

**LITERARY PRODUCTION AND ISLAMIC REFORM IN GHANA:
A CASE STUDY OF SHEIKH AMINU BAMBA OF EJURA**

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DECLARATION

I hereby declare that the thesis I have presented to the Department of Religious Studies of the KNUST for M.Phil Degree is solely my own work other than where I have clearly indicated that it is the work of others.

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DEDICATION

I dedicate this work to my late father Issah Seekey, my late brother Mubarak Issah Seekey, my loving and caring mother Sa-adah Osman, my supportive wife Hajia Adama Muhammad, my precious daughter Sa-adah Osman Seekey, and the entire Seekey family.

ABSTRACT

This thesis analyses the literary works of Bamba of Ejura as a reflection of his contributions to Islamic reform in Ghana. The thesis examines the background of Bamba in order to appreciate the diverse factors which contributed to shaping his reform ideas. In particular the study analyses Bamba's interpretations of theological, jurisprudential, and conflict resolutions competence issues. While the study argues that, aspects of Bamba's ideas on Islamic theology and jurisprudence were not original, though well embedded in the mainstream traditional Islamic scholarships, his ideas which focus on eradicating religious laxities within the Tijaniyyah was outstanding. In the field of inheritance and jurisprudence, his ability to undertake extensive research which aims at addressing some socio-religious problems in the community underscores the unique perspective he contributed to Islamic law. Despite the fact that Bamba belongs to the Tijaniyyah brotherhood his ideas on Islamic reform were receptive to Muslims of different doctrinal divides in Ghana.

Key words: Reform, literary production, Ulama, Qibla, inheritance, Mufti, Qadi, mediation, Islamic movements, theological differences.

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GLOSSARY FOR ARABIC TERMINOLOGIES

<i>Al-Islah</i>	–	Reform
<i>ASWAJ</i> (Acronym)	–	Ahlus- Sunnah Wal- Jamat, Salafi movement in Ghana
<i>Bid'ah</i>	–	Innovation
<i>Da'wah</i>	–	Islamic propagation
<i>Fatwa</i> (<i>plu. fatawa</i>)	–	Islamic legal ruling (verdict)
<i>Faydah</i>	–	Grace/flood, a version of Tijaniyyah associated with Ibrahim Nyass
<i>Fitna</i>	–	Chaos / crisis
<i>Hadith</i> (<i>plu. Ahadith</i>)	–	Tradition of Prophet Muhammad (S.A.W)
<i>Hajj</i>	–	Pilgrimage
<i>Halal</i>	–	Permissible
<i>Hijab</i>	–	Veil
<i>Hijrah</i>	–	Migration of Prophet Muhammad from Makkah to Madinah
<i>Ijtihad</i>	–	The exercise of free and independent judgment in deducing rulings from the Islamic sources of Shariah
<i>Imam</i>	–	Leader/the one who leads Muslims in prayer
<i>Jamat ibad-Rahman</i>	–	Society of the servants of the merciful, reform movement founded by Cheikh Toure of Senegal
<i>Jihad</i>	–	striving in the cause of Allah
<i>Ka'bah</i>	–	The Muslim holy house in Makkah
<i>Khalifah</i>	–	Successor

<i>Makaranta (Hausa)</i>	–	Qur’anic/Islamic School
<i>(Hausa)</i>	–	Muslim scholar/teacher (plu. Mallamai)
<i>Maulud</i>	–	The Prophet’s birthday anniversary
<i>Mu’addhin</i>	–	Someone who calls Muslims to prayer
<i>Mufti</i>	–	An Islamic scholar who can deduce and interpret rulings from the Islamic sources and give appropriate verdicts to issues and circumstances
<i>Muhibbeen</i>	–	Lovers /followers of Tijaniyyah
<i>Mureedeen</i>	–	Disciples of Sufi clergy
<i>Qadi</i>	–	Muslim judge
<i>Qadiriyyah</i>	–	Sufi order founded by Abdul Qadir Jilani
<i>Qibla</i>	–	The direction of prayer for Muslims
<i>Qur’an</i>	–	the holy book of Muslims
<i>Ramadan</i>	–	9 th month of the Islamic calendar
<i>Sahaba</i>	–	the prophet’s companions
<i>Sahifa</i>	–	Journal
<i>Salafi</i>	–	Followers of the path of the predecessors (the Prophet’s companions)
<i>Salat</i>	–	Muslim prayer
<i>Salatul-Fatih</i>	–	Prayer for the Prophet often recited by the Tijaniyyah Brotherhoods/order
<i>Shariah</i>	–	Islamic law
<i>Shaytan</i>	–	Satan

<i>Shuyukh</i>	–	Plural of, a title for Islamic scholar
<i>Silsila</i>	–	Chain of transmission
<i>Sufi</i>	–	Muslim mystic
<i>Sunnah</i>	–	The life style of Prophet Muhammad (S.A.W) which Muslims are required to emulate
<i>Tafseer</i>	–	Qur’anic exegeses
<i>Tarbiyyah</i>	–	Kind of spiritual training one undergoes to be initiated into a Sufi order
<i>Tariqah</i>	–	A Sufi brotherhood/path
<i>Tijaniyyah</i>	–	Sufi order founded by Ahmad Tijani
<i>Ulama (sing. Aalim)</i>	–	Muslim scholars
<i>Ummah</i>	–	Muslim nation/universal Muslim community
<i>Wird</i>	–	Litany for Tijaniyyah brotherhoods
<i>Witr prayer</i>	–	The (odd number) prayer performed after Isha prayer
<i>Yan Izala (Hausa)</i>	–	The rejecters of innovation, Salafi movement founded by Abubakar Gumi of Nigeria
<i>Zakat</i>	–	Alms
<i>Zikr</i>	–	Supplication / remembrance of Allah
<i>Zongo (Hausa)</i>	–	Strangers’ Quarters

CHAPTER ONE

GENERAL INTRODUCTION

1.1 BACKGROUND TO THE STUDY

This study analyses the literary works of Bamba of Ejura in Ashanti Region as a reflection of his reform ideas. Islamic reform has attracted considerable interest in Africa in the past decades. Some scholars have analysed the biography of these Muslim reformers and their works in parts of Africa. One of these reformers whose reform ideas have attracted attention in Ghana in particular was Umar of Kete-Krachi during the colonial period. However, it is worth mentioning that other reformers have emerged in the postcolonial period but their backgrounds have been underexplored, despite the growing influence of their activities. Bamba of Ejura is one of the contemporary Muslim reformers who have so far escaped scholarly attention. His contribution to Islamic reform and literary production in modern Ghana has indeed elevated his status across the Muslim doctrinal divide in Ghana. This work therefore focuses primarily on aspects of Bamba's reformist ideas on theological, jurisprudential and administration of Islamic Inheritance from the Shariah perspectives. The thesis equally assesses the extent to which Bamba's reformist ideas have impacted on Ghanaian Muslims regardless of their doctrinal differences.

With his background in Nigerian scholarship, Bamba cultivated anti-bid'ah reform ideas that focus on condemning the local practices, similar to that of the Salafis. He basically uses scholarship to propagate his ideas and champion his course. Despite his reliance on the literary production, Bamba engages in other activities like teaching, preaching,

mediation and conflict resolution. The study thus explores his family and educational backgrounds as well as his role in the Ejura community. His educational as well as socio-religious contributions to the transformation of the Ejura community constitute an integral part of the study.

1.2 STATEMENT OF THE PROBLEM

It has often been argued that in the face of massive and unrelenting changes in the modern world, the traditionally educated Muslim religious scholars, the “Ulama” (singular: alim), have become redundant who have no role to play in modern time.¹ However this common perception overlooks the resilient impact of the Ulama which has forced a rethinking on such assumptions in recent times.

The arena of Islamic reform is one such avenue that the role of the Ulama and their impact on Muslims resonate in contemporary society. Muslim reformers have emerged in different societies in postcolonial Africa and stimulated their understanding of Islamic reform. In Nigeria for instance, Peter Clarke attributes the main reason for the emergence of these reformers to the failure of both the political and military policies which thus offered religion as an alternative means of addressing societal challenges.² Key among these reformers in Africa was Abubakar Gumi in Northern Nigeria, Cheikh Toure of Senegal, and Ibrahim Nyass of Senegal, Ali Mazrui and Abdallah al-Farsy both of East Africa among others. Their reform ideas have contributed in one way or the other, to transforming people’s understanding of Islam and promoting alternative

¹ Muhammad Q. Zaman, “The Ulama in Contemporary Islam: Custodians of Change”, (New Jersey, Princeton University Press, 2002) 1

² Peter Clarke, “Islamic Reform in Contemporary Nigeria: Methods and Aims”. *Third World Quarterly*, Vol. 10, No. 2, *Islam & Politics* (Apr., 1988).528

Islamic spirituality. Ghanaian scholars are rarely cited despite their valuable contributions in this reform endeavor especially in the field of literary works. Ivor Wilks points out that following tentative observation on the growth of the tradition of Islamic learning, in the region now forming the modern state of Ghana, are occasioned by recent and rapid increase in the number of Arabic works known to us from that area.¹ Stewart also argues that the importance of Arabic and Arabic-script, personal correspondence, commercial records, popular poetry, legal records and *fatawa* for constructing social and economic history in this century is obvious.² Study of these reformers' background has become imperative to understanding their roles in contemporary Islamic reform in Ghana.

Bamba has been chosen for this study due to his role in literary production on reform in Ghana. He has to his credit many literary works in the field of cosmology, poetry, Islamic theology, inheritance, among others.³ Most of which were written in Arabic and Hausa languages. With the exception of some few works done on his poems in Arabic at the graduate and postgraduate levels, critical analyses of his entire works in religious studies have been underexplored. Students, academics, policy makers, and the general public are therefore denied access to such vast literature partly because they were written in Arabic and Hausa languages and have not been translated into English or published. This study therefore seeks to explore his background and critically analyse his works to ascertain its relevance to the socio-economic development of Ghana.

¹ Ivor Wilks, "The Growth of Islamic Learning in Ghana". *Journal of the Historical Society of Nigeria* vol. 2, No.4 (December 1963). 409

² Charles Stewart, "Towards an Agenda for Research on Islam in Twentieth-Century Africa". *Institute of Muslim Minority Journal*, vol 7, issue 1, (1986). 227

³ He has to his credit more than fifty literary works in diverse fields

1.3 AIMS AND OBJECTIVES

This study aims among others to:

1. Explore the diverse factors shaping the scholarly works of Bamba
2. Analyse the scholarly contributions of Bamba
3. Analyse the relevance of Bamba's contributions to Islamic reform in contemporary Ghana.

1.4 RESEARCH QUESTIONS

The main research question which guided this project is:

What factors contributed in shaping the scholarly background of Bamba's Islamic reform ideas in Ghana?

The following are the subsidiary questions:

1. How unique are Bamba's contributions to Islamic reform in Ghana?
2. To what extent are his contributions relevant to the development of Ghana?
3. How can his scholarship be used to address the socio-cultural and economic challenges of the Ghanaian society?

1.5 SCOPE OF THE STUDY

The thesis is on literary works of Bamba, an Islamic scholar in Ejura in the Ashanti Region. The thesis further seeks to analyse the impact of his scholarly works on Ghanaian Muslims especially those in Ejura and its environs.

1.6 METHODOLOGY

The researcher depended on both primary and secondary data to analyse the scholarly works of Bamba and his contributions. In particular, the researcher depended on ethnographic means of data collection which allowed him to close-up with his interviewees and real-time observation. This has enabled him to gather primary data in the field through interviews with Bamba and other Muslim leaders. Thus, qualitative approach to data collections was depended on. In addition, some of the unpublished manuscripts of Bamba were used which enabled the researcher to examine Bamba's scholarly contributions in diverse fields. Secondary sources of data were depended on in the form of published literary works of Bamba. This also enabled the researcher to analyse Bamba's contributions to Islamic reform.

1.7 MUSLIM REFORMERS AND REFORM PROJECTS

Significant scholarly works on Islamic reform have been written in Africa in general and Ghana in particular. The overall focus of these works was to analyse the impact of the Muslim movements of reform in the sub-region. While some scholars analyse it from the broader perspective by way of comparing and contrasting the works of some reformers in the sub-region (Loimeier, 2003), others limited it to the contributions of particular reformers in their jurisdiction like in the case of Umar Kete Krachi (Idriss, 1998), and Abubakar Gumi (Clarke 1998). These authors differ in their analysis despite the seemingly common agenda among them.

As for the main reason for the emergence of these reform movements, Clarke argues that they sought to provide Islam as a substitute to the secular democratic and military governments that have failed the people (Clarke, 1988). This invariably suggests the extent to which religion and politics are interrelated. It is against this that al-Na'im argues that religion, secularism, and human rights are interdependent, and apparent tensions between any or among all of them can be overcome by their conceptual synergy. Each needs the other two to fulfill its own rationale and to sustain its relevance and validity for its own constituency (Al-Na'im, 2005).

Drawing upon Clarke, Loimeier takes the argument a step further and argues that, the waves of reform associated with these movements of change seem to have been changing their directions again from one time to another and stimulated by different political contexts: from Sufi to anti-Sufi, from mass movement and popular orientation to a political bias (Loimeier, 2003). His work seems to suggest that Sufism is one major focus of these reformers, whose aim is to return Islam to its original state by way of waging campaign against all sorts of local practices that are not in conformity with the Islamic Shariah. His article focuses on biographies of major reformist personalities in Africa such as Cheikh Toure (b. 1925) in Senegal, Abubakar Gumi (d. 1992) in Northern Nigeria, and Abdallah Salih (d.1982) in East Africa and the similarities in their approach to Islamic reform and point of divergence. In a nutshell, broader analyses of the works and projects of the Muslim reformers reveal the fact that, secularization of the state and syncretism set out to be the major problem that the reformers seek to address.

Abubakar Gumi was born in 1924 in the small village of Gummi, Sokoto province. After studying the Qur'an with his father, the Islamic judge of Gummi, and Musa of Ambursa, he was sent to Dogondaji elementary in 1934 and thus came into contact with the new colonial education system (Westerlund and Rosander, 1997). After completing the School of Arabic Studies in Kano (SAS), Gumi travelled to Khartoum to further his education and from there to Saudi Arabia. Whilst in Saudi Arabia, he was a member of the World Muslim League which later sponsored him to undertake Islamic propagation in Northern Nigeria. This educational background shaped his future career as Islamic scholar, a judge, and a reformer. Having studied in Sudan and Saudi Arabia, Gumi's reform ideas were directed against the colonial administration and the Sufi brotherhoods mainly the Qadiriyyah and Tijaniyyah. His political ambition which raised his status to the position of Grand Qadi of Nigeria was influenced by his contact with the colonial education system and Muslim politicians like Amadu Bello. He founded the biggest Islamic movement of reform in Northern Nigeria – the *Yan Izala* movement- to enable him continue with his reform agenda after losing the political protection of the Muslim politicians (Loimeier, 2005). However, the focus of this new movement was to eradicate all forms of perceived *bid'ah* introduced into the religion by the Sufi brotherhoods. Moreover, Gumi's programme of reform included the establishment of modern Islamic schools and promoting girl- child education. He also depended on literary production to champion his course as a reformer.

Even though Senegal has experienced some waves of reform in the colonial regime, the emergence of Cheikh Toure changed the direction and focus of Islamic reform in

Senegal. According to Loimeier, the establishment of the *al-Ittiha ath-Thaqafi al-Islami*(ITI) in 1953, may, thus, be seen as the watershed in the development of modern reformist organizations, as the ITI, under the leadership of its inspirer Cheikh Toure was the first organization to develop an encompassing programme of reform in Senegal (Loimeier, 2003). Cheikh Toure was born as a member of one of the respected families of religious scholars of the Tijaniyyah in Senegal, but his contact with Mauritanian scholar Muktar Uld Hamidoun who introduced him to the writings of Muhammad Abduh and other Salafi thinkers informed his reform ideas (Loimeier, 2003). Cheikh Toure did not completely convert to Salafism but was critical on some practices of his own Sufi brotherhoods such as wearing of amulets and others. Like Gumi, Cheikh Toure engaged in modern Islamic education discourse by establishing schools and advocating girl-child education.

In East Africa, Islamic reform was connected with Amin bin Ali Mazrui (d. 1947) and Abdallah al-Farsy as the pioneers of Islamic revival. Ali Mazrui was the first and major inspirer of Islamic reform in East Africa. He was Grand Qadi of Kenya, founder of several reformist journals, and teacher of many subsequent reformist scholars in East Africa. Born in Mombasa in 1890, Ali Mazrui was trained in the Islamic sciences by his relative Sulaiman Ali Mazrui who himself served as chief Qadi under British authority. Later, he was sent to Zanzibar to study under Sayyid Ahmad bin Sumayt. It was in Zanzibar that he was probably exposed to some of the Egyptian reform papers already popular among the earlier generation of Zanzibar Ulama (Pouwels, 1981). Ali Mazrui also cultivated a programme of reform similar to that of Gumi and the Salafi reformers.

Abdallah al-Farsy was born in the village of Jongeani in Zanzibar in 1912. His paternal grandfather Abdallah Salih al-Farsy (d.1939) was a poet. His father Salih Abdallah served as a government clerk and distinguished himself as one of the first group of Zanzibari clerical officials to be fluent in English. He was an avid reader, writer and debater, qualities that may have impacted on his young son (S.Mraj, 2008). In fact, this fertile ground contributed to shaping the background of al-Farsy's reform ideas. In his youth, he had studied with categories of local Ulama of Zanzibar including Ali Mazrui in Kenya. Having attended government school, al-Farsy joined the colonial administration by first becoming a teacher, and then inspector of religious education in Zanzibar's government schools. In 1960, he was appointed Qadi of Zanzibar. His contact with Ali Mazrui exposed him to Salafi ideas of Islamic reformation which constituted the core of his reform agenda. However, al-Farsy devoted much effort to transforming the marital practices of the East African Muslims, especially the Digo community. "*Kuhala*" which denotes the carrying away of the woman prior to the formalization of the marriage, was totally abandoned as a result of his reform efforts. In the field of literary production, both Mazrui and al-Farsy had to their credits scholarly works including the translation of the Qur'an into Swahili language as did Gumi who translated it into Hausa language.

