness in principles with gentleness in conduct. Even when addressing sensitive or controversial issues, he avoided personal attacks and sought reform through persuasion. His public engagements revealed a scholar deeply aware of societal challenges and empathetic to human struggles, which earned him respect even among critics.

5. Legacy of Mercy and Moderation
The compassion and tolerance of Shaykh Abubakar Mahmud Gummi remain central to his enduring legacy. They illustrate that Islamic reform, when grounded in mercy, wisdom, and tolerance, can be both intellectually robust and socially constructive. His life stands as an example of how strong conviction can coexist with empathy and respect for diversity.

Shaykh Abubakar Mahmud Gummi's compassion and tolerance were not peripheral traits but foundational elements of his scholarship and activism. By embodying mercy in teaching, tolerance in disagreement, and justice in public life, he contributed significantly to religious understanding and social cohesion in Nigeria and the wider Muslim world.

Mentorship and Legacy

Sheikh Gumi mentored a generation of scholars and activists who continued his reformist agenda after his death (Suleiman, 2017). His students became leaders in Islamic organizations, and his writings are still widely studied. His legacy is visible in Nigeria's contemporary Islamic discourse and educational reforms.

Sheikh Abubakar Gumi's influence transcended Nigeria's borders. His preaching inspired a generation of scholars, including his students who continued his mission through education and reform. His writings, such as Rational Islam, reflect his intellectual depth and commitment to guiding Muslims toward an authentic understanding of Islam.

He founded the Jama'atuIzalatilBid'ahwaIqamatisSunnah (JIBWIS) movement, which remains one of the most influential Islamic reform groups in Nigeria today. Through his efforts, Islamic education was revitalized, and many Muslims were encouraged to return to the teachings of the Qur'an and Sunnah.

His Behavior in Leadership and Da'wah
As a reformer, Sheikh Gumi advocated for the purification of Islamic practice from innovations (bid'ah) and superstitions that contradicted authentic Islamic teachings. However, his reform efforts were rooted in wisdom, patience, and good manners. He emphasized that da'wah should be conducted through knowledge, persuasion, and exemplary conduct rather than confrontation.

In his leadership, he upheld justice, transparency, and accountability. His tenure as Grand Khadi was marked by impartial rulings and moral uprightness. As an advisor to government officials, he promoted honesty and warned against corruption and oppression, reminding leaders that authority is a trust from Allah.

Theological and Ethical Lessons from His Life
Sheikh Gumi's life teaches that Islamic character is inseparable from knowledge and worship. His conduct illustrates that:
1. Piety (Taqwa) is the foundation of leadership.

2. Justice and truth are essential in all dealings.
3. Knowledge must be accompanied by humility and action.
4. Da'wah is most effective when practiced with wisdom and good manners.
5. Unity and tolerance are central to Muslim strength.

His moral and behavioral excellence remains a model for religious leaders, politicians, and educators seeking to combine faith with public responsibility.

Conclusion

The ideal character and behavior of Sheikh Abubakar Mahmud Gumi demonstrate a rare blend of scholarship, humility, moral courage, and reformist zeal. His life shows that leadership must be rooted in knowledge, integrity, and service to humanity. Although he faced criticism and controversy, his commitment to justice, education, and religious revival continues to inspire Muslims today. For modern scholars and leaders, Gumi's example teaches the importance of balancing courage with wisdom, knowledge with humility, and reform with social harmony. His model remains relevant for addressing Nigeria's contemporary challenges of moral decay, religious misunderstanding, and educational backwardness. Sheikh Abubakar Mahmud Gumi's life is a shining example of the ideal Muslim character—one rooted in piety, wisdom, courage, and compassion. His behavior demonstrated the practical application of Islamic values in scholarship, leadership, and public service. He embodied the Qur'anic call to enjoin good, forbid evil, and act with justice.His teachings and actions continue to inspire generations to uphold Islamic ethics and moral integrity in all aspects of life. In an era of moral and spiritual decline, Sheikh Gumi's legacy serves as a timeless reminder that true reform and progress arise from sincere devotion, humility, and adherence to divine guidance.

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Rayuwata da Sheikh Abubakar Gummi

Malm Muhmmad Tukur Moriki R/Lemo
Mataimakin Babban Kwamdanda Hizba, Sashin Sulhu,
KAno

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

GABATARWA

Sunana **Muhammad Tukur Moriki**, R/lemo, Jihar Kano.
Ni mai wa'azi ne kuma mai sulhu a **Hukumar Hisbah ta Jihar Kano**, sannan ni ne **mataimakin babban kwamanda na sashin Zauren Sulhu**. Haka kuma ni ɗalibi ne kuma makusanci ga **Sheikh Abubakar Mahmud Gumi**, kuma daga cikin almajiransa na kusa.