The similarities between the reform projects of these reformers suggest that Islamic reform is a global phenomenon which has a long history. The movements of reform in sub-Saharan Africa are often influenced by external factors and motivations mainly financial supports from the Gulf countries. Even though geographical location and

cultural background of a particular reformer may have direct impact on his ideas and projects of reform, there is common agenda between these movements of reform.

The movements of reform that emerged in Ghana however were characterized by the influence of theological differences and polarization than power politics, even though the latter has also played a role in disintegrating the people of common ideology and theological background. Dumbe (2013) reveals how Umar Ibrahim (Ahlu-Sunnah Wal-Jamat-ASWAJ- National Imam) drifted from the main focus of the Islamic Research and Reform Centre (IRRC) which was to educate the Muslim youth, to anti-Sufism. In fact this new strategy of Umar Ibrahim gained him much reputation and acceptance within the Muslim sphere and the movement became popular. The Salafis thus cultivated a kind of reform which was critical of the Sufi brotherhoods. The consequence was religious confrontation between the Salafis and the adherents of Tijaniyyah who sought to curb the growing influence of the Salafis movement which has gained ground across the country (Idriss, 1998).

The central focus of Hisket's work was to analyse the background of the Tijaniyyah movement in Ghana and the theological controversies between them and their main opponents the *Munkirun* (the rejecters). The foundation of the *Jama-at al-Faydah* and its doctrines which was connected with Ibrahim Nyass was also discussed (Hisket, 1980). Both Idriss and Hisket made attempts to explore the background of Tijaniyyah and their unpleasant relationship with the Salafis in Ghana, but their works were limited to analysing the tension created by the two movements as a result of theological

differences. Subsequent events that arose in the activities of these movements led to fragmentations in each of them which were not captured in their works. Even though Dumbe's work throws more light on this internal wrangling, his work was however urban-based. Thus, some leading scholars particularly of the Tijaniyyah who contributed to shaping the debate received little attention, like Bamba of Ejura.

In the case of Tijaniyyah, the internal wrangling was as a result of theological differences between Abdallah Maikano and some leading scholars of Tijaniyyah including Usmanu Nuhu Sharubutu (National Chief Imam) and Bamba. Whilst the former propagated the reality of seeing Allah in this world, marrying more than four wives, and drumming and dancing, the latter vehemently preached against it (Dumbe, 2013). This resulted into the emergence of a new version of the order led by Abdallah Maikano, with the opponents labeled "*munkir-faila*", for sharing some theological views with the Salafis. The role of Bamba in shaping the debate which has been underexplored is the focus of this study.

By analysing Bamba's works on Islamic reform, it could be argued that his project was informed by the external exposure though within West Africa. Having studied in Kano for a period of seven years, Bamba might have been inspired by the activities of the *Yan Izala* movement. The background of Cheikh Toure and Bamba demonstrate the fact that Islamic reform must not be assumed as though a continues struggle between the Salafis and the Sufi brotherhoods. Both Cheikh Toure and Bamba never denounced their affiliation with the Tijaniyyah but attempted to change some practices within the Order that they thought were not in conformity with the norms and teachings of Islam. Taking

the argument in a new direction is the fact that despite the motives and ideas of these reformers, most of these movements are movements of education as argued by Loimeier. (Loimeier, 2005) (See: Dumbe, 2013 and Samwini, 2006 in case of Ghana)

Beside this broader overview of the nature of Islamic reform in the sub- region, another issue that has attracted scholarly attention in Ghana in particular is literary production. Muslim reformers often use literary production as a means of popularizing their ideas and communicating effectively with the masses. Ansah (1991), Nehemiah (1968), Weiss (2008) and Dumbe (2015) highlighted how the scholarly contributions of the Muslim clerics in the colonial era by way of writing and interpretation facilitated the smooth colonial and traditional administration in the Gold Coast. One of the most influential Muslim scholars of the colonial regime was Umar of Kete-Krachi who has attracted scholarly attention in recent times (Idriss, 2006). Alhaji Umar was one of the pioneers of Islamic revival in Ghana who had to his credit literary works written in Arabic ranging from prose to poetry. Some of these works have been critically studied and reviewed by Idriss including his “Unity of Muslims”, “Coming of Europeans”, and “Outbreak of influenza”. In fact the contribution of Umar was not limited to only the Muslim communities since most of his works though written in Arabic were true account and reflection of what transpired during the colonial administration. Some aspects of Ghana’s history could therefore be traced to his works (Weiss, 2008).

Having left a legacy in Salaga, Kete-Krachi, Kumasi, and some parts of the country, some Muslim scholars of the post-colonial regime also developed interest in writing as a form of Islamic reform and revival. Notable among them is Bamba of Ejura who has so

far escaped scholarly attention. His backgrounds as well as some of his poems have been highlighted by Ismail who sought to ascertain Bamba's poetic skills and the level of his fluency in the Arabic language (Ismail, 2011). Ismail's work was the first study that targets Bamba of Ejura. He could not therefore have focused on all aspects of Bamba's works since several works of Bamba were also written after Ismail's research.

To add to the initial efforts of Ismail was the research conducted by Ishaq whose main focus was to discover the Ghanaian poets and their contributions to enriching Arabic language in Ghana. This work is a critical analysis of some selected poems of Bamba which included his "The Journey to Makkah". Ishaq examined Bamba's style and methodology, aims and objectives, imagination, and language. After evaluation and critical analysis, he concluded that Bamba is one of the contemporary Arabic poets who have contributed to shaping Arabic language in Ghana (Ishaq, 2015). Like Ismail, Ishaq's work is also limited to some aspects of Bamba's works. Bamba has established himself as a scholar and reformer whose literary works reflect his reformist ideas. The works just cited above have not analysed comprehensively the works of Bamba which cut across theology, jurisprudence, legal, inheritance, and Arabic Literature.

All these scholars cited above have contributed to shaping the discourse on Islamic reform and literary production in the sub-region, and their works could help in directing our thoughts to this study. Despite all the published and unpublished materials just cited, little has been said about Bamba, his family background, his scholarly background, what makes him unique and as such respected in the Muslim communities, his contributions and their relevance to the development of Ghana, and the impact of his reform ideas on

Ghanaian Muslims. This study therefore seeks to build upon the earlier efforts and to fill the gap and omissions not covered by these scholars.

1.8 STRUCTURE OF THE THESIS

The thesis is made up of five chapters. Chapter one is the general introduction where the background to the study, aims and objectives as well as the methodology are discussed.

Chapter two presents the family and educational background of Bamba of Ejura. His educational tours in Ghana and in Nigeria are also presented. The chapter also analysed among other things, his career as Muslim scholar, preacher, mediator and reformer in the Ejura Municipality as a reflection of his reform ideas.

Chapter three focuses on the theological views of Bamba as a reaction to religious extremism promoted by some adherents of Tijaniyyah Muslim brotherhood in Ghana. Absolute reliance on Allah as bases of Islamic creed is also discussed as part of his theological views.

Chapter four is a thorough analysis of Bamba's scholarly works on matters of Islamic legal system and inheritance. The scholar's innovative methods of calculating prayer time and identifying the right direction of the *Qibla* are also dealt with extensively in this chapter.

The concluding chapter is chapter five. It comprises summaries of chapters and findings the researcher came out with including suggestions and recommendations.

CHAPTER TWO

BAMBA’S BACKGROUND AND CAREER DEVELOPMENT

2. INTRODUCTION

This chapter highlights detailed biography of Bamba. Issues outlined in the chapter include his early life in Ghana, life in Nigeria and some of the roles he plays in the Muslim communities in the fight against ignorance, poverty, and extremism.

Bamba started his education in Accra New-Town where he was born but later moved to Ejura and Tamale in search of knowledge. As it will become clear, Bamba travelled to Kano in Northern Nigeria in 1976 to acquire further studies within seven years. When he accomplished this objective of knowledge acquisition he returned to Ghana in 1983 as an Islamic scholar and reformer. He succeeded in transforming the Ejura Muslim community by building a school, imparting knowledge, and preaching the Islamic norms and moral values. Some of the roles he plays in the community include literary production and conflict resolution.

As indicated in the methodology, the researcher depended solely on oral interaction with Bamba and his literary works to accomplish this task. Despite the fact that much has not been written about the scholar, the researcher in some cases relied on the literary works available on him and Islamic reform in the sub-region. The first part of this chapter examines Bamba’s upbringing as illustrated below.

2.2 BIRTH AND EARLY LIFE OF BAMBA

Bamba was born in Accra New-Town, the capital of the Republic of Ghana in 1950. He comes from a family of Juula/Wangara Muslims who had settled in Salaga for the purpose of trade and religious propagation. His father was Yakubu,¹ the son of Yusuf Bamba of Salaga and the mother is Adama Bint Saeed Bamba. Yakubu was a scholar of his time who settled in Accra upon the request of the first president of Ghana Kwame Nkrumah for spiritual consultations.² But Bamba had never studied under him. Bamba is married to three wives with twenty children.³

The word Bamba has attracted interesting scholarly interpretation. In his Long Essay, submitted to the Department of Arabic Studies at the Islamic University of Niger, *"Literal Devices in the Poems of Aminu Bamba"*, Abubakar Ismail states that the word 'Bamba' is from 'Bambara', a tribe in Mali where his grandfathers originated before they migrated to Ghana in the year 1338.⁴ His narration indicates that Bambara is a sub group within the Mande/Wangara Muslims who were the pioneers in the dissemination of Islam in the Volta Basin.

¹Yakubu died in Mecca after performing the pilgrimage and was buried there in fulfillment of his wish. Interview with Hassan Shuaib at Kumasi, on 27/07/2016.

² Interview with Bamba at Ejura, on 20/07/2016

³The three wives are Sa-adah Tahir, Aaliya Harun, and Amina Shuaib. The twenty children include Sharifa, Hanifa, Zakiyya, Muzammil, Mudathir, Ummu Sulaim, Maryam, Hibatul- Lah, Sharfud-Deen, Hafsa, Fatimah, Aisha, Abdul Hannan, Maryam (the younger), Tajud-Deen, Ummu Aiman, Ummu Salamah, Abdul Mannan, Hidayatul-Lah, and Hadiyyatul - Lah. Interview with Bamba at Ejura, on 31/07/2015

⁴Abubakar Ismail, "Literal Devices in the Poems of Aminu Bamba". (B.A Dissertation, Islamic University of Niger, 2011) Unpublished, 10 – 12.

Bamba further explains that the grandfathers originated from a place found in present day Mali to a place found in present day Ghana, Wenchi to be precise. Interview with Bamba at Ejura on 25/10/2016.

Bamba started his Arabic and Qur'anic studies in the traditional Islamic school (Makaranta) at New Town, a suburb of Accra at a tender age. At the age of ten, his father Yakubu Yusuf sent him to one Ahmad Musah, the then Friday imam of Ejura who was married to Aminu's sister Habibah Ahmad Bamba at Ejura in the Ashanti Region to further his Islamic education. This was his first encounter with the town which raised his status.¹

Bamba spent three years at Ejura learning the Qur'an with Musah Yakubu an-Nashaat of Khairiyya Islamic School (Makaranta) when he was later sent to Tamale with two others to study with Yakubu Ishaq. While in Tamale, he was able to complete the Qur'an and was subsequently introduced to the study of Arabic language.²

In an interview with Bamba,³ he explained how he was brought back to Ejura at the request of his elder sister Habibah in January 1966, and was subsequently sent to L.A No.1 Primary School, in fulfillment of the will of his late father Yakubu Yusuf who wanted his children to get secular education right after completing the Qur'an. Because of the level of intelligence of the young man, Bamba got exponential promotion until he left the school at primary three as a result of misunderstanding between him and his class teacher.⁴ He got admission to continue the basic school at T.I Ahmadiyya Islamic

¹Aminu Bamba, *"The Migration"*, (unpublished manuscript, 1989) 1.

²Ibid. 1

³Interview with Bamba at Ejura, on 23/07/2015

⁴ In an interview with Bamba at Ejura on 23/07/2015, he disclosed that he used to go to the school with a bicycle for commercial purposes. It happened that his class teacher demanded the bicycle to attend an errand. But he returned it back to him with a fault (problem) which Aminu refused to accept but insisted that the bicycle must be repaired. He reported the teacher to the headmaster who intervened and compelled the teacher to repair the bicycle. The consequence was to demote the intelligent young man at the end of the year when he had successfully passed his exams. According to Bamba, he was so childish

School also in Ejura. However, by 1969, Bamba was not able to go beyond primary six partly because, the instructors were overwhelmingly Christians. His parents feared he could be converted to the Christian religion should he continue in the school.¹

He migrated to Kumasi in 1970 to learn tailoring but to no avail since there was no one to sponsor his apprenticeship.² He eventually, returned to Ejura in 1971 to learn the vocation with one Baba Mumuni Tailor in Seekey's house.³ In 1972, he moved to Tamale, acting on the advice of his teacher Musah Yakubu of Khairiyya Islamic School in order to continue with the Arabic and Islamic studies. He spent four years in Tamale learning under Yakubu Ishaq and teaching in the traditional Islamic school till he eventually decided to migrate to Kano in Northern Nigeria in 1976, in order to further his education.⁴

Theologically, Bamba belongs to the Tijaniyyah Muslim brotherhood. Thus he is of Sufi orientation. In an interview with him, he confessed that he does not belong to the Faydah-Tijaniyyah as a movement in Ghana nor does he belong to any group or organization. He believes and practices the *Tarbiyah* of Ibrahim Nyass on condition that it does not conflict with the Islamic Shariah.⁵ His opponents from the Tijaniyyah refer to him as *munkir-faila* for sharing some levels of theological views with the Salafis. In jurisprudential thought he follows the Maliki School.

for not reporting the teacher to the headmaster again for the necessary action but rather opted to stay at home until he finally got admission at T.I. Ahmadiyyah Islamic School at Ejura.

¹See: Aminu Bamba, “*The Independence Day of Ghana*” (Ejura: Ihyaa – u – deen Islamic School, 2011).

⁶

²Interview with Bamba at Ejura, on 23/07/2015

³ The researcher's father

⁴Interview with Bamba at Ejura, on 23/07/2015

⁵Interview with Bamba at Ejura, on 25/07/2016

2.3 BAMBA IN NIGERIA

Bamba's migration to Kano was the turning point in his career as a religious scholar. For his quest for knowledge, Bamba travelled to Lagos with the intention of proceeding to Zaria (Kaduna State) to further his education in 1976. Shahru al-Waiz of Kano who first met Bamba in Nigeria advised him to proceed instead to the School of Arabic Studies (SAS) in Kano for better tuition and modern Islamic education. The School for Arabic Studies had produced prominent Muslim scholars in Nigeria. Notable among them was Abubakar Gumi who studied and taught in the school until 1954 when he gained admission to further his education in Khartoum, Sudan.¹ Even though Bamba was not convinced with the idea of studying in Kano, he had to consider it. In Kano, Bamba was a guest of Mahmud Muhammad Moudi, the son of Muhammad Salaga and influential businessman.²

For his interest in business, Mahmud Muhammad Moudi could not teach but handed him over to one Zakaria Musah who subsequently emerged as the scholar behind the success story of Bamba. Bamba explained how astonished he was during his first interaction with Zakaria who at the time was tutoring a class on "the problem of hermaphrodite". How to cope with the new situation was a question boggling Bamba's mind throughout that period. Another challenge he faced, which was also a condition to his acceptance as a student of Zakaria was to shave off his hair. This, to him was a

¹Loimeier, "Islamic Reform and Political Change", 289

² According to Bamba, Muhammad Salaga was one prominent and a renowned Islamic scholar in Kano. His father was an influential business man who traded in kola between Kano and Salaga in the pre-colonial era. It was when the father decided to move with his wife to Salaga that he was born. Later when they returned to Kano, the word 'Salaga' was attached to his name. Now there is a community, a bridge, and a road in Kano all named after Salaga. He died in 2013. Interview with Bamba at Ejura, on 23/07/2015.

tragedy he could not but gave in.¹ It is clear from this narration that the success story of Bamba is as a result of determination, hard work and sacrifice. Whilst in Kano, Bamba set off to acquire various forms of Islamic knowledge. He specialized in the jurisprudence of the Maliki school of thought and Islamic law of inheritance under Zakaria Musah.²

It must be noted that aside Zakaria, Bamba did also study under some other scholars in Kano like Musah Kalla who taught him “*Risaalat Abi-Zaid*” of the Maliki school of thought and Abdullahi Mei Suunan Malam from whom he took “*Maqaamat-Hariri*” in Arabic language and the commentary of the Qur’an.³ Bamba continuously made efforts to join the modern School of Arabic Studies (SAS) but this did not materialize. This was partly because his host, Mahmud Muhammad Moudi, was not in support of this intention on the basis that the school was not meant for foreigners. In fact Zakaria did also oppose the idea vehemently arguing that the school was secular. After a month of studying in Kano, Bamba decided to visit his sister Halimah Yakubu Bamba at Zaria (Kaduna State) where he carefully studied and analysed the *Zarian* methodology and style of teaching methodologies of the Islamic sciences. It was after this that he drew the conclusion that the curricular and teaching systems at Kano were better enhanced than Zaria.⁴

¹ Interview with Bamba at Ejura, on 23/07/2015.

² See: Aminu Bamba, “*The Independence Day of Ghana*”. 6-7

³ Ismail, “*Literal Devices in the Poems of Aminu Bamba*”. 10 - 12

⁴ Interview with Bamba at Ejura, on 23/07/2015.

According to Bamba, the secret behind his success in Kano within seven years was that he used to write down all that was being said in classroom whether in his area or that of his colleagues. Few years later, his colleagues suggested transforming his lesson notes into a book. In 1976, the few items scribbled in the book were compiled. It was entitled “*aslul-faraaid*” (The Basis of Islamic Inheritance) and was published in 1979 by Erkasah printing press of Kano.¹ Subsequently, Bamba developed interest in writing novels and poems. It was suggested to him again to write on the problem of hermaphrodite in the Islamic Inheritance which he did in 1979, but was published in 1983. The next thing he wrote was a poem entitled “*tuhfat sibyan*”, an abridged and poetic version of the renowned Arabic grammar book “*Ajuromiyya*”. Whilst in Kano, he worked as a tailor and teacher until 1983 when he finally decided to return to Ghana.²

Bamba is a reflection of the traditional Islamic scholars whose role in the community is mostly underestimated for not studying abroad. With the vast knowledge of Islam of diverse fields and the better understanding of the contemporary world gathered from the traditional educated Muslim scholars of Kano, Bamba has proved that such scholars have much to contribute to Islam. It is against this that he states “And got what he who travels to Egypt has not gotten” in a poem.³

¹Interview with Bamba at Ejura, on 23/07/2015.

²Interview with Bamba at Ejura, on 23/07/2015.

³Bamba : “*the Migration*”, 2. The statement simply means that the seven year of his study in Kano provided him with much knowledge than what anyone could acquire for studying in Egypt.

2.4 THE RETURN TO GHANA AND PROPAGATION OF ISLAM

Bamba returned to Ghana in 1983 in order to contribute his quota to the religious and socio-economic development of the Muslim Community. He began preaching and imparting the knowledge he acquired from Nigeria. He also served as the *Mufti*¹ and traditional *Qadi*² of the people of Ejura. This is in response to Qur'an chapter 9: 122 that says "*And it is not (proper) for the believers to go out to fight (jihad) all together. Of every troop of them, only a party should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)*".

He was warmly welcomed, respected and assisted by the Ejura Muslim community until he began his anti-bid'ah reform agenda. Hassan Shuaib (d.2016), a Salafist activist and the first scholar to start *tafseer* in the Ejura Central Mosque argues that, Bamba was brought from Nigeria purposely to counter his Salafi agenda. But to the surprise of the elders, Bamba ended up calling to *Sunnah* and the need to shun all forms of *bid'ah*.³ This aspect of the reform did not go well with majority of the people who accused him of promoting Salafism and consequently, Bamba had to part their company at the peak of the controversies.

¹ The word *Mufti* is an Arabic word which is used to describe an Islamic scholar who can deduce and interpret rulings from the Islamic sources and give appropriate verdicts to issues and circumstances.

² The word *Qadi* is also an Arabic word which simply means a judge. It is used for Aminu in this context to explain the role he plays in mediation and conflict resolution most especially within the Ejura *Zongo* community.

³ Interview with Hassan Shuaib at Kumasi, on 27/07/2016

2.4.1. BAMBA AS A TEACHER AND PREACHER

The first project embarked upon by Bamba was philanthropic in nature. He established a modern Islamic school to educate the Muslim youth and help reduce the level of illiteracy within the Ejura Municipality. This school was established in 1984 and was called “*Ihya-ud-dini*”(revival of the religion) Islamic school. It was absorbed by the Ghana Education Service (GES) in 1998.¹ This school is a catalyst for Islamic revival in Ejura as argued by Ahmad Rufai of Ejura. He noticed that before the arrival of Bamba from Nigeria, there was almost a total abandonment of Arabic and Islamic Studies within the community.² Bamba’s bitter experience of dropping out from primary school as a result of the fear of losing his faith might have influenced his decision to establish this school. The school teaches Arabic language and Islamic sciences alongside secular education - guided by the principles of Islam. He advocates seeking knowledge in many of his lectures and writings. This initiative accounted for the numerous modern Islamic schools of reform within the Ejura Municipality, most of which belong to the Salafis religious persuasion. As part of his efforts to resolve religious and moral challenges facing Muslim students at the higher levels of education, Bamba acquired hectares of land at Ejura to establish a second cycle institution which he aims to transform into tertiary in the near future.³

This initiative of Bamba shaped the background of his educational reform. It is unarguable that education is always a key component in changing lives and transforming society. Most of the Islamic reform activities that took place in Africa were of this

¹ See: Aminu Bamba: “*Guide to the Christian Calendar*”. (Unpublished manuscript, 2010). 4

² Interview with Ahmad Rufai at Ejura, on 19/07/2016.

³ Interview with Bamba at Ejura, on 24/07/2015.

nature. According to Loimiere, most of the Muslim movements of reform are movements of education. Thus, Muslim movements of reform have stressed the paramount importance of not only Islamic religious education, but also modern (Western) education, and again, not only education for men but also for women.¹ As a consequence, the number of modern Islamic schools has virtually exploded in sub-Saharan Africa in the last thirty years and the number of Muslims who are able to read and write not only Arabic but also English, French or an African language such as Wolof, Bambara, Hausa, Somaal or Kiswahili has grown tremendously.”² It has also made access to Islamic knowledge easier. Furthermore, the educational reform in the sub-region has led to a rise of independent authorities challenging the old ones. This has also resulted in diversities in the interpretations of Islam.

According to Bamba, he tutored some youth in Qur’anic studies and some principles of Islam in the morning. Notable among them were Saeed Yakub - who later graduated from the University of Azhar in Egypt - , Ahmad Abdallah who also graduated from the Islamic University of Niger, and Nazir Mohammed, who graduated from the University for Development Studies (UDS) in Ghana. The rest included Yusha, Muntaqa, and Ahmad Labaran, all of whom are scholars in various fields of Islamic knowledge in Ghana.³ Most of these Ulama have now established schools in their respective

¹Roman Loimeier, “Is there something like “Protestant Islam”? *Die Welt des Islam’s*, New Series, Vol. 45, Issue 2 (2005). 234

² Ibid 234

³ Interview with Bamba at Ejura, on 24/07/2015.

communities. The researcher was a product of one of these schools established by Issah Umar of Ejura in the late 1990s.¹

After some years of teaching and training these pioneers, Bamba handed down the school to them in order to concentrate on other issues which require greater attention. He wrote some textbooks on diverse areas to be used in the school. These included:

1. “Principles of Arabic Grammar”
2. “Teaching Arabic language for children”,
3. “Do you know Allah?”,
4. “Do you know prayer?”, and
5. “Excellent in the knowledge of *tajweed*”.²

As in the case of “*Yan Izala*” of Nigeria and ASWAJ of Ghana, the introduction of Qur’anic memorization cells for the youth was indeed a great achievement. However, Bamba limited his Qur’anic reform to the introduction of *tajweed* and *tafseer*. With their knowledge of *tajweed*, his students recite the Qur’an quite proficiently. But he is yet to produce *Huffaz* (memorizers of Qur’an). After completing the Qur’an, graduation reception is mostly organized to honour the graduating students.

Because the entire Zongo community of Ejura was the main target of Bamba, he dedicated time for students of knowledge, imams and the entire public through teaching and preaching. In an interview with the scholar, he explained how he organized classes

¹ The researcher completed Qur’an, Ahdari, Ashmawi, and some aspects of Ta’lim before he left for Kumasi in 2000.

² Interview with Bamba at Ejura, on 24/07/2015.

on *tajweed* for the imams and proprietors of other Islamic schools in Ejura at Khairiyyah Islamic school every Monday morning. This was as a result of the overwhelming requests by the imams themselves after the event of 1985¹ where Bamba emerged the winner which elevated his reputation. Subsequently, Hassan Shuaib (d.2016) who was a graduate of the Islamic University of Madinah and an active member of the Supreme Council for Islamic Call and Research (SCICR), and the first to start *Tafseer* at the Ejura Central Mosque during the month of Ramadan withdrew and handed Bamba the position in 1986. Bamba spent 20 years at the Central Mosque, teaching and preaching until he finally moved to his own mosque in 2006, as a result of a misunderstanding between him and the elders regarding the new ideologies introduced into the religion by Maikano,² to be discussed in the next chapter. Bamba condemned these ideologies and on account of it he had to part ways with the Central Mosque and the elders, majority of whom were sympathizers of Maikano.³

According to Ishaq, Bamba teaches the Arabic language on daily basis in the morning. He teaches Qur'an and *tajweed* on every Wednesday after *fajr* prayer (i.e the dawn prayer), and in the evening both the students and the public gather in his mosque for *tafseer*. Friday evening has also been scheduled for Islamic Jurisprudence and the study of *Hadith*.⁴ Most of the attendants are students from Ejura from among the youth and the

¹ According to Bamba, in 1985 the World Muslim League (WML) organized a two week workshop at Accra for some selected imams from across the country among whom was Bamba. It was basically on the rulings and principles of reciting the Qur'an (*Tajweed*) . When exam was conducted for the participants at the end of the workshop, Bamba was adjudged the best of the participants, and his fame was boosted. This, Baba Musah of the Central Mosque has confirmed.

² Interview with Bamba at Ejura, on 24/07/2015.

³ Bamba : "*The Migration*", 2-3

⁴ Abdallah Ishaq, "Literary Analysis of Mohammed Amin Bamba's Poems".(Unpublished M.Phil Thesis, University of Ghana, 2015). 26

aged. Thus, Bamba targets both students of knowledge and the general public. There is no age limit for the students as the class comprises of both the youth and the aged all attending lectures in the mosque without segmentation.

Unlike Abubakar Gumi of Nigeria and Cheikh Toure of Senegal, Bamba does not seem to seriously promote girl-child education. He appears to agree with the opinion held by majority of Ghanaian Muslims that higher education for a woman is a threat to her moral values. Despite the role of women in nation building, they have not received much of his attention. Even his usual classes for the study of Arabic and Islamic knowledge mostly target men. In the field of literature, the scholar is yet to write on women and their status in Islam.

As part of his social reform, Bamba is critical of the deviant behavior of the youth and the irresponsible acts of the elderly. His “*Ihyau-deen*”, was the first Islamic school to have introduced the use of *hijab* (Islamic dress code) for female students.¹ Because of his tolerance, moderate approach and style of preaching, the Muslim community of Ejura is yet to record one single case of violence resulting from his actions and inactions. Although his decision to quit the Central Mosque in 2006 nearly resulted in a clash between his supporters and the opponents, the situation was peacefully managed and resolved.

Bamba’s method of teaching his students is not different from what is followed in the traditional Islamic schools and the mosque teaching and preaching in West Africa.

¹ Interview with Ahmad Rufai at Ejura, on 19/07/2016

Bamba will sit on the mat with the Qur'an and his collections of *Hadith* and other books by his side and the students will sit around him with their learning materials. Each student with a particular book recites for the teacher to interpret and also make notes of the lectures given by the teacher. Even though the lessons are taken in the mosque, in the study of Arabic Grammar, morphology and even *tajweed*, he introduces the use of blackboard in the mosque.

This method has been criticized by Abdul Basir – Ejura Ahlu-Sunnah Imam - arguing that it does not reflect the modern standard of teaching and learning. In his opinion, the decreasing number of Bamba's students of late was as a result of this methodology.¹ What may justify this opinion is the fact that some of the pioneer students of Bamba could not graduate under him. They rather preferred to further their education at the Azhar University and Islamic University of Niger like in the case of Saeed and Ahmad respectively. Bamba recites and explains the '*Risaalat*' of Abu Zaid for few minutes after the *fajr* prayer on daily basis.

During his first ten years after returning to Ghana, Bamba embarked on outreach programs in order to spread the word of Islam across the length and breadth of the country. In an interview, the scholar indicated that he had canvassed all the ten regions of Ghana for *da'wah* activities with the exception of Upper West and Brong Ahafo regions. He also added that, he used to have a radio programme on "Radio Ghana" where topics concerning Islamic Jurisprudence and monotheism were treated, both in Hausa and Dagbani. This programme lasted for 19 years, from 1985-2004. The

¹ Interview with Abdul Basir at Ejura, on 19/07/2016

programme was monitored from as far as Nigeria, Chad, Burkina Faso, and Cote D'Ivoire where he received messages and letters inquiring about Islamic rulings.¹ In 1990, he was hosted on Ghana Television (GTV) to discuss issues pertaining to Islamic law of inheritance.

2.4.2. BAMBA AS MUFTI AND MEDIATOR

The biography of Bamba is incomplete without mentioning of his contributions as *Mufti* and mediator in Muslim social issues in the Ejura Municipality and beyond. A *Mufti* is a Muslim scholar who is an expert in legal matters connected with Islam.² Bamba has attained that level of deducing and applying Islamic rulings to the appropriate issues, events and emerging circumstances. Many people across the country and beyond call him for legal rulings and interpretations of the Islamic law especially in matters of inheritance. Almost all the scholars interviewed for the purpose of this study attested to this. According to Abdul Nasirudeen, the Chief Executive Officer (CEO) of the Paragon Consultancy, “whosoever wants a better interpretation of the Islamic Jurisprudence must fall on Aminu Bamba of Ejura”.³ The late Kamil Mustapha Khalifa, the former Director of Wataniyyah Islamic School, in Kumasi also added that: “Aminu Bamba is a leading scholar in the Islamic law of inheritance and the Maliki Jurisprudence”.⁴

Even though he is a follower of the Maliki school, Bamba does not limit himself to the school in matters of theology and jurisprudence, as he believes in Qur'an, Sunnah, Ijma

¹ Interview with Bamba at Ejura, on 24/07/2015.

² See: Oxford Advanced Learners' Dictionary, 7th edition. P 963

³ In a lecture presented at Students' Welfare Project, Kumasi on the topic “Principles of Personal Development”, on 22/12/2014.

⁴ Ismail: “*Literal Devices in the Poems of Aminu Bamba*”. 21

(consensus of the scholars), Qiyas (legal analogy) to be the basis of the religion.¹ In 2007, the Muslim community of Ejura nearly tore apart when one Husain Bayan of Ahlu-Sunnah issued a *fatwa* that maize is not one of the grains from which a Muslim must pay *Zakat*. This seemingly strange *fatwa* resulted into serious debates and fragmentation even within the Ahlu-Sunnah themselves. Bamba's timely intervention did settle the issue and so the *fatwa* is no more heard in the street of Ejura today. Contrary to his style, Bamba openly condemned this *fatwa* on the basis of legal analogy, where he compared maize (which is the main farm product of the town) to other grains and cereals available during the time of Prophet Muhammad (S.A.W).

As far as mediation and conflict resolutions are concerned, Bamba has played a major role in this regard. Mediation is to try to end a disagreement between two or more people or groups by talking to them and trying to find a middle ground or things everyone can agree on.² It is part of the field of Alternative Dispute Resolution (ADR), which reaches far beyond adversarial court proceedings. It includes many different conflict resolution options such as arbitration, conciliation, tribunals and more.³ According to Bamba, there hardly comes a day without him settling a dispute. Some of the areas he mediates include neighborhood disputes, family disputes, marital disputes, school disputes, landlord/tenant disputes, among others. It is worth mentioning that, there is a strong link, cooperation and collaboration between Bamba and the Police, District Magistrate and Ejuraman Traditional Council which mostly refer cases

¹Interview with Bamba at Ejura, on 31/07/2015

² See: Oxford Advanced Learners' Dictionary, 7th edition. P 917

³Edite R., "Mediation in a Conflict Society: an Ethnographic View on Mediation Process in Israel".(PhD thesis, London School of Economics, 2011)

involving the *Zongo* people to him for adjudication and resolution. As for his approach in mediation and conciliation, Bamba indicated that it is not strictly based on Islamic Shariah. Nonetheless, he explains the rulings of Shariah and applies it whenever necessary on parties who agree and accept the Shariah as a medium for settling their disputes.¹

The adoption and demand for Shariah in the legal system of nations with significant Muslim-minorities is an active topic of international debate and an active goal of Islamist movements globally.² This style of Bamba in settling disputes invariably suggests that the overall focus of the scholar is to resolve conflicts and settle disputes amicably and not the application of Shariah *per se*. This is so because Muslims in the minority are mostly governed by non- Shariah rules and regulations of the state which are binding on all the citizens alike. It must be noted that, even though Islam is strictly against the rulings of any other than Allah (mainly the secular legal system), as in Qur'an 5:44 "...and whosoever does not rule with what Allah has revealed, such are the disbelievers", (necessities have special rulings).³ Because Shariah is about the welfare and entire life of Muslims, they must opt for it and give it priority when and where necessary. As a matter of fact, Bamba has not discarded Islamic Shariah as a key in conflict resolution and settling disputes among the Muslim communities of Ejura, and his position on this will be discussed thoroughly in chapter four of the work.

¹Interview with Bamba at Ejura, on 24/07/2015.

²Lapidus I., "*The Cambridge Illustrated History of the Islamic World*" edited by Francis Robinson, (Cambridge University Press, Cambridge. 1996), 293 - 298

³According to the principles of Islamic Jurisprudence, "necessities legalize prohibitions, but must be done accordingly".