Kuma ni ɗa ne ga babban hadimin Malam Abubakar Mahmud Gumi, **Alhaji Sani Mani (Kaduna)**.

Wannan cibiyar **Center for Islamic Civilization & Interfaith Dialogue** ta nemi makusanta da almajiran Malam Abubakar Gumi da su rubuta abin da suka sani game da shi. Bisa wannan kira ne na ga dacewar in fadi wasu muhimman abubuwa a takaice kamar haka:

1. Falalar zama ɗalibin Malam Abubakar Gumi

Duk wanda Allah Ya sanya ya zama ɗalibin Malam Abubakar Gumi, to lallai ya gode wa Allah. Falalar da Allah Ya yi wa Malam ba ta yawaita a cikin mutane. A cikin mutane ɗari (100), da wuya a samu mutum guda da Allah Ya ba shi irin wannan baiwa.

Allah Ya haɗa masa **zuciya, harshe da kwakwalwa** wuri guda, duk suna aiki bisa manufa ɗaya. Idan muka dubi nagartattun mutane a wannan zamani, da yawa daga cikinsu nagartarsu na iya kaiwa kashi 55% ko 60%, wasu kuma 65%. Waɗannan su ake ɗauka a matsayin nagartattun mutane na wannan zamani.

Amma Malam Abubakar Gumi, Allah Ya taimake shi matuka; nagartar zuciyarsa na iya kaiwa kashi 95%, hankalinsa da tunaninsa kusan 90%, harshe kuma kusan 85%. Mutanen da Allah Ya ba su irin wannan baiwa ba su da yawa.

Saboda haka, idan wani ya ji Malam ya faɗi magana wadda ba ta yi masa daɗi ba, to ya sani cewa Malam ba hakan yake nufi kai tsaye ba. A wasu lokuta dole ne a faɗi magana mai tsauri domin cimma nasarar abin da ake nufi. Duk da haka, hakan ba ya nufin Malam ba ya iya yin kuskure, domin shi ma ɗan Adam ne kamar sauran mutane.

2. Siffofinsa Masu Kyau

Malam Abubakar gumi yana siffantuwa da siffofi masu kyau irin wadan da Alqur`ani ya suffanta na bayin Allah na gari

A cikin Alkur'ani Mai Girma, a **Suratul Fussilat aya ta 33–34**, Allah Madaukakin Sarki Ya ce:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾
Kyakkyawa da mummuna ba su zama daya ba; ka tunkude mummuna da abin da ya fi kyau, sai ka ga wanda ke tsakaninka da shi gaba ya zama kamar masoyi na kut-da-kut.

﴿وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾
Ba kowa ake ba wa wannan hali ba, sai masu hakuri, kuma ba a ba wa kowa ba sai mai babban rabo.

Ni, **Muhammad Tukur Moriki R/lemo**, ban san wani malami ba a rayuwata da ya sifantu da wadannan ayoyi kamar Malam Abubakar Gumi.

3. Gyara wani kuskuren fahimta

Ina so in yi gyara ga wasu da ke cewa Malam Abubakar Gumi ya yi karatu a wurin mahaifina. Wannan ba gaskiya ba ne. Abin da ya tabbata shi ne: mahaifina yana girmama Malam Abubakar Gumi kwarai, haka ma Malam yana girmama mahaifina sosai.

4. Kammalawa da addu'a

A karshe, ina gode wa Allah Madaukakin Sarki. Malam Abubakar Gumi ya taba zuwa gidana a R/lemo tare da kanin mahaifiyata, **Alhaji Sani Mani**. Bayan watanni takwas da wannan ziyara, Allah Ya karbi rayuwarsa.

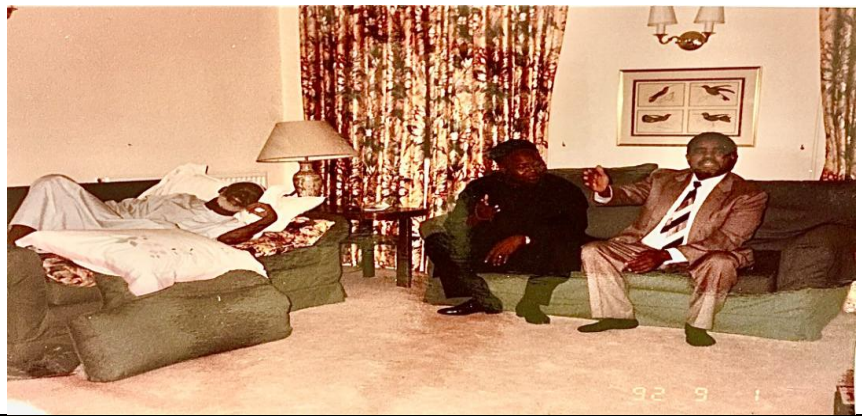
Lallai Malam ya yi wa Musulunci gagarumar hidima, kuma ya sa mutane da dama suka yi wa Musulunci hidima, daga cikinsu akwai masu mulki, attajirai da malamai. Muna rokon Allah Ya saka masa da **Aljannar Firdausi**.

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ﴾

Kuma Manzon Allah ﷺ ya ce:

"Idan dan mutum ya mutu, aikinsa yana yankewa, sai dai abubuwa uku: sadaka jariya, ko ilimin da ake amfana da shi, ko da nagari da ke masa addu'a."

Gallery



Mallam with Alhaji Abubakar Alhaji & Alhaji Abdulqadir Ahmad in London, 28/08/1992, when he came for treatment.



With the Chief Justice and Mallam Abubakar Gumi, Grand Khadi of Northern Nigeria, in attendance, Sir Kashim Ibrahim took the oath of office in 1963 as the first indigenous and last civilian Governor of Northern Nigeria, succeeding Sir Gawain Westray Bell. His inauguration in Kaduna heralded a historic shift from colonial administration to local governance.



Mallam, with Alhaji Isyaku Ibrahim to the Lt of the picture, & AlhajiUmaru Dikko to the Rt of the picture, when they came to visit him. London, 28/08/1992.



Dr. Hamza sitting in front of Mallam in this memorable vintage photograph taken in Cairo when he came to receive the revered President Nasser Award, conferred upon him by the Egyptian Government in Egypt, 1963. In the picture also are members of the Egyptian award committee and some of my Nigerian classmates while I was studying in Victory College, Maadi, Cairo.

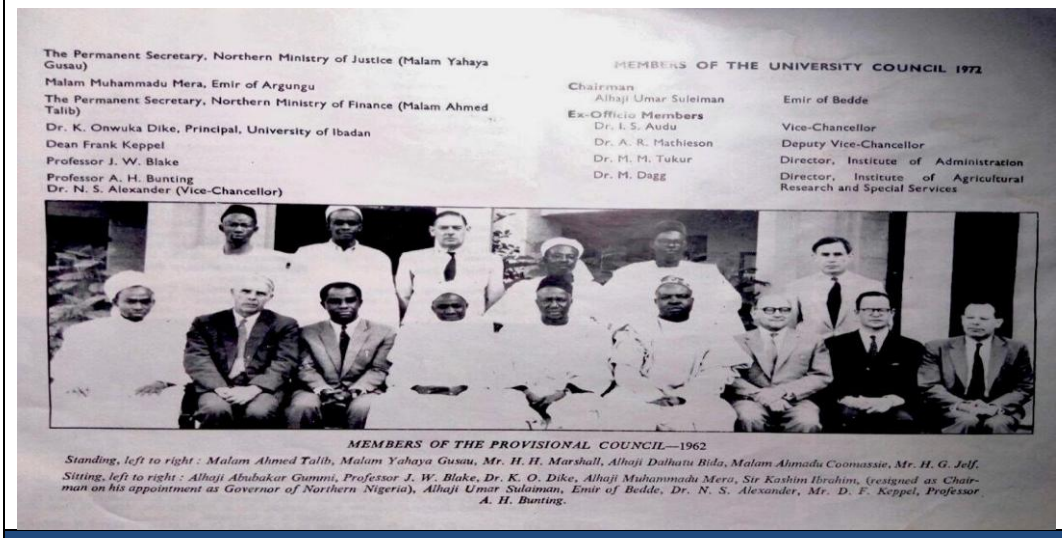


Mallam, sitting with Nigeria's Minister of External Affairs, Alhaji Abubakar Usman, in the middle of the picture and a Saudi Government diplomat to his left. This was during an official working visit by a Nigerian delegation to the kingdom of Saudi Arabia in March, 1980.