The scholar strictly based his judgment on Shariah, equity and the rules of natural justice in a case involving Issah Seekey (the defendant) and his cousins Mumuni Tailor and Abdul Karim (the plaintiffs). Bamba stated that, this case was among the greatest and toughest he had ever handled.¹ According to the rules of Islamic Inheritance, the grandson is not entitled to a share of inheritance should his father die before the death of the grandparents whom he inherits. This was exactly what happened to the defendant when as a result he was completely denied a share of the fourteen - room compound house situated opposite the Ejura Central Mosque. But the irony was that, Issah Seekey who was affluent and for that matter, the breadwinner of the family renovated and completed the house which used to be only five rooms after the death of the grandparents. Having taken the responsibility and the burden of the house for some decades, the house is famously called “Seekey House” in Ejura. After listening to both parties and examining their witnesses, Bamba judged in favour of the defendant since the plaintiffs could not provide better particulars and convincing evidence based on the *Hadith* that states: “Were people to be given in accordance with their claim, men would claim the fortunes and lives of (other) people, but the onus of proof is on the claimant, and the taking of an oath is incumbent upon him who denies”.² This *Hadith* is the basis for the legal principle: “the accused is presumed innocent until proven guilty”. Issah Seekey, who was entitled to five out of the fourteen rooms, accepted only four willingly and the brotherly relation was restored into the family after it was nearly distorted.

¹ Interview with Bamba at Ejura, on 11/11/2015

² Hadith related by Muslim on the authority of Ibn – Abbass, (1711)

However, in the case involving Abdul Malik Tahiru and Shaibu Tahiru (plaintiffs) versus Abdul Kadri Tahiru (defendant) concerning ownership of a house situated at Ejura, Bamba could not settle the dispute as is the case in some others. The case ended up at the Ejura District Court and it was finally resolved. As a jurist acting in the position of Islamic judge and recognized by the state,¹Bamba could dissolve marriage between couples anytime the need arose as in the case involving Wukashatu Abdulai (Husband) and Aishatu Saani (Wife) both of Ejura.

However, it must be noted that Bamba has not got any writings on this field of immense importance, not even compilation of proceedings. He attributed this to the fact that he is busy working on other things of equal or more importance.

2.5. CONCLUSION

In this chapter, the researcher highlighted the beginning of Bamba and his struggles to acquire Islamic education. The success story of Bamba in his reform agenda is attributed to hard work and determination. As observed, the high level of religious enthusiasm saw him migrating from one place to another in his quest for knowledge. His years in Kano in particular represented the turning point in his career. Despite the economic opportunities available in Nigeria, Bamba did not stay but returned to contribute his quota to the development of his homeland. It is obvious from the study that the Ejura *Zongo* community has seen a transformation with the arrival of the scholar from Nigeria. Many of the Muslim scholars and intellectuals of Ejura who graduated from the foreign and local universities trace their success to Bamba's training. Even though the scholar is

¹ Ejura District Court

good at conflict resolution and mediation, his inability to write a book on this field of great importance, or even keep a proper record of adjudicated cases, is an issue that raises a lot of concern. This notwithstanding, Bamba has depicted a true example of a traditionally educated Muslim scholar who engages Muslims on contemporary issues affecting their lives and the society at large.

CHAPTER THREE

THEOLOGICAL PERSPECTIVES OF BAMBA’S WORKS

3.1 INTRODUCTION

We have indicated in the previous chapter that Bamba is Sufi oriented and belongs to the Tijaniyyah Brotherhood. His views in relation to the Tijaniyyah practices are the focus of this chapter. Contrary to the dominant scholarly analysis suggesting that the Tijaniyyah Muslim brotherhood promotes religious unorthodoxy, the analysis to be presented highlight the exceptional role of Bamba’s works conforming to Shariah. It is my assertion that while there are some Tijaniyyah Ulama whose religious position might deviate from Islamic norms there are others whose views are extremely situated in the Shariah perspective. As to be observed, his religious worldview on drumming and dancing, marrying more than four wives, his comments on the Prophet, reliance on Allah in times of hardship, among other issues shall be discussed in this chapter.

These issues are much connected with his understanding of the Shariah. However, his reluctance to re-unite with broken family ties which was severed due to religious differences is based on his bitterness with his opponents. In all, while his theological views were reactions against extremism within the Tijaniyyah at a time, the views articulated were to re-affirm the Tijaniyyah worldview is situated in Shariah principles. He however failed to emphasise that aspects of the Tijaniyyah extremism was a reaction to Salafis incessant criticism of the movement. The present work adds another nuance to the debate on Islamic reform by focusing on the scholarly works of Bamba in this regard. For the start I explored the background of the Tijaniyyah movement in Ghana

and the ensuing debates generated by its revival in postcolonial Ghana. This is followed by Bamba's reactions to extremism which characterized the euphoria with which people embrace the movement. These reactions informed Bamba's theological perspectives.

3.2 THE TIJANIYYAH MUSLIM BROTHERHOOD OF GHANA

Tijaniyyah was introduced in Ghana by the followers of Umar Tal of Segu in the last quarter of the nineteenth century.¹ Samwini identified three main methods through which the movement was initiated in Ghana. The first method was that the British Colonialists laid a foundation for the lines of the *Tariqa* with its detachment of Nigerian Muslim police and soldiers in the country. The police, soldiers, sons, and students increased the lines and popularized the *Tariqa* (Tijaniyyah). The second was that Muslim pilgrims from Ghana returned from the Hajj with numerous Tijaniyyah lines and began to propagate the *Tariqa* among their families and students.² A leading figure of this was Umar Kete-Krachi who travelled for pilgrimage as a Qadiriyyah and returned as a Tijani. He was introduced into the *Tariqa* through the effort of Hashim (a nephew of Umar Tal) who initiated most interested West African pilgrims into Tijaniyyah in Madinah.³ The final means through which the Tijaniyyah Tariqa was introduced to and spread in Ghana was through the work of visiting or itinerant "Shuyukh" and "Mallamai" who initiated people into the order while they toured the country.⁴

¹Charles Stewart, "The Tijaniyyah in Ghana: an Historical Study". (M.A Dissertation, University of Ghana, 1965) 48

²Nathan Samwini "The Muslim Resurgence in Ghana since 1950". (Berlin: Lit Verlag, 2006). 71

³Idriss, "Alhaji Umar of Kete – Krachi" 41

⁴Samwini "The Muslim Resurgence in Ghana since 1950".72

Since its inception, the movement has attracted overwhelming followers and sympathizers across the country. It must be noted that even though the Order was first introduced into Ghana by the Wangaras, it was popularized by the Hausa Muslims.¹ The role of Umar of Kete-Krachi in propagating and popularizing the Order in Ghana cannot be underrated. He toured the length and breadth of the country teaching and preaching and as a result initiated a significant number of Muslim scholars into the movement especially in Kumasi.²

Tijaniyyah in Ghana has since its introduction experienced a number of waves of reforms and theological differences. It was introduced into the country as a brainchild of Ahmed Al-Tijani, but has taken different forms since the coming of Ibrahim Nyass in the 1950s. After interviewing some leading scholars of Tijaniyyah in Ghana, Stewart concludes that, a *wird* may be and should be renewed from time to time (*tajdid*), e.g., with the contact of a more learned or revered men than the initiator.³ It is for this that Samwini also states that the theological minds of the Tijaniyyah adherents in Ghana was modeled by the Niassene Order who established himself as a Scholar and developed his own *Silsila* and claimed to be the Khalifah of the Tijaniyyah *Tariqa* with its own *Tarbiyah* in West Africa.⁴

Ibrahim Nyass was born in 1900, in the Senegalese village of Taiba-Niassene, some twenty kilometers distant from the present Medina Kaolak. He received the Qur'anic

¹ Stewart, "The Tijaniyyah in Ghana: an Historical Study". 49

² See: Idriss, "Alhaji Umar of Kete – Krachi", 55

³ Stewart, "The Tijaniyyah in Ghana: an Historical Study". 33

⁴ Samwini "The Muslim Resurgence in Ghana since 1950". 72/73

education from his father Abdallah al-Anyasi, and soon became associated with the Tijaniyyah Order, of which his father was *muqaddam*, (superior).¹ At the age of thirty (30) he declared publicly that he was indeed *Ghawth al-zaman* (the savior of the time), and he became recognized as such by an increasing number of Tijanis.²

Ibrahim Nyass has played an exceptional role in popularizing the Tijaniyyah Order in Ghana, through the mass initiation of people. He founded the *Jama'at Faydah Tijaniyyah* (The Tijaniyyah Community of flood or grace) as the core of his revivalist activities in West Africa.

He embarked on a number of tours within the sub-region to propagate his movement and initiate people into it. According to Idriss, Nyass came to Ghana in 1952 for the first time and three times repeatedly. In 1965 he came to Ghana this time as the guest of Kwame Nkrumah, President of Ghana.³ Even though the purpose of his first visit to Ghana was not clear; as several sources give different interpretations, Dumble points out that this initial visit of Nyass thus consolidated the *Faydah* among the elite and laid foundation for its growth. The numerous chains of transmission (*Salasil*, sing. *Silsila*) of the Tijaniyyah that many of the leading Ulama had and which connected their scholarly authority to the founder of the Tijaniyyah were abandoned in place of Nyass' *faydah*.⁴

¹Mervyn Hisket, "*The Community of Grace and its Opponents, the Rejecters: a Debate about Theology and Mysticism in West Africa with Special Reference to its Hausa Expression*". (African Language Studies, 1980). 101 See: africabib.org, accessed on 22/07/2016

² Ibid. 102

³Idriss, "Alhaji Umar of Kete – Krachi", 57

⁴Yunus Dumble, "*Islamic Revivalism in Contemporary Ghana*", (Stockholm: Sodertorns Hogskola, 2013)

Nyass was successfully received in Accra, Kumasi, Tamale and Yendi; where he initiated larger numbers of people into the Order. But according to Stewart, he was rejected in Wa and Wenchi because of the belief that his *wird* was corrupted and not authentic.¹ Nyass's influence in Ghana was a result of his relations with the first President of Ghana, Kwame Nkrumah.²

Some of the leading Ulama who received him in Ghana included Usmanu Nuhu Sharubutu (Current National Chief Imam), Salisu Shaban, and Babal-Waiz. All these were youthful persons who studied under his tutorship and later became his disciples. Baba Makaranta, Haruna Muhammad, Abubakar Garba Haakim all of Kumasi were among the disciples. These Ulama were seen as the pioneers of Tijaniyyah revival in Ghana after the coming of Ibrahim Nyass. However, their disciples and children took over from them and fought vigorously to propagate the Tarbiyah of Ibrahim Nyass and defend the Tijaniyyah orthodoxy. They embarked on preaching tours across the country to disseminate the message and inspire their followers. This resulted in some clashes between them and the Salafis in a number of occasions. Maikano who studied under Haruna Muhammad of Kumasi played a significant role in shaping the discourse. However, after some decades of popularization of *faydah* in Ghana, fragmentation emerged as a result of theological differences. As shall be discussed, Maikano was a key

¹See: Stewart, "The Tijaniyyah in Ghana: an Historical Study". 44

²Yunus Dumbo and Eshun Gabriel, "Salafis and the Politics of Nationalism among Migrant Muslims in Ghana". *Africa Insight Vol 45(2)*, (September, 2015).49

figure on these theological differences. This fragmentation was capitalized by the Salafis especially in Accra to propagate their ideologies.¹

3.3 MAIKANO'S BRAND OF FAYDAH.

One personality whose vision, activities, and ideas shaped the background of Tijaniyyah in Ghana is Abdallah Maikano. He established himself as the key architect in the popularization of Faydah-Tijaniyyah in the postcolonial period. This is in connection with his direct engagement with the Salafis as an attempt to defend the Tijaniyyah orthodoxy and the idea of *Tarbiyah* propagated by Ibrahim Nyass.

Abdallah Ahmed popularly known as Maikano was born in Abouso in the Central Region in 1928.² He had his basic Islamic education in this town before leaving for Kumasi to study under the tutorship of Harun Muhammad.³ Maikano was the most beloved of all the students of Harun because of his determination and hard work. He helped build the teacher's house at Aboabo and worked tirelessly on his farm in Kumasi.⁴ This determination prepared him for the future challenges and made him what he was. As shall be seen, he was able to build a reputation for himself despite criticisms and strong opposition from his opponents.

¹ See Yunus Dumbe, "The Salafi Praxis of constructing Religious Identity in Africa: A Comparative Perspective of the Growth of the Movements in Accra and Cape Town", *Islamic Africa*, volume two, issue 2,(2011). 87

²Dumbe, "*Islamic Revivalism in Contemporary Ghana*". 57

³ Abdul Wadud Harun, "*Bushral-Muhibbeen wal-Mureedeen*", (Unpublished manuscript, 2009) 432

⁴ Ibid 428

According to Dumbe, Maikano sought further education at al-Azhar University in 1956.¹ Abdul Wadud, however, argues that Maikano could not complete his education at the university level in Cairo due to financial constraints. He was admitted into primary one and became a dropout after three years of study.² Interestingly, this was never a hindrance to the success story of the scholar. His religious activism gained him much recognition and respect especially within the Tijaniyyah Muslims of Ghana and West Africa in general.

Maikano later worked with the Ghana Armed Forces as an imam at Takoradi in the Western Region in the 1960s and subsequently resigned because of his interest in religious activism.³ He together with the leading scholars of Tijaniyyah defended the *Tarbiyah* propagated by Ibrahim Nyass, until the beginning of 1990s where his brand of the Order became public. This version of *fiyadah* emerged as a result of Shariah and theological controversies that prevailed within the Tijaniyyah brotherhood.

Maikano's reputation cannot be easily measured because he enjoys overwhelming support among Muslims and his portraits are posted on walls, vehicles and vantage points. Songs of praises are also composed to honor him. This thus suggests the extent to which he had won the support of the masses.

His brand of the Order came with a lot of controversy even within the adherents of the Tijaniyyah brotherhood in Ghana. The first controversy in the activities of Maikano,

¹ Dumbe, "*Islamic Revivalism in Contemporary Ghana*". 57

² Harun, "*Bushral-Muhib been wal-Mureedeen*", . 433

³ Ibid , 434 - 435

whose aim was to win the support of the masses, was the issue of seeing Allah, which was refuted by some leading scholars of Tijaniyyah including Bamba of Ejura. Another issue of controversy associated with this new brand of Maikano's *faydah* was the indiscriminate mixing of men and women especially during the celebration of Maulud. This degenerated into serious debates among Tijaniyyah scholars as some of them accepted it on the basis that it attracts the youth and women to religious events. But the opponents rejected it on moral grounds. Again, the Maulud of this kind is often associated with drumming and dancing which also intensified the debate between the populist inclined Ulama led by Maikano and the opponents.

What increased the tension was when Maikano transgressed the limit Shariah placed on the number of women a Muslim is allowed to marry. Maikano interpreted Qur'an 4: 3 in a way that will allow him marry more than four wives. These subsequent developments in the Order made him lose the support of many of the leading scholars including Abdul Wadud, Salisu Shaban, Nuhu Sharubutu, and Aminu Bamba of Ejura among others. These developments led to fragmentation within the Tijaniyyah fraternity.

It must be noted that even though Maikano's brand of *faydah* came with its own controversies like marrying more than four wives, it appears that Maikano only popularized what the Nyass's *faydah* entailed. According to Idriss, the most controversial issues associated with this new brand of Tijaniyyah (i.e., that of Ibrahim Nyass)¹ which other Muslims abhor are: ²The claim by its adherents that Allah could be

¹ He treated this under the topic "Ibrahim Nyass and Development of Tijaniyyah Creed"

² Idriss, "Alhaji Umar of Kete – Krachi", 58

seen, that the Salat-ul-Fatih is better than Salat-ul- Ibrahimiyah, drumming and singing in public, mixing of men and women during various ceremonies particularly during Maulud, among other issues.

3.4 BAMBA’S RESPONSE TO MAIKANO’S RELIGIOUS STANCE

The authoritative source for the theological analysis of Bamba’s work has been his book “*al-kawlul-Haqq: al-Faasil Bainal-Haqqi w al-Baatil*” (The truth that separates between right and wrong). The 78 typescript page was written in Arabic in August 1997 and has not been published. The preface of the document was written by Kamil Khalifa of Kumasi. The author did not divide the book into chapters though; he discussed nine main points that could be put under chapters including the introduction and conclusion.

In the introduction, Bamba explained the overall focus of the typescript, aims and objectives, as well as justification for authoring the document. According to him, this typescript was written as a counter material to the perceived un- Islamic and unusual practices and beliefs that emerged within the Tijaniyyah brotherhood for the past decades in Ghana. Bamba classified the Muslims into three categories with respect to the emerging wide spread extremism people associated with the Tijaniyyah. Some of the Muslims were those who encouraged the masses on extremism. On the other hand, some scholars rejected the new religious ideas openly and had to withstand the pressure of this position. The third category was those who did not believe but could not preach against it for the fear of *fitna* (chaos) and these were the majority.

This new trend in the Tijaniyyah was obviously the Maikano's version where mixing of sexes is allowed including drumming and dancing. Bamba was among the few scholars who refuted and preached against it in public gatherings and religious occasions. The consequences include but not limited to insults and assault, deprivation, oppression and eventually severing of family ties with him. This invariably suggests the level of religious intolerance and extremism within the *faydah* Tijaniyyah fraternity. Dumbé points out that with the overwhelming reputation he acquired among the youth, Maikano harnessed their zeal in religious activism to fight against not only the Salafis but also his opponents in the *faydah*.¹

After fourteen years of separation and serious debate, an attempt was made to reconcile the proponents and the opponents of the new version of the brotherhood. This did not yield positive results. The move prompted Bamba to write this document to put forward the conditions necessary for the reconciliation and also explain vividly his stance on matters of Islamic theology. He stated in the introduction: "*It appeared to me these days where reconciliation is the topic of the day across the country, to write a book and explain my stance, school of thought and theological views before my death*".²

Bamba states emphatically that the reconciliation will never be achieved unless the two parties accept the Shariah as the basis for their argument and avoid all that conflicts with proper understanding of the Islamic Shariah. He dedicated seven chapters to analyzing the points of disagreement between the two parties. He supported all his arguments with quotations from the Qur'an and Sunnah. Contrary to his methodology in writing, this

¹Dumbé, "*Islamic Revivalism in Contemporary Ghana*". 62

²Aminu Bamba "*The Truth that Separates Between Right and Wrong*". (Unpublished manuscript, 1997) . 3

typescript contains a lot of Qur'anic verses and Prophetic sayings than the author's personal arguments and contributions. He rarely cites from other scholars to buttress his arguments, thus reducing the originality of his contribution. This notwithstanding, the language is simple but standard. These seven points of controversy discussed in the book are analysed below:

3.4.1. MARRYING MORE THAN FOUR WIVES IN ISLAM

The first point the author addressed was marriage beyond four wives which was tolerated by Maikano. To Bamba, this is un-Islamic and it is strictly against the teachings of Qur'an, Sunnah and even the consensus of the Ulama (Ijma). The proof for polygamy in Islam is Qur'an 4:3 which says: "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice two, three, and four, but if you fear that you shall not be able to deal justly (with them) then only one or (the slave) that your right hands possess". Bamba argues that the fact that the Prophet was permitted to marry more than four wives was a unique exception for him just as in some rituals like the night prayer and *Witr* prayer on daily basis. The night and *Witr* prayers have been made obligatory on the Prophet that he must observe them at all circumstances. On the other hand, these prayers are recommended (optional) for the rest of the Muslims. The evidence for this specification is in Qur'an 33:50 "a privilege for you only, not for the (rest of) the believers". The author argues that even the Arabic language does not in any way support this extreme position of his opponents. According

to him, the word “*mathnah*” as in the verse is used as an adjective to connote two in different situations.¹

This style of quoting directly from Qur’an and *Hadith* to buttress a claim may suggest that Bamba is very strict on matters of theology and does not give room for personal interpretation. This is the exact methodology the author had employed in analysing all the seven issues. However, there is a difference between citation and interpretation of a quotation. The fact that one buttresses his claim with a quotation does not necessarily mean that one has a good interpretation of it. Thus, quotations are subject to the exercise of personal discretions in their interpretation with good faith.

Interestingly, some scholars are also of the view that Qur’an 4:3 is like Qur’an 35:1 “All praise and thanks are Allah’s the (only) originator of the heavens and the earth, Who made the angels messengers with wings, two, three, and four. He increases in creation what He wills. Verily, Allah is able to do all things”, which does not seem to place a limit on the number of wings the angels possess. Their argument seeks to suggest that Qur’an 4:3 does not seem to limit the number of wives one could marry to four. However, the author failed to acknowledge this. He appears to articulate only one side of the debate. Maikano’s stance might also be seen as an attempt to promote the other side of the debate.

¹Ibid. 15

Bamba argues that the verse has also been explained by several authentic Hadith of the Prophet and it is unarguable that one of the main duties of the *Hadith* is to further explain the verses of the Qur'an. The Prophet said to Ghaylan Ibn Ummayyah Al-Thaqafi (after he had accepted Islam) who had ten wives, "choose any four of them and separate (divorce) from the rest". To further support his position, Bamba quoted a *Hadith* reported by Abu Dawud wherein Harith Ibn Qays said, "I accepted Islam and I had eight wives. I therefore consulted the Prophet and he said, 'Select any four among them'".¹

Ahmad Tijani, a Kumasi-based scholar of the Maikano faction, who confirmed that Maikano had married more than four wives, however, argues that, some of them were divorced but still remained under his care for financial and religious guidance.² However, the counter narration of the above-mentioned justification is offered by Abdul Wadud Harun. Thus, Abdul Wadud insisted that Maikano did marry more than four wives. He narrated what transpired between Maikano and Harun Muhammad in Kumasi regarding this issue:³

Harun: There is a question regarding marring beyond four wives, what is your opinion on that?

Maikano: My opinion is that, in fact it is permissible for some reasons which include fulfilling an act of worship, increasing the offspring and some others.

Harun: Yes, yes, let us assume that all that you mentioned is true and the benefits are numerous. Have you realized the much more negative effects of it

¹Bamba "*The Truth that Separates Between Right and Wrong*". 15

² Interview with Ahmad Tijani at Kumasi Akrom, on 19/02/2016.

³ Harun, "*Bushral-Muhib been wal-Mureedeen*", 442- 446

considering your social status, and being a role model to thousands of people who can blindly imitate you.....? I plead with you to have a second look at this position.

This narration must be treated with caution since Abdul Wadud, who was once an in-law to Maikano later became his staunch critic. The narration could not, however, be ruled out completely because subsequent events in Maikano's life wherein he married more than four wives attest to this. According to Abdul Wadud, during the life time of Harun, Maikano never returned to this sub-culture until after the death of Harun in 1983 when Maikano married nine wives at the same time.¹ Despite this narration, it is the considered view of Abdul Wadud that Maikano must not be condemned in totality for exercising his alternative view point of marrying more than four wives. This is because the position he took is one of the two opinions of the Ulama which is buttressed by Ibrahim Nyass, he argued.²

Abdul Basir counted this as one of the achievements of Bamba as a reformer. He argued that but for the timely intervention of Bamba through public preaching, debates, and writings, so many people would have emulated Maikano by marrying more than four wives in Ejura.³

3.4.2. EXCESSIVE VENERATION OF ULAMA (SCHOLARS):

Another issue Bamba intended to resolve with the people before he could accept the reconciliation had to do with excessive veneration of human beings at the expense of the love for Allah. To him, the average Muslim has taken the Faydah-Tijaniyyah Ulama as

¹ Ibid 443 - 446

² Interview with Abdul Wadud at Kumasi, on 19/07/2016

³ Interview with Abdul Basir at Ejura, on 18/07/2016

saints who could bring them closer to Allah. Again, he argues that they worship the Ulama besides Allah, since they act on their commands even if they contradict the Islamic teachings. He described this as an act of disbelief that nullifies one's faith. One of the acts of polytheism is to obey Ulama and rulers in permitting the unlawful or prohibiting the lawful, he argues. It could be argued that Bamba was saying this in the context of the overwhelming influence Maikano had within the Tijaniyyah which Bamba is yet to attain. But critical analyses of Bamba's works especially "the migration" portrays otherwise¹. However, the word "disbelief" carries a strong connotation in the theological context and must be treated with caution.

To support his argument, the Ejura-based scholar quoted Qur'an 9:13 that say: "They have taken their Ulama and Monks as Lords besides Allah, and (also) the Messiah, the son of Mary. And they were not commanded except to worship One Allah, there is no deity except Him, Exalted is He above whatever they associated with Him". The argument advanced by Bamba does not suggest that Islam treats scholars with contempt since it has raised their status and has also entreated the Muslims to be humble and respectful in their dealings with them. What the author seems to promote under this point is moderation in dealing with the scholars.

3.4.3. OWNERSHIP OF THE HEAVENS AND EARTH

The next point of departure between the two people was philosophical in nature. In an interview with Muhammad Sabtiu of Ejura (one of the disciples of Bamba), he disclosed

¹Bamba has been emphatic that his aim is to attain the pleasure of Allah but not praises from human beings and perhaps worldly gains.(See Aminu Bamba , "the migration")

how Maikano made a pronouncement in Ejura during the Maulud celebration claiming he was in control of the universe.¹The philosophical interpretation of this statement is the view held by some of the Sufi brotherhood that Allah is everywhere and everything is Allah. It might be that Maikano claimed the ownership of the universe on this basis since it was created by Allah.

According to Bamba, this is a claim of divinity and leads to apostasy.²He believes that Allah is the master of all creation and to Him belongs the dominion of the Heavens and the Earth. The author's interpretation of the Sufi's expression "No existence except Allah" is that in reality, there is no existence except Allah since everything in the universe is bound to perish with the exception of Allah as is in Qur'an 55:26-27 which states: "whatsoever is in it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever".³

3.4.4. DESPISING THE PROPHET OF ISLAM

Another problem Bamba cited in the typescript was the fact that, the author perceived that the image of the Prophet of Islam is being tarnished and despised by the Jallo-Tijaniyyah populace who claim they love the Prophet more than anyone. This point seeks to counter the philosophical pronouncements made by Maikano in comparing himself with the Prophet in terms of prayers, fasting, and pilgrimage. These pronouncements were interpreted by his opponents to mean that, Maikano claims

¹ Interview with Muhammad Sabtiu at Ejura, on 25/07/2015.

²Bamba *"The Truth that Separates Between Right and Wrong"*. 21

³Ibid. 22

supremacy over the Prophet. Bamba, however, described this as an act of disbelief and apostasy.¹

Ahmad Tijani however argues that, Maikano was totally misunderstood and his statements were taken out of context. According to him, the comparison was not to suggest the supremacy of Maikano over the Prophet for this is impossible. It was a speech in parable which simply suggests that, having been born in Islam and lived Islamic life since puberty, Maikano prayed, fasted and performed the *hajj* more than the Prophet in quantity but not quality.² Maikano's perspective must be seen from the explanation offered rather than viewing it from quantitative analysis advanced by his opponents.

The Holy Qur'an entreats Muslims to be humble and respectful in dealing with the Prophet during his life time and after his death. These pronouncements according to Bamba are of greater level of contempt that are against Surah 49 of the Holy Qur'an. The author cited as an example, a blind man who killed his wife because she insulted the Prophet and the Prophet had to approve it³. This argument however does not hold, since Maikano did not appear to be an enemy of the Prophet, unlike the woman cited in the above *Hadith* who insulted him directly and had to be killed. This issue is an intention related, and must be left to Allah to judge.

¹Ibid. 23

² Interview with Ahmad Tijani at Kumasi Akrom, on 19/02/2016.

³It was reported by Abu Dawud (4361) and an-Nasa'i in his Sunan(2/304)

3.4.5. DEALING WITH THE *JINN* AND SEEKING ASSISTANCE FROM THEM

Point number five discussed in the typescript was the relationship between men and *jinn*. Bamba believes in the existence of *jinn* as one of the creation of Allah, created from fire and can change their physical structure at all time, as a reflection of good image or bad. Even though scholars of the *Mutazilites* reject the claim of *jinn* possessing (that is entering into) human beings, Bamba believes that this is possible quoting some of the scholars who support the claim based on the verse: “Those who eat *riba* (usury) will not stand (on the day of resurrection) except like the standing of a person beaten by *shaytan* leading him to insanity” (2:275). This verse is supported by *Hadith* of the Prophet that says: “The *shaytan* flows through the son of Adam like blood”.¹

Bamba quoted Abdallah, the son of Ahmad Ibn Hambal who said, “I told my father that some people claim that *jinn* can never enter the body of a person”. So he said, “O son! They tell lies.” Satan can even speak on the tongue of those whom he possesses. However, Bamba argues that the relationship between human beings and *jinn* is not supposed to be like that of master and servant. Thus, it is strictly prohibited for one to rely on *jinn* for assistance in matters that are sought only from Allah. This to him is misguidance and an act of polytheism.

According to Bamba , in the early 1990’s, dealing with *jinn* was rampant within the Ejura Community when one Sumaila (an activist of the Jallo’s *faydah*) made a claim that he had acquired some *jinn* and could employ their services. He was able to mobilize

¹ Reported by Muslim on the authority of Anas bin Malik, (4047)

a lot of people who often gathered around his house to listen and record a strange voice purported to be the voice of the *jinn*. Surprisingly, some of the Faydah-Tijaniyyah brothers including Ulama and imams succumbed to him and decided to defend, propagate and promote the scenario. Since it was magic and fallacy, the idea did not survive after two (2) years. To Bamba, this is a clear evidence of disbelief and until the people repent sincerely, he would not agree with the reconciliation.¹

3.4.6. DRUMMING AND DANCING IN ISLAM

Another concern raised by the author is the fact that some of the Faydah-Tijaniyyah members have turned the religion to entertainment and amusement with no clear evidence from the Qur'an or the Sunnah of the Prophet to support their stance. He was emphatic in condemning singing and dancing and the indiscriminate mixing of the opposite sexes in the name of the religion.

The adherents of this new brand of Tijaniyyah are of the view that singing is a form of worship if the intention is to help one to obey Allah. Abdul Wadud also added that drumming in itself is permissible unless it is used to champion prohibition.² However, Bamba refutes all forms of music, singing and dancing provided it is accompanied with musical instruments. The concept of music and dance in Islam has attracted diverse scholarly interpretations which Bamba had failed to acknowledge. However, he analysed it from his own perspective. Some of them use the *Hadith* about the Abyssinians playing in the mosque of the Prophet as evidence that singing is allowed in

¹Bamba “*The Truth that Separates Between Right and Wrong*”. 33

² Interview with Abdul Wadud at Kumasi, on 19/07/2016

Islam. Al-Bukhari included this *Hadith* in his Saheeh under the heading “*baab al-hiraabwa’l-daraq yawm al-Eid*” (Chapter on Spears and Shields on the Day of Eid). To Bamba, many of such scholars who claim this *Hadith* is evidence for drumming, singing and dancing do not actually understand the meaning of (Al-Hiraab Wa’l-Daraq) or intentionally ignore it in order to follow their desires. For the Ulama who prohibit entertainment and amusement in Islam including Bamba their main proof is Qur’an 31:6, which says: “And of mankind is he who purchases idle talks, to mislead(men) from the path of Allah without knowledge, and takes it by way of mockery, for such there will be a humiliating torment.”

Bamba argues that entertainment in Islam is only allowed for women and children during *Eid* celebrations and marriage ceremonies and must be devoid of prohibitions. For whatever leads to prohibition must be prohibited and shunned. Quoting from Ibrahim Nyass, Bamba mentioned that “The religion is for Allah and must not be taken as entertainment and amusement, trading, or lust. It is not but lesser and major Jihad (striving in the cause of Allah), anything aside this is a way of Satan.”¹

With the above perspective, it can be argued that even though drumming and dancing with the opposite sexes appeared to be forbidden in Islam, the exception is the use of “duff”(that is, hand drum that looks like a tambourine, but without any rattles) when used by women and children on *Eid* days and at weddings. This is so because almost all the authentic traditions of the Prophet that indicate his approval of the act as narrated by

¹Bamba “*The Truth that Separates Between Right and Wrong*”. 40

Bamba refer to the “duff” under the stated conditions. Moreover, in the *Hadith* of the two young girls who were singing and drumming in front of the Prophet, Abubakar upon arrival shouted and called it satanic musical instruments. Careful study of this scenario reveals that the Prophet approved Abubakar’s appellation (that is, calling it satanic musical instruments) but made exception by saying: “All nations have a day of celebration and this is our day.”

3.4.7. SEVERING TIES WITH FELLOW MUSLIMS

Finally, Bamba could not find it easy to succumb to the call for reconciliation when he was bitterly expelled from his family house, by the elders of the family acting on command of Abdallah Maikano. To Bamba, cutting the relations of the womb (kinship) is a grave sin in Islam and that whoever severs the bond of kinship will not enter paradise.

The reason for his expulsion was none other than his obvious stance in disagreement with Maikano and preaching against his practices that Bamba deemed un-Islamic. Ten years later, the people came to him with the news that Maikano had accepted to reconcile with him but Bamba rejected the proposal since Maikano was still adamant on his faith and practices.¹ This may suggest how dedicated and steadfast Bamba was on with his faith and beliefs. However, this point appears more personal than theological, and the author seemed sentimental. He could have done better by ignoring it completely after forgiving.

¹Ibid. 57

Careful study of the above positions of Bamba reveals that the scholar appears to focus much on changing the socio-cultural and religious life of the people of Ejura in particular and Ghana at large. He undertakes this by confronting religious extremism and *bid'ah* (innovations) sharing some levels of agreement with the Salafis. His opponents from the Tijaniyyah are often baffled by the strict form of Islam he advocates: sticking to only Qur'an and Sunnah and eschewing all forms of innovations as mostly propagated by students from Saudi Arabia and other Arab countries (The Salafis).

As a consequence, the opponents refer to him as “*munkir-faila*”¹ because of his incessant condemnation of their practices just like the Salafis (See chapter two of the study). In addition to the afore-mentioned scenarios, he condemns funeral celebrations and describes it as *bid'ah*. Although he believes and practices the *Tarbiyah* and the Tijaniyyah *wird*, spreading of the white cloth and the use of microphone during its practice is highly abhorred by the scholar.

3.5 OTHER DIMENSIONS TO BAMBA 'S THEOLOGICAL VIEWS

Bamba's theological thoughts are not limited to the afore-mentioned. Another dimension of Bamba's theological views is expressed in his poem entitled “Complaint to Almighty Allah”. The 33-stanza poem is written in Arabic. Basically, the poem seeks to promote reliance on Allah especially in times of difficulties and adversities. The poet wrote the poem in August 2014 at the time he was battling with terrible fever for

¹ According to Dumbe, *Munkir Faila* literally suggests those Tijaniyyah Muslims who shared some extent of theological commonalities with the Salafis. Munkir was originally a label coined against the Salafis because of their denial of the reality of the Tijaniyyah world view to “see” Allah. See Dumbe, “*Islamic Revivalism in Contemporary Ghana*”. 59

consolation. However, this is not to suggest that Bamba forbids the use of traditional and orthodox medicine once it is *halal*, to cure a disease. Putting trust in Allah and reliance on Him does not in any way contravene taking precaution and the use of material resources for healing.¹

Rather, Bamba believes that merely reciting this poem could provide him with comfort, alleviate his grievance and bring him closer to Allah. So he sees no reason to complain to others who cannot heal him, than Allah. This might also suggest his level of devotion and piety. Three issues are discussed in the poem.