Approximately one month after this picture was taken the minister perished in a plane crash involving a Federal Nigerian Air Force plane off the coast of São Tomé and Principe Islands in West Africa on 26th of May, 1980. May Allah have mercy on him. Ãmeen.



The official residence of Mallam Abubakar Gumi as Grand Khadi of Northern Nigeria, from 1963 to 1st April 1985. He was later granted the option to purchase the property, which he retained as his personal residence thereafter.



The Permanent Secretary, Northern Ministry of Justice (Malam Yahaya Gusau)
Malam Muhammadu Mera, Emir of Argungu
The Permanent Secretary, Northern Ministry of Finance (Malam Ahmed Talib)
Dr. K. Onwuka Dike, Principal, University of Ibadan
Dean Frank Keppel
Professor J. W. Blake
Professor A. H. Bunting
Dr. N. S. Alexander (Vice-Chancellor)

MEMBERS OF THE UNIVERSITY COUNCIL 1972

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Alhaji Umar Suleiman — Emir of Bedde
Ex-Officio Members
Dr. I. S. Audu — Vice-Chancellor
Dr. A. R. Mathieson — Deputy Vice-Chancellor
Dr. M. M. Tukur — Director, Institute of Administration
Dr. M. Dagg — Director, Institute of Agricultural Research and Special Services

MEMBERS OF THE PROVISIONAL COUNCIL—1962

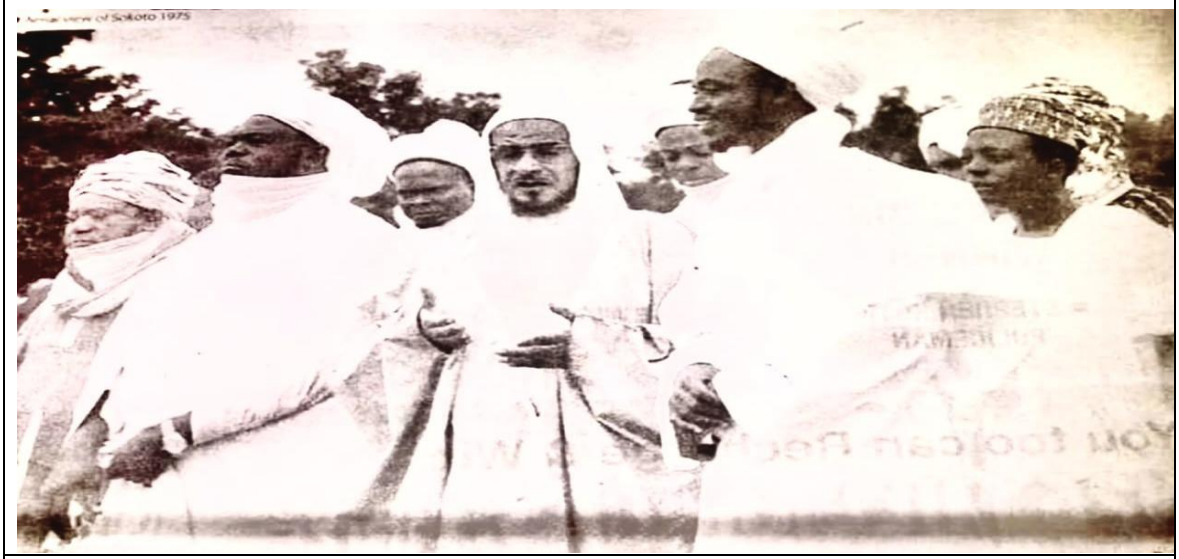
Standing, left to right : Malam Ahmed Talib, Malam Yahaya Gusau, Mr. H. H. Marshall, Alhaji Dalhatu Bida, Malam Ahmadu Coomassie, Mr. H. G. Jelf.
Sitting, left to right : Alhaji Abubakar Gummi, Professor J. W. Blake, Dr. K. O. Dike, Alhaji Muhammadu Mera, Sir Kashim Ibrahim, (resigned as Chairman on his appointment as Governor of Northern Nigeria), Alhaji Umar Sulaiman, Emir of Bedde, Dr. N. S. Alexander, Mr. D. F. Keppel, Professor A. H. Bunting.