Firstly, Bamba emphasizes the attributes of Allah that demonstrate His absolute power and total control of the universe. By this, He (Allah) alone deserves to be worshipped and turned to in times of difficulties and needs. These attributes include mercy, might, affluence, kindness, ability and absolute power, among others. This point is a manifestation of the first article of faith which requires every Muslim to believe in Allah as a Supreme Being. Belief in Allah therefore includes belief in His qualities and attributes. These attributes can be deduced from the following stanzas:

Oh Man! Your Lord is Able,
The Dominant, the Last and the First.
No one averts what He has decreed and judged,
Whosoever seeks other than Allah is unjust.
Allah judges and there is none to put back His judgment,
Submit to His judgment and be safe.
I complain to You our Lord, our needs ,
You are the Dominant, all-Mighty and Kind.
I complain to You our Lord, do help,
You are the Provider, the Affluent, and the Generous.

¹ See: Aminu Bamba, "Do you know Allah?" (unpublished manuscript, 1988) .26-27

The above poem portrays the attributes of Allah and indicate that Allah is Supreme, all-Powerful and Reliable. He is Self-sufficient and the Master - all creatures are in need of his mercies and blessings. He decreases what He wills in the affairs of the world. What He has predestined cannot be averted. These attributes of Allah serve as a source of hope and inspiration to the poet who believes that having put his trust in Allah, he would be healed - by the grace of Allah.

Secondly, the poet seeks to portray that humans are incompetent and must not be relied upon. They are not self-sufficient and cannot provide benefits or harm. They are weak by nature and are slaves to the Almighty. The poet used some qualities of humans to depict their incompetence. These include weakness, hatred, ignorance, anger and being slaves to the Creator. This description of the nature of humans could be found in the following stanzas:

Don't turn to any other than Him (Allah), know that he is incompetent,
Any other than Allah, and does not judge.
If you complain to the son of Adam then,
You are complaining the Merciful to he who has no mercy.
If you complain to the son of Adam then,
You are complaining the all-Mighty to the weak

The attributes of humans as expressed in the above render them hopeless and incompetent and could therefore not be depended upon. This may suggest that the poet does not believe in soothsaying, black magic, spells and witchcraft. However, the use of Qur'an and supplications for the Islamic spiritual healing (Ruqyah) is recommended by the poet. The point also seeks to refute the claim of human divinity since to him human being is incompetent who is in need of Allah. Even though humans are weak to the greatest extent, the poet failed to acknowledge that they are nonetheless endowed with

some abilities and could be relied upon in some instances. Human beings must therefore cooperate with one another for mutual benefit within their limits (i.e., material needs).

Finally, having explained the reality of the human situation and the trials surrounding them, the poet went on to console the human race with some words of motivation. This is obvious in the following stanzas:

Relax, my brother, submit and be patient,
From what befalls you, perhaps that is how it was decreed.
Be a believer, humble, and good-doer,
Be submissive to the decree of your Lord you will be safe.
Be humble preacher who observes *sawm* (fast),
Be a reciter of the book of your Lord you will gain.
Be one who supplicates onto our Lord and prays,
Upon the chosen Prophet, for he is merciful.

The Qur'an is emphatic on the challenges of life and the trials that human beings are bound to face in this life. Qur'an 2: 155 reads "And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits. But give glad tidings to the patient". The antidote to reducing these afflictions is what the poet seeks to portray in the above stanzas. These include but not limited to: patience, remembrance of Allah, offering prayers and observing fast, reciting the Qur'an and putting hope in Allah. Total submissiveness to the will and decree of Allah is also required to resolve grievances and alleviate hardship. This point also explains the fact that the concept of faith in Islamic doctrine goes beyond merely confirmation, but rather this confirmation must be backed by actions some of which the poet explained as prayer, fast, supplications, among others.

In a nutshell, the entire poem seeks to discuss the concept of faith in Islam with more emphasis on the sixth article of faith (belief in destiny) as a manifestation of the *Hadith* narrated by Ibn-Abbass who said: “One day I was behind the Prophet and he said to me: young man, I shall teach you some words (of advice): be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, ask Allah. If you seek help, seek help from Allah. Know that, if the nations were to gather to benefit you with anything, they would benefit you only with that which Allah had already prescribed for you. And if they gather (in order) to harm you, they would harm you with that which Allah had already prescribed for you. The pens have been lifted and the pages have dried up”. (Recorded by Tirmidhi).

In a version of other than Tirmidhi, it reads “....know that what has passed you was not meant to befall you; and what has befallen you was not meant to by-pass you. And know that victory comes with patience, relief with affliction and ease with hardship”.

3.6 CONCLUSION

In this chapter, an attempt has been made to analyse the origins of Tijaniyyah and identify the major Ulama who played significant role in propagating the Order and spreading it across the country. As observed, while the Order was founded by Ahmad Tijani, it was later revived to meet contemporary needs by Ibrahim Nyass of Kaolack. Ghana is one of the countries in West Africa that received and overwhelmingly accepted the *Tarbiyyah* which serves as the fulcrum of Nyass’s version of *faydah*. Despite strong opposition by the Salafis, the *Tarbiyah* was successfully propagated by some prominent

Sufi Ulama in Ghana. Notable among them was Abdallah Maikano Jallo who debated the Salafis in a number of occasions and succeeded in inspiring the Tijaniyyah youth.

As noticed above, Maikano could not stick to Nyass's version of *faydah*. Rather, his approach drifted towards extremism. Hence, the eventual emergence of another version of the Order led by Maikano Jallo. The new version met strong opposition and criticism not only from the Salafis, but even some of the Tijaniyyah Ulama including Bamba of Ejura. After series of lectures in mosques and other public places, Bamba authored a 78-page typescript as a criticism of Jallo's version of the Order. Several attempts to reconcile Bamba and his opponents proved futile. This is because the conditions necessary for the reconciliation could not be met by his opponents. This typescript basically reveals the theological views of Bamba of Ejura.

The chapter also discussed another dimension to the scholar's theological views from a different perspective. Under this, the scholar used his poetic talent to portray his views on the concept of faith in Islamic doctrine. In all, Bamba believes that Allah - the Almighty, the Self-Sufficient and the Controller of the universe, is all-Powerful and must be trusted and relied upon. Any other than Him, is incompetent and must be shunned.

CHAPTER FOUR

BAMBA'S THOUGHTS ON ISLAMIC JURISPRUDENCE

4.1 INTRODUCTION

Having analysed Bamba's theological views in the previous chapter, this chapter seeks to explore the views of Bamba on matters relating to Islamic legal thought. His commentary on corpus jurisprudential issues put him among the contemporary Ghanaian jurists. In spite of the fact that most of his views were in a sense rehashing the existing legal thoughts, we deem it necessary to highlight selected few of them. In other words, his views were not original from the mainstream legal ideas of the prevailing Maliki School of thought. Key among these perspectives includes his views on prayer time and direction for prayers which shall be considered here. His use of the traditional methods in determining the prayer time and the right direction of the Qibla makes the work quite unique.¹

Moreover, Bamba's views on the relevance of Shariah in Ghana are discussed in the chapter. While some aspects of his views might conflict with the constitution of Ghana, his role was to educate Muslims on the nature of Islamic law. Again, the chapter discusses some of Bamba's works on Islamic inheritance. Even though the scholar is an expert in the field, he does not appear to be extra ordinary or unique in his handling of the subject matter on jurisprudence. For instance, he could not use his expertise to address contemporary challenges on matters of Islamic inheritance as shall be seen.

¹The traditional method here simply means the manual use of sun, shadow, twilight, the stars, and the daylight to determine prayer time and the Qibla.

The analyses to be presented are based on selected works of Bamba which include: “The right time for prayer”, “The accepted prayer is to face Qibla”, and “Stoning in Islam”. On the subject of inheritance selected few works such as: “Principles of inheritance”, “Inheritance and inheritors”, and “*fathul-mannan*” (Opening of the Bestower of Favour) are considered.

4.2 THE RIGHT TIME FOR PRAYER

4.2.1 BACKGROUND TO PRAYER TIME

On his trip to Kano in 1980, Bamba made a transit in Ibadan, southern Nigeria where he stayed for a month. During his stay in the city, he observed the negligence of the people of Ibadan towards prayer time, even though it is one of the pre-requisites of prayer in Islam. According to him, the people were praying the *Asr* prayer at 3:30 pm at a time when it was supposed to be prayed at 4:20 pm. His attempt to draw their attention to the right time proved futile. This prompted him to make an extensive research on prayer times for the benefit of West African Muslims. However, this did not materialize until twelve (12) years after his arrival in Ghana when the manuscript was written.

The manuscript was written purposely to create awareness on the need to observe the five daily prayers within the prescribed times as determined by the position of the sun. Also, it was meant to correct some perceived mistakes frequently committed by majority of Muslims concerning prayer time. Regarding the methodology used, the author states:

“I used to come out in the scorching sun after mid-day to observe the shadow until it reaches its lowest point of reduction (decline) and until it begins to increase (rise) by half ($1/2$) an inch. This normally lasts for 30 minutes every day with the exception of rainy and cloudy days. I then came out again when the *Asr* prayer draws near to observe -when the shadow of the erected steel becomes its length minus the length of the

shadow at mid-point. But, I depended on the weekly research (observation) instead, so as not to prolong the book and also took into consideration the missed days of rain and cloud. However, if I missed the seventh day, I would arrange for it the following year. I also took the responsibility of verifying the results in the subsequent years. So, it took me some years to complete this research”.¹

The research was conducted in Ejura in the Ashanti region in 1980 where there was no electricity which could have easily affected the results.² The Ejura-Sekyedumase Municipality is located within Longitudes 1°5 “W and 1°39” W and Latitudes 7°9 “ N and 7°36”N. It is located in the Northern part of the Ashanti region and it shares boundaries with Atebubu-Amantin District to the Northwest, Mampong Municipality to the East, Sekyere South District to the South and the Offinso Municipality to the West. It has a large land area of about 1340.1 square kilometers and constitutes about 7.3 percent of the region’s total land area.³

As far as the climate condition of the Municipality is concerned, it has two rainfall patterns; the bi-modal pattern in the south and the uni-modal pattern in the north. The main rainy season is between April and November. Annual rainfall varies between 1,200mm and 1,500mm. Relative humidity is high during the rainy season, recording 90% in its peak in June and 55% in February. Solar radiation is high in the Municipality during the dry season. The northeast trade winds blow dry and dusty winds across the entire Municipality during this period.⁴

¹See Aminu Bamba, “*The Right Time for Prayer*” (unpublished manuscript, 1993) 157-158

NB: the actual title of the book has been edited due to ambiguity in translation.

² The appearance of the daylight and the disappearance of the twilight in the sky is greatly influenced by electricity

³ Ghana Statistical Service, *2010 Population and Housing Census : District Analytical Report*, (Ejura, Ejura - Sekyeredumasi Municipal, 2014), 1

⁴ Ibid.3

Because of the differences of geographical locations and weather conditions, the work was originally made for the people of Ejura and its environs in the Ashanti region. However, with slight adjustment – adding or subtracting some minutes - , it could be applied in the Southern and Northern parts of the country as indicated by the author. The manuscript was first prepared in 1993 and revised in 1997. It is, however, yet to be published. It was written in Arabic language and it contains 174 pages.

4.2.2 THE PREFACE AND RELATED ISSUES

In the preface, the author outlined the importance of prayer and its status in Islam. He relied on a number of quotations from the Qur'an and *Hadith* to support his arguments.

Bamba registered his surprise at some people who fail to pray with the excuse of being sick or in a state of impurity. This, to him is not an excuse as under no circumstance is one exempted from observing the prayer. The only exception is the menstruating women who are not allowed to pray until they are purified, as well as women in postnatal bleeding.

However, the author's position regarding negligence of prayer is not clear. He seems to have taken a contrasting position on prayer. In one breath he sees prayer as a covenant between man and Allah and in another he sees the failure to observe prayer demand strict punishment. He argues that the obligatory prayers are five and that prayer is a covenant between Allah and His servant. Whosoever observes them has fulfilled his covenant (promise) and has a higher status before Allah. And whosoever neglects them has violated his covenant and his case is dependent on Allah: He may pardon him if He

wills, or punish him if He wills. On the other hand, the author mentioned on page 20 that, “Shariah is very strict on those who neglect prayer (Salat) and declares as disbelievers whosoever abandon it, and must be killed”. It appears that this ruling is applicable to all Muslims wherever they find themselves since he did not make any distinction. However, Bamba’s position is to educate Muslims on the nature of Islamic Jurisprudence.

The scholar further argues that Muslim scholars have agreed that whosoever rejects the obligation of Salat becomes a disbeliever. But, the ruling regarding the one who abandons the Salat even though he believes in its obligation is a matter of contention among the scholars. Bamba therefore seemed not to have delved deep enough into the issue in order to come out with one stance concerning negligence of Salat. This style of his is not different from the style of the classical Ulama in their writings.

4.2.3 THE MAIN BODY

In the main body of the material under review, the author discussed “Knowledge of Prayer Time” as one of the prerequisites of Salat in Islam. Until those conditions are satisfied, prayer is not regarded. As for prayer time, the author explains it to be the timeframe within which a particular prayer is performed. This time is technically divided into two: (i) Ikhtiyaaree (optional); and (ii) Daruree (Obligatory).

The former is that extensive timeframe prescribed by Shariah within which a particular prayer is performed. The latter however, represents the limited timeframe prescribed for people with legal excuses who miss the optional time. It must be noted that, this

classification falls within the Maliki school of thought as indicated by Swalah Azhari in his commentary of “Risalat Ibn Abi-Zaid”.¹

According to the author, there are two ways of determining prayer time in recent times. These are the traditional and the modern scientific² ways. The traditional way is where one depends on the position of the sun, the shadow, the twilight in the sky and the daylight in determining the prayer time directly. But the latter to him, is secondary and must be measured with the former at any given time. The use of software applications (apps) and internet is also one of the modern techniques for determining prayer times. Below is the specified time for the five daily prayers:

- (i) **Zuhr prayer:** The author decided to begin with the *Zuhr* prayer since to him it was the first prayer observed by the Prophet (S.A.W). The *Zuhr* prayer begins when the sun is at its highest point in the sky and begins to decline towards the West. The decline of the sun after the mid-day is termed *zawal*. It lasts until the shadow of an object becomes its length plus the length of its shadow at the mid-point (*zillu-zawal*). According to him, seven feet of a person is equivalent to his length. This is the optional time within which one is expected to say *Zuhr* prayer. However, the obligatory time for *Zuhr* starts from the first time of *Asr* prayer till sunset. He quoted verses and *Ahadith* to support this claim.
- (ii) **Asr prayer:** In the perspective of Bamba, the prescribed time for the *Asr* prayer begins when the shadow of an object becomes its length plus the

¹ See: Swalah Azhari, “*Al-thamarud Daanee*”.(Beirut: Darul – Fikr, 1998). 68

² The use of modern technology

length of its shadow at the mid-point (zillu-zawal). That is, the end time of *Zuhr* prayer. This also lasts till the shadow of an object becomes twice its length or till sunset. Thus, the author held two opinions concerning the end time of *Asr* prayer. The obligatory time for *Asr* prayer is sunset.

(iii) ***Magrib* prayer:** It begins when the sun is fully set and lasts till the beginning of *Isha* prayer. That is, when the red twilight in the sky begins to disappear. The scholar argues that *Magrib* has only one time and must not be delayed. He quoted An-Nawawi from the Shafi'i school of thought who is also of the view that *Magrib* is like other prayers whose time extends till the coming of another prayer. One is therefore permitted to pray *Magrib* any time after sunset till the time for *Isha* prayer. Even though Bamba is a follower of the Maliki school, he however opted for An-Nawawi's view and regarded it most authentic despite the fact that it conflicts with the Maliki viewpoint. This might suggest that the scholar is not a fanatic in matters of Islamic jurisprudence. The obligatory time for *Magrib* begins with the disappearance of the red twilight till close to daylight.

(iv) ***Isha* prayer:** It begins with the disappearance of the red twilight (*shafaqul-ahmar*) till mid-night. According to him, the disappearance of the red twilight often takes place one hour fifteen minutes after sunset at most. The author might have been influenced by the perspective offered by Muhammad Sa'ad, one of the Azhar scholars in his book "*Dalil As-Saalik*". Concerning the red twilight, Muhammad Sa'ad opines that:

“The twilight (shafaq) is the reddish cloud that remains towards the West after sunset, and remains at most and in different seasons 17⁰ - a degree is equivalent to 4 minutes. Isha prayer therefore begins after 1hour 8 minutes after sunset”.

After comparing the calendar of Saudi Arabia, Tunisia, Nigeria and Ghana, Bamba realized that the disappearance of the red twilight after sunset varies to a larger extent between these countries. Muhammad Sa’ad’s estimation is therefore not conclusive. It is against this that the author does not regard this estimation in his dealing with the Ghanaian Muslims especially those in Ejura. The specified time for *Isha* prayer therefore changes depending on the month and geographical location. Bamba’s admiration of Sa’ad’s work was informed by the fact that it was the most comprehensive and detailed work he had ever read before preparing this work.¹The obligatory time for *Isha* prayer is from midnight till daylight.

- (v) ***Fajr* prayer:** It begins when the true morning light appears and lasts till sunrise. The obligatory time for *Fajr* is from daybreak to sunrise. It must be noted that these views expressed however, are not different from other legal experts position especially the Maliki scholars.

4.2.4 TRADITIONAL WAY OF DETERMINING THE PRAYER TIME

The most singular contribution of Bamba is related to determining the prayer time using the traditional method. Bamba’s work in this regard aims at confirming the prayer time

¹Interview with Bamba at Ejura, on 25/10/2016.

table already proposed by the astronomers which the Ghanaian Muslims were using prior to this initiative. This was necessary because the author was able to point out some errors in the works of the astronomers as shall be seen. In this formula, he erected a strong straight metal in the ground and drew some circular lines of 1 foot interval around the pole on a cemented ground. The pole is seven feet above the level of the ground. After which he started following and observing the movement of the sun and its relationship with the shadow from January to December.

He noted that on January 1st, the sun reaches the Meridian at exactly 12:11pm and the shadow at the mid-point (zillu - zawal) is 4ft 1/2inch. According to him, if the shadow reduces to its lowest point at the mid-point, it takes about 10 to 15 minutes before it starts to increase towards the West. But this phenomenon to him cannot be seen by the naked eyes. on the 1st of January, the shadow increases 1 inch at exactly 12:26 pm and this to him is supposed to be the first time of *Zuhr* prayer, contrary to the 12:11 pm proposed by the astronomers who focus only on the position of the sun at the mid-point.¹

The *Zuhr* prayer must not be offered soon after the sun has reached the meridian but rather when its shadow starts to incline towards the West. This varies depending on particular months and geographical locations. But the difference must be taken into consideration so that prayer time will not remain static.

Because of the geographical and climatic differences between the regions of Ghana, the scholar came out with a time table basically for the capital (Accra) but suitable to be used throughout the country. In doing so, he considered the geographical and climatic

¹See Aminu Bamba, "*The Right Time for Prayer*" 1993

differences between Southern and the Northern parts of the country, suggesting that 10 minutes addition must be considered by the people in the North to any of the prayer's time.¹ The author further cautioned that 10 minutes have been deliberately taken out from the *fajr* prayer as a margin of safety for the fasting person, those in Kumasi and the three Northern Regions could therefore add 10 minutes to their *fajr* time.² This invariably suggests that with the exception of the three Northern Regions and Ashanti, the time table could be used anywhere in Ghana without further adjustment. This position of his must be further revised and as such treated with caution. This is so because of the critical geographical and climatic differences among the ten regions of Ghana. The prayer time table issued by the Saudi Embassy however, stipulates these differences. It could also be that the author had considered all this by suggesting the addition of 10 minutes as maximum within which all other regions except Accra must fall. The philosophy here is that is better for one to pray after the time than before it in the case of Ashanti Region, Brong Ahafo , and the likes.

Despite its relevance, this methodology however has a shortcoming since it is not comprehensive. Thus, the erected pole could be used to determine times for *Zuhr* and *Asr* prayers only, and its application to the whole country is quite ambiguous. Bamba was therefore compelled to accept and use some works of astronomers - like the prayer time-tables distributed by the Saudi Embassy in Ghana - to determine times for *Magrib* and *Isha* prayers. But in this case, he often adds some minutes as a margin of safety or error. He however made an exception in the case of *fajr* prayer. According to him, since

¹ Ibid.138

² Ibid. 139

the daylight is something that can be seen with the naked eyes, he could rely on his personal judgment in the case of *fajr* prayer¹. He concluded that, the time period between the appearance of the daylight and the sunrise must be at least one hour. If the sun rises at 6:00am for instance, one can say the *fajr* prayer at 5:00 am.

In conclusion, Bamba makes some recommendations to Muslim scholars especially graduates from the Arab world, imams and *Mua'addhin*, the Saudi Arabian Embassy in Accra, the entire Muslim *Ummah* in Ghana and beyond. The recommendations are summarized below:

1. *Mua'addhin* must be circumspect in dealing with prayer and must not call the *adhan* before the prescribed time for a particular prayer.
2. The must not lead a prayer before he confirms the time - as he is going to bear the sins of the people if he should erroneously lead them in this regard.
3. In the case of Nigeria, serious studies and research on the subject matter must be undertaken to help safeguard Nigerian Muslims in their Salat. Bayero University of Kano, Ahmad Bello University of Zaria and Dan-Fodio University of Sokoto could help achieve this aim.
4. The Saudi Embassy in Accra must also endeavor to complete their prayer timetable project by expanding it to include the rest of the regions of Ghana instead of Accra only. The timetable must also cover all the months of the year instead of Ramadan only.

¹ Ibid. 123

5. Muslim scholars, especially graduates from Arab states must cooperate and help in creating awareness so far as prayer time is concerned.

4.3 THE ACCEPTED PRAYER IS TO FACE THE QIBLA

This 27- manuscript page was prepared to correct the popular misconception that Muslims wherever they are found pray facing the East - where the sun rises. After visiting some communities in Accra - Nima, Mamobi and New Town - the author realized that their mosques were wrongly erected, often missing the proper direction of the Qibla (Eastward direction towards (Muslim shrine), Ka'bah in Makkah). This prompted him to write a script on the subject to educate the Muslim Ummah especially in Ghana on how to determine the direction to face in prayer at a given time. As usual, even though the manuscript is organized into headings and sub-headings, these are however not arranged into chapters. Also, the manuscript has no table of contents. This might be attributed to the fact that it is not published. In the manuscript, the author depends much on his personal experience without making reference to other materials that could have added more to his knowledge and experience.

The book also seeks to clarify the Hadith “Whatever is between the East and West is Qibla”.¹ According to him, this direction is specified for the people of Madinah and those who are in its direction like Syria, Iraq, Turkey, Iran, Jordan amongst others. However, the Qibla for people of Ghana and some of West African countries like Nigeria, Benin and Togo, is between the East and the North. This is so because Ka'bah,

¹Aminu Bamba, “*The Accepted Prayer is to Face the Qibla*” (unpublished manuscript, 2003) 7

which is the direction of the Qibla and situated in Makkah, is found between North-Eastern parts of these countries. The focus of the script was to educate people on how to determine the Qibla for prayer. To do that, Bamba recommended the use of compass as it is more convenient and accurate. He however cautioned that for the sake of accuracy, the device must be placed on a flat ground.

Due to the complexities and complications when using the compass, the author suggested some natural ways of determining the Qibla. These include:

I. The sun. (sunrise)

According to him, on the following dates when you face the sun, you will be facing the Qibla because the sun will be directly above the Ka'bah:

- (a) From 1st - 13th May
- (b) From 1st - 13th August.

II. The shadow.

The shadow of an object coincides with the Qibla on the following dates and times.

- (a) From 1st - 4th October at 3:00pm - 3:15pm
- (b) From 5th - 9th October at 3:05pm - 3:20pm
- (c) From 10th - 14th October at 3:10pm - 3:25pm
- (d) From 15th - 16th October at 3:20pm - 3:30pm
- (e) On 17th October at 3:25pm - 3:35pm
- (f) From 18th - 20th October at 3:30pm-3:45pm

III. Sunset

The sun sets at the backward direction of the Qibla from 1st of December to 10th January.

IV. The brightening star in the West.

This star coincides with the Qibla backwardly from 1st September till 13th September.

V. The brightening star in the East prior to the *Isha* prayer

According to the author, there are two brightening stars in this direction; one on the right direction and the other on the left direction. The one on the left is brighter and beneath the one on the right. The brighter star on the left coincides with the Qibla from 1st - 25th February at 7:00pm - 8:00pm.

VI. The brightening star which appears in the Far East during the *fajr* prayer (Zuhrah).

Here, the author argues that this star does not coincide with our (Ghana) Qibla rather it tilts a bit towards the left. This often happens in August where a person is required to shift towards right to coincide with Qibla. Nonetheless, this star meets the Qibla from 10th September till the end of September. It only shifts away from the Qibla from 1st October to November.

The scholar also indicated that some mosques across the country deviate from the Qibla. Ahmad Rufai of Ejura explained how Bamba moved from one mosque to another with the intention of correcting their Qibla as part of his reform agenda in Ejura.¹ Often, this happens because of the way the mosques are built. Sometimes, only the imams face the

¹ Interview with Ahmad Rufai at Ejura, on 19/07/2016

right direction at the expense of their followers. This to him is baseless and must not be encouraged since both the imams and their followers are obliged to face the Qibla in prayer.

In conclusion, the author argues that even though facing the Qibla is a pre-requisite for prayer, it loses its obligation in the following situations:

- I. Supererogatory prayer while boarding/riding.
- II. Prayer in times of war and fear.
- III. Prayer of the forced and constrained.
- IV. Prayer of the sick.

4.4 STONING IN THE ISLAMIC SHARIAH

Stoning is indeed a crucial topic in the Islamic legal system that has generated a lot of controversies in the past and in recent times. In this manuscript, Bamba seeks to clarify the misconceptions surrounding the issue and to educate the Muslims on the nature of its application. Two main issues were discussed in the manuscript: abrogation and stoning in Islam. The relationship between the two issues is that majority of Muslims who believe in the application of the law (stoning) are of the view that the verse of stoning in the Qur'an was abrogated. That is, even though it could not be found in the Qur'an, its ruling is still applicable. According to the author, the knowledge of abrogation is very essential for the understanding of the Qur'an.

Bamba is of the view that stoning is an integral part of Islamic Shariah that must be applied to adulterer and adulteress when found guilty. Quoting from Shawkani, the

scholar argues that there is consensus among the *Ulama* on this matter. But it appears the scholar here, refers to the Sunni *Ulama* since according to him, the Kharijites and the Shias are against this position. He further argues that the Prophet stoned Maa'iz, the Juhani woman, the Ghamidi woman and the Jews, as indicated in authentic *Hadith* of Bukhari, Muslim and some of the scholars of *Hadith*.

However, it is not clear whether the author is advocating for stoning within the Ghanaian community - which strictly conflicts with the secular laws of the country. According to him, "stoning the married adulterer and adulteress is our belief: we shall live on it, die on it and be resurrected on it Allah willing - emulating our beloved Prophet Muhammad (S.A.W), even though we are under non-Islamic government which does not tolerate stoning because of its corrupt inherited values from its parents and forefathers."¹

Having understood the nature of the state within which he lives, the author does not seem to rebel against the Ghanaian constitution by practicing the legal aspects of the Islamic Shariah regardless of the consequences. He rather appears to educate the Muslims on the nature of stoning in Islam but not its applicator *per se*. This is to suggest that, the practice of Shariah in Islam can be circumstantial. Thus, the head of the Islamic states that is responsible for the execution of penalties must understand and take into consideration the circumstances within which a particular crime was committed before taking the necessary action. Careful study of the circumstances may lead to the

¹ Aminu Bamba, "*Stoning in the Islamic Shariah*" (Unpublished manuscript, 2002) 10-11

suspension of the penalty as was done by Umar bin Khattab during the ‘Year of Drought’.¹

Unfortunately, it is this lack of proper understanding of how the Shariah is to be applied that is bedeviling many Muslim countries tagged with terrorism and extremism.² It can also be argued from the author’s position on this matter that, should the Ghanaian Muslims have their way to practice the Shariah law, that would have been the ultimate aim. This could be possible especially in matters relating to Muslim personal laws.

4.5 BAMBA ’S PERSPECTIVE ON ISLAMIC INHERITANCE

As indicated in chapter two, Bamba is an expert in Islamic law of inheritance. It is therefore not surprising that most of his literary works concern that field of importance. Despite his celebrated intellectual acumen in this area, however, he appears to succumb to the notion that “*the gate of ijihad is closed*”. Thus, he rarely makes effort at exercising his free will, for intellectual insight and personal discretion with regard to Islamic law of inheritance. He heavily depends on medieval jurists’ ideas in his rulings. Most of his works on Islamic inheritance are not different from the existing works in the subject area. Nonetheless, his methodology and style may suggest that the scholar employs limited *Ijtihad* in some of his works. Evidence supporting this claim could be found in some of the works he translated from Arabic to the Hausa language and some of the works he summarized. Some of his works however involve massive reviews

¹ The year of drought simply refers to the year 18 after Hijrah during the reign of Umar bin Khattab. It happened that there was a drought in Madinah and its environs which resulted to a serious economic crisis. As a consequence, some people had to steal for survival. Umar bin Khattab was reported to have suspended the penalty of theft considering the difficult situation of his subordinates. The situation lasted for nine months until it was eventually contained. See: www.alsalafway.com, and www.saaaid.net accessed on 25/10/2016.

²Understanding the rulings pertaining to Muslims in the minority is also important in this context.

backed by his personal contributions and viewpoints. Due to his fluency in the Hausa language as a result of studying in Kano, Bamba also adopted the new strategy of writing in the Hausa language. Although he has not translated the Qur'an as did Abubakar Gumi and some Muslim reformers in the sub region, some of his literary works have been translated into the Hausa language for easy understanding. Realizing the importance of local languages as effective media of communication, the reformers adopt its usage and abandoned writing in Arabic in most of the African countries. Roman Loimeier argues that "Arabic has lost, through increasing alphabetization in African languages, its status as the major language for the production of texts as alphabetization today usually implies alphabetization in African languages such as Wolof, Bambara, Kiswahili and Hausa. These languages represent an increasing market of readers and buyers, while Arabic has remained the language of a small scholarly elite"¹.

A critical study of the African reformers who used translation to market their products reveals that they often translate Arabic into the local or official languages of their respective countries. Bamba could have done same by writing or translating into any of the Ghanaian languages alongside Hausa, or perhaps into the English Language which is the official language of Ghana. His failure to do that might be attributed to his limited fluency in those languages. This notwithstanding, his "The Independence Day of Ghana and "Guidance to the Christian Calendar" are both written in English Language. Most of his works are either written in Arabic or Hausa making accessibility difficult.

¹ Loimeier, "Is there something like "Protestant Islam"? 235

According to Bamba, his “Principles of Inheritance” was written with the sole aim of summarizing the basic principles of Islamic Inheritance. This according to him would help simplify the subject matter for students of knowledge. It would also promote understanding and perhaps aid in the memorization of the basic principles required for the administration of Islamic inheritance.¹ The manuscript was first written in Hausa language in 1977 and has since not been published. Bamba later translated the work into Arabic Language in 1987 with only 20 pages. According to him, the knowledge of the heirs and their respective shares and the rules of inclusion and exclusion constitute the basis of Islamic law of inheritance. Until one understands and memorizes these, one cannot be able to express an expert view on Islamic inheritance.²

His work “Inheritance and Inheritors” is not different from the former in terms of objective, style and methodology. The 24-manuscriptpage was written in 1986 upon the request of the Council of Muslim Chiefs of Ghana. It has also got both Arabic and Hausa versions.

Analysis of Bamba’s works on Islamic Inheritance cannot be successful without the mention of his “*fathul-mannaan*” (Opening of the Bestower of Favour) which he considers his most beloved and dearest among his literary works. Even though he failed to give the reasons behind the selection of this work over the others, a careful study and critical analysis reveals the uniqueness of the work. The uniqueness of the work can be seen in the style and methodology of the author which he elaborated quite well. The

¹ See Aminu Bamba , “*Principles of Inheritance*” (unpublished manuscript,1987) 1-2

² *ibid* 2

author employed the techniques of Qur'anic exegeses and jurisprudence to explain the verses of inheritance as contained in Qur'an Surah Four. He explains the verses with quotations from *Ahadith*, opinions of the Sahaba and the scholars of *tafseer* like Suyuti. With the aid of a table, he elaborates the heirs and their respective shares. This is then followed by a summary of the whole concept, and perhaps solved questions. Most of the scholars who commented on the work as captured in the preface were much enthused with the style and methodology. Notable among them is Dr. Muhammad Yusuf Muhammad (Sudanese) - a Lecturer at the Department of Arabic Language at University of Ghana.

However, what may raise concern about the work is the lack of proper citation and referencing. This makes it difficult to ascertain the personal contributions of the author. Again, the author failed to explain his approach in dealing with disagreements among scholars on the subject area. He quoted from them without arguing their opinions. For instance, he narrated the conflicting opinions of Ibn Hazm, Shafi, Hanafi, and Hanbal concerning Zakat in inheritance. This has to do with the question: must Zakat be considered before sharing the estate or not? Despite the fact that these disagreements often have direct effects on the distribution of the estates, the author did not go beyond their mention. Example of this could be found in pages 23, 25, and 159 of the work.

Moreover, the author quoted a lot from modern legal sources to explain the position of the modern state visa-viz Islamic Inheritance. However, he failed to clearly cite the laws and their origin. Perhaps, he should have also clearly categorized the work in the

methodology - whether it is a comparative study or not. This is because of his use of both Islamic and modern legal sources. These ambiguities could also be seen on pages 22, 109, 160, and 180 of the work.

Unlike most of his works on Islamic Inheritance, the work under review is a comprehensive and extensive study which encompasses almost all aspects of Islamic law of inheritance. Issues of will and debt are also dealt with extensively. In some instances, the author explains the wisdom behind a particular ruling of Shariah concerning the law of inheritance. On page 17 for instance, he provides three reasons why the sharing of the estate of a deceased is necessary:¹

- I. Because of the bond and family ties between the deceased and the heirs - whom the deceased had always depended upon during his life time. These heirs might have even supported him in accumulating the wealth.
- II. Shares of the heirs have been clearly stated in the Qur'an in order to avoid conflict and confusion that may arise after the death of the deceased. This might also lead to hatred and severing of ties.
- III. A female heir is given half the share of male heir because males are supposed to be the breadwinners for the family.

Concerning will in Islam, the author argues that it is a means of getting closer to Allah through a good deed the deceased might have neglected in his lifetime.²

¹ Aminu Bamba , *"Fathul – Mannan"* (Accra: Islamic Council for Development and Humanitarian Services,2002) 17

² Ibid. 99

Even though the work is quite comprehensive, it failed to address extensively some contemporary challenges associated with the Islamic System of Inheritance. These challenges mostly create confusion amongst heirs thereby leading to severance of ties among family members. In some cases, the Islamic system of inheritance is eventually set aside - as some heirs prefer the western legal system (law court). The challenges include for example, denial of adopted children, children born out of wedlock and apostates¹ from inheritance. Can a Muslim die testate? Despite his effort to justify the difference with regard to the shares of male and female heirs, much could have been done since that is where the biggest challenge lies.

The book was written in August 1987 and published in 2002 by the Islamic Council for Development and Humanitarian Services. It was written in Arabic language and contains 240 pages. Even though it has not been categorized into modern scientific chapters and sub-chapters, the contents are well listed under the table of contents.

¹ In distributing Shayawu's estates, an agreement was made to give a sum of money to his apostate wife and children.

4.6 CONCLUSION

In this chapter, an attempt has been made to explore Bamba's thoughts on Islamic Jurisprudence. It has been observed that Bamba is neither modernist nor does he seem to promote modernity in his works. He often follows the usual pattern of the traditional Ulama in their writings. Nonetheless, his traditional method of determining the prayer time and the Qibla is very useful especially in areas where modern technology is inaccessible. The people of Ejura and its environs have for some decades relied on his work to determine their prayer times. Having exhausted several years in carrying out the work, it could be argued that Bamba indeed believes in hard work and perseverance.

As observed, the scholar's inability to exercise his free will and personal discretion in most of his works raises concerns about his originality. Most of his works are: summary, translation, or explanations of already existing legal issues. This notwithstanding, his "*fathul-mannan*" (Opening of the Bestower of Favour) has been commended for its uniqueness and originality of thought. Even though his position on the application of Shariah in Ghana is not quite clear, Bamba seems to prefer that, given the opportunity, Shariah should be applied in the country.

CHAPTER FIVE

CONCLUSION

This study has set out to explore literary production as a means of Islamic reform, using Bamba as case study. To achieve this, the researcher depended on literary materials authored by Bamba in diverse fields of Islamic disciplines. In addition, the views of some prominent Muslim scholars were also sought on Bamba's reform ideas.

Chapter two analysed a brief background of Bamba and his role in the Ejura Municipality. Born in Accra in the 1950s, he later migrated to Ejura in the Ashanti Region in order to stay with Ahmad Musah. After studying in Ejura for a while, the scholar moved to Tamale in the Northern region for further studies and later to Kano in Northern Nigeria. His migration to Kano in 1976 was catalyst in the transformation of his background from a disciple to an Islamic theologian, jurist, and reformer. His return to Ghana in 1983 constituted a major trend on his role in espousing his Islamic reform particularly focusing on literary production. Bamba's role was not limited to Islamic writing but also included teaching, preaching, mediating in conflicts and resolving disputes amongst the Ejura Muslims.

The most detailed chapter of the study is chapter three. In this chapter, the researcher analysed the religious views of Bamba on matters of Islamic theology. The chapter revealed that the underlying arguments between him and his opponents - mainly, adherents of the Jallo version of the Tijaniyyah – have always, revolved around the

theological views expressed in his “the truth that separates between right and wrong”. The chapter simply refutes the opinion held by some people suggesting that the Tijaniyyah movement promotes religious unorthodoxy, arguing that some Tijaniyyah Ulama practice the stricter form of Shariah. Two of his works were selected for analysis: “The truth that separates between right and wrong” and “Complaint to Allah”.

The chapter also narrated the history of Tijaniyyah Muslim brotherhood in Ghana and the role of Bamba in shaping its discourse. The fragmentation that occurred within the brotherhood as a result of some theological and historical differences was also discussed. In a nutshell, the chapter analysed Bamba’s approaches in addressing issues of controversy between him and the adherents of the Jallo version of Tijaniyyah. These approaches included preaching, educating, debating, and finally the use of manuscripts and pamphlets. These issues dominated his theological views.

Moreover, in chapter four analyses of some literary works of Bamba on matters of Islamic Jurisprudence and inheritance were presented. The chapter discussed Bamba’s research methods - through which he came out with prayer time-table and Qibla direction for the people of Ejura and its environs. As observed, with slight adjustment, the time table is suitable for the ten regions of Ghana.

The chapter further analyses some selected works of Bamba on Islamic Inheritance. With the exception of his “fathul-mannan”, (Opening of the Bestower of Favour) most of these works are abridged and simplified versions of the already existing works in the field.

5.1 FINDINGS

This study brought together the contributions of Bamba to the development of Islam in Ghana in the areas of education, literature, conflict resolution and Islamic propagation. The impact of Bamba’s reform ideas in Ghana cannot be over emphasised. The study found out that Bamba’s moderate position of not calling to a particular denomination gained him respect and acceptance by people of different denominational backgrounds in Ghana.¹The study has thus highlighted the need for moderation as a key factor to national unity and development. It has been revealed that Bamba’s moderate approach of preaching and propagation provided a sense of security for the people of Ejura and its environs. In fact, Ismail Saeed (Ashanti Regional Imam of Ahlu-Sunnah) described Bamba as a symbol of peace and unity for having shown commitment and dedication in the programmes of United Front for Islamic Affairs which aimed at bringing the Ghanaian Muslims under one umbrella.²

However, having preached the Islamic orthodoxy and the necessity of sticking to Shariah in all endeavors, Bamba ended up getting followers and disciples from across the country with significant number of them residing in Ejura. Their opponents from

¹ Interview with Saeed Matrud at Ejura, on 28/07/2016

² Interview with Ismail Saeed at Kumasi, on 19/07/2016

among the Tijaniyyah often refer to them as “*munkir-faila*” for rejecting Abdallah Maikano.¹ This approach of his has contributed to consolidating the orthodoxy of Nyass’s *Faydah* whose hub is the Shariah at least within some adherents of the Order. This notwithstanding, Ustaz Ali argues that majority of the Tijaniyyah to whom Bamba directed his reform agenda did not follow him. He however attributed that to the difficulties in accepting a change which have characterized the behavior of majority of Ghanaian Muslim.²

Considering the number of books and scripts on Islam he has authored, it could be argued that Bamba has established himself as contemporary Islamic scholar and reformer. This is in addition to his contributions towards the transformation of the socio-cultural life of the people of Ejura and its environs. His educational reform has indeed revived the quest for seeking knowledge – not only Islamic but also the secular knowledge - within the Ejura community. Bamba has produced prominent scholars who have graduated from local and foreign universities and are now playing essential roles in Ghana. For instance, Muntaka Muhammad Bamba is Assemblyman and a teacher at the Ejuraman Senior High School, Nazir Muhammad is also a teacher at the Mampong Saint Monicas Senior High School and M.Phil student at Kwame Nkrumah University of Science and Technology.³ His “*Ihyaud- Deen*” Islamic school set the standard for the numerous modern Islamic schools in Ejura.

¹ Interview with Hassan Shuaib at Kumasi, on 27/07/2016

² Interview with Ustaz Ali Adam Khalifa at Kumasi, on 27/07/2016

³ Interview with Nazir Muhammad at Ejura, on 01/08/2016

It also emerged from the study that the life story of Bamba could serve as a source of hope and inspiration for some of the under-developed Muslim communities characterized by high levels of illiteracy and poverty, resulting from lack of determination and hard work. His travels from one place to the other in search of knowledge provide useful lessons on perseverance and endurance. As it is well-acknowledged, perseverance, tenacity and utilizing alternative means of achieving individual and collective objectives are hallmarks of successful people and communities. As observed, Bamba could not pursue higher secular education but was successful in his alternative plan of learning Islamic knowledge. This thus shows that lack of secular education is not a barrier to one espousing his Islamic reform. Where secular and Islamic education may not be pursued simultaneously for some reasons, seeking one and excelling empowers an individual to promote his reform.

Moreover, the study has revealed the usefulness of aspects of the works of Bamba and their impact on the Ghanaian Muslims especially in Ejura. For instance, his works on prayer time and direction of the *Qibla* could be used to educate Ghanaian Muslims on how to determine the right time of prayer and the location of the *Qibla* using the traditional methods. The knowledge of this could help verify and correct the errors often associated with the modern technology in this regard. For the past decades, Ejura Muslims have been depending on these works to determine their prayer time and locate their *Qibla*. His “*fathul-mannan*” (Opening of the Bestower of Favour) also provides essential information on Islamic Inheritance and could be used as reference material in

educational and legal institutions. In fact, as noticed, Bamba's reform ideas resolved a lot of confusion resulting from inheritance not only in Ejura but across the country.

The scholar uses some of the booklets and pamphlets he has authored in the area of Islamic monotheism, Jurisprudence, Tajweed, and Arabic Language as reference materials in his school as indicted in chapter two of the study. He produced a copy of the last tenth section of the Qur'an including some basic principles of Arabic reading and pronunciation for the beginners. This version of Qur'an is found in almost all houses of the Ejura Muslim community.

Unfortunately however, most Islamic schools in Ghana depend on foreign pedagogy - mostly from Saudi Arabia and Egypt. These materials are often outmoded and do not conform to the educational standards in Ghana

As for the relevance of Islamic literary production to the Ghanaian Muslims most of whom are illiterates, it is indeed a matter of serious debate. In Ejura for instance, according to the Municipal Assembly Report of the 2014 concerning the 2010 Population Census, only 22.6 percent of the population in the Municipality could read and write in English only.¹ Ahmad Rufai of Ejura stated that the Arabic literacy rate in Ejura is far less than 40 percent of the entire Muslim population. Most of the people within the Municipality do not read or write Arabic. Again, most of those who could

¹ Ghana Statistical Service, *2010 Population and Housing Census : District Analytical Report*, (Ejura, Ejura - Sekyedumasi Municipal, 2014), 32

read and write Arabic do not have strong desire and interest in reading and writing. This is in spite of Bamba's efforts to inculcate literacy into the people.

Surprisingly, almost all the scholars interviewed for the purpose of this study affirmed that they could not read much of Bamba's literature despite having them in their custody. It is against this that some of them view Islamic literary production in Arabic to be less important to the Muslim communities in Ghana. Preaching and teaching still remain the dominant process of changing and transforming the Muslim communities. In fact, most of the Ghanaian Muslim reformers who have gained much reputation and excelled in their projects of reform from among the Salafis and the Tijaniyyah did not produce much literature. Notable among them were Afa Yusuf Ajura, Adam Baba, Tawfiq Bakri, Abdallah Maikano and Usmanu Nuhu Sharubutu (National Chief Imam). Hassan Shuaib (d.2016) attributed this to the ambiguities surrounding some of his works and the nature of the topics treated.¹ In fact, Bamba himself has affirmed that his "*As-Safarut Taweel*" (The Long Journey) which seeks to discover the actual date of birth of the Prophet is not easy to understand despite its relevance.²

However, both Abdul Mumin Harun (Ashanti Regional Imam) and Abdul Wadud argued that literary production is more relevant for preservation of culture and legacy.³ Their stance is however consolidated by the legacy of Umar of Kete-Krachi and other prominent Muslim scholars that have excelled in the field of literary production. The works of Umar for instance are treasures that provide valuable historical insights of

¹ Interview with Hassan Shuaib at Kumasi, on 27/07/2016

² Interview with Bamba at Ejura, on 09/09/2015

³ Interview with Abdul Mumin Harun at Kumasi, on 19/07/2016

Ghana at large. Holger Weiss mentions that the case of Umar¹ is the most interesting, as he wrote accounts and treatises not only on Hausa histories and material customs and traditions, but also compiled texts on local affairs in Northern Ghana. He also wrote on the impact of European rule as well as edited texts by other authors.²

On the other hand, the study has also revealed some problems that have hampered the reform agenda of Bamba. As a reformer, it has been revealed by the study that Bamba's programme of reform is not comprehensive. For instance, his reform activities failed to target women and non-Muslims. This is in spite of the fact that women constitute an integral part of the society and their contributions to nation-building must not be underestimated. Again, when given the necessary attention, women could help solve a lot of the problems bedeviling the society.

Another problem associated with Bamba's reform programme is his ineffective use of modern strategies and technology. Traditional methods of scholarship still remain the core of his program. He uses the shade of a tree in front of his house as an office and court - for arbitration. Administratively, he does not keep proper documentation of events and cases. Dale argues that, the rise of literacy and the spread of communications - with tapes of popular preachers being played incessantly in taxis and other settings, and banned literature being copied almost everywhere - have

¹ Referring to Alhaji Umar of Kete-Krachi

² Holger Weiss, "Between Accommodation and Revivalism: *Muslims, the State, and Society in Ghana from the Pre-colonial to the Colonial Era*". (Helsinki:2008). 28

prompted more Muslims to Islam's texts, classical or modern, and apply them to modern life.¹

Furthermore, unlike Abubakar Gumi of Nigeria, Bamba could not secure foreign aids and supports that could enhance his projects of reform. While it is obvious that Muslim reformers are often supported and financed by foreign nations and NGOs for mutual benefits, Bamba could not open up for foreign links and relations. His reform and other activities therefore experienced some setbacks. For instance, he could not provide better infrastructure for his people - most of whom are poor and illiterate. Again, because he lacked external support and collaborators, most of his students could not access international scholarships to study abroad.

In his religio-political career, Abubakar Gumi engaged in serious and active political activities after his first encounter with Ahmadu Bello in Makkah.² With political protection provided by Ahmadu Bello, Gumi was able to champion his course as an Islamic reformer in Northern Nigeria.

Again, one of the major challenges that hampered Bamba's program of reform as lamented by most of the interviewees was the fact that the scholar is not sociable. His over reliance on the literary production has taken him off from his engagement with real human beings. Even though he does not believe in funeral celebration, there are equally

¹ Dale F. Eickelman, "Inside the Islamic Reformation" *The Wilson Quarterly* (1976-), Vol. 22, No. 1 (Winter, 1998). 86

²See: Roman Loimeier, "Islamic Reform and Political Change: the Example of Abubakar Gumi and the Yan Izala Movement in Northern Nigeria" *African Islam and Islam in Africa*. (1997) :290

other important programmes and gatherings in the community he could attend. His failure to do that created a barrier between him and some segments of the society. Abdul Wadud also mentioned the practice of stricter form of Shariah as part of Bamba's weaknesses which has always generated tension between him and some of the Ulama.¹

Ismail Saeed argues that Islamic reform takes different shapes depending on one's intention and scope of reform project. He believes that with little effort, Aminu Bamba could qualify to be a reformer of international standard.² Abdul Wadud, who believes that Ibrahim Nyass was the Islamic reformer of the century, agrees however that Bamba had also made significant impact in the Muslim communities not only in Ejura, but also across the country.³ By this, he deserves the title "Islamic Scholar and Reformer" in the local context. In fact, almost all the scholars interviewed had conferred in him this title for his great achievements.

In a nutshell, with the level of his achievement in the field of literary production, Bamba could be viewed as among Islamic scholars who have excelled in literary production as form of Islamic reform in the sub-region. Bamba therefore deserves fair scholarly attention.

¹ Interview with Abdul Wadud at Kumasi, on 19/07/2016

² Interview with Ismail Saeed at Kumasi, on 19/07/2016

³ Interview with Abdul Wadud Harun at Kumasi, on 19/07/2016

5.2 SUGGESTIONS AND RECOMMENDATIONS

1. To guarantee peaceful co-existence and rapid development, Muslims must learn to accept and tolerate divergent views regardless of religious affiliation and doctrinal differences.
2. The Islamic Education Unit under the Ghana Education Service could therefore consider adopting some of the works as reference materials in their schools. However, Bamba's work could only be adopted and incorporated into the educational system of Ghana after further review and study to meet the Ghanaian standard and demands. This is because even though he is a Ghanaian writer, most of his works do not depict the Ghanaian culture and society. On the other hand, the literature of the Ghanaian Ulama must be seen as addressing contemporary issues and providing solutions to problems affecting communities' development.
3. The state equally has a role to play patronizing the Ulama's literature which projects the unique Ghanaian culture and identity. As a consequence also, it would help boost the economy and solve the problem of unemployment in the country
4. Instead of focusing much on literary production however, Bamba could diversify his strategy to include public lecturing, outreach programmes, attending of conferences among other things in order to successfully reach all segments of the community.

5. Muslim reformers including Bamba must endeavor to develop specific programmes for Muslim women - who are often marginalized - in order to create a balanced generation capable of transforming the society.
6. Again, since Muslims do not live in isolation, Muslim reformers must give attention to the relationship that must exist between Muslims and their non-Muslim neighbours. This would help promote peaceful co-existence and religious tolerance.
7. Besides, the government and other policy makers could partner these reformers - who are often very influential - in promoting peace and tolerance in the society.
8. Even though his place of residence (Ejura) is not a big city, the use of modern technology in the town is common. Modern techniques of teaching and preaching as well as distribution of the estates of inheritance are highly required for rapid growth and development. The internet, mass media and social media would help facilitate his activities. It is therefore suggested that Bamba embraces modernity and be abreast with the times.
9. Collaboration with political authorities may enhance to the larger extent one's reform agenda. The secular educated elites of diverse educational and professional background are also of immense importance in transforming the communities. The Ulama must therefore not create a barrier between them and such elites for religious and social economic development of the nation.

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(g)List of Respondents

Mr. Nazir Muhammad - a teacher at Mampong Saint Monicas Senior High School,
Ejura. 01/08/2016

Muhammad Sabtiu (Mamman) - Bamba's disciple, Ejura. 25/07/2015

Abdul Basir Qasim – Ejura ASWAJ Imam, Ejura. 19-20/07/2016

Abdul Mumin Harun – Ashanti Regional Imam, Suame, Kumasi. 19/07/2016

Abdul Wadud Harun Seesey - Leader of Tijaniyyah movement in Ghana, Mempe-Asem,
Kumasi. 19/07/2016

Ahmad Rufai Yahya – Islamic theologian and Imam, Ejura. 19-20/07/2016

Aminu Bamba - Renowned Islamic scholar, Ejura. 25/07/2015, 31/07/2015,
20/07/2016, 23/07/2016, 25/07/2016

Hassan Shuaib – Member of Supreme Council for Islamic Call and Research