Mallam receiving the King Faisal award certificate and prize for Service to Islam from Custodian of the two Holy Mosques, King Fahad Ibn Abdul Aziz in Riyadh , Saudi Arabia, 08/07/1407 AH(1987/03/08)



Mallam receiving the King Faisal award certificate and prize for Service to Islam from Custodian of the two Holy Mosques, King Fahad Ibn Abdul Aziz in Riyadh , Saudi Arabia, 08/07/1407 AH(1987/03/08)



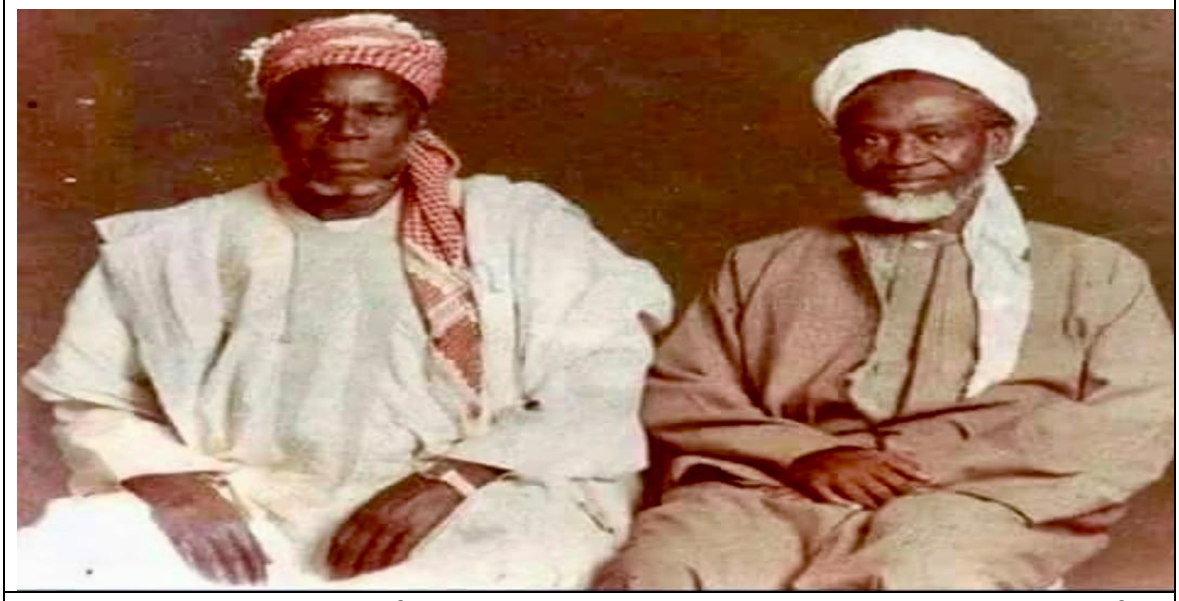
L-R: Emir of Zazzau, Alhaji Muhammadu Aminu; Sir Ahmadu Bello, Premier of Northern Nigeria; Sheikh AbdulAziz bin Saleh, Chief Imam of Al-Masjid an-Nabawi, Madina; Alhaji Abubakar Gumi, Grand Khadi; and Alhaji Shehu Idris, later Emir of Zazzau.Taken at the official commissioning of the newly reconstructed £100,000 Sultan Bello Mosque in Sokoto by the Chief Imam of Madina in July, 1963



Mallam sitting to the right side of one of his very early revered teachers, Sheikh Nasiru Kabara(undated picture).



Ahmadu Bello Stadium, Kaduna, ranar Mawlidi, Monday, 18, May, 1970. Seated to the (Lt) of the empty seat behind Mallam is Mallam Mua'zu Aliyu, Registrar of the Sharia court of Appeal, and seated to it's (rt), wearing a black jacket and dark spectacles is Mr. Ahmad Cheema(Pakistani), the Chief Engineer, North Central State Water Board.



Mallam in the company of his trusted disciple, Mallam Lawal Abubakar, Imam of Maiduguri Road Mosque, Kaduna. Following the demise of Mallam in 1992, Mallam Lawal inherited his mantle and carried on the annual Ramadan Tafsir of the Noble Qur'an at Sultan Bello Mosque, Kaduna.



Mallam, with Dr Ahmad to the Lt of the picture, and myself to the Rt, the next day after he arrived for treatment in London, 28th August, 1992.



The Staff of The School for Arabic Studies((SAS), Kano, in the 1950s. Standing, 2nd from Lt is Mallam Abubakar Gummi…. Sitting, 1st from RT is Mallam Abubakar Gidado El-Nafaty….Sitting in the middle is Sheikh Awadh, the Sudanese of Kanuri origin and the Principal of the school and later, the 1st Grand Kadi of Northern Nigeria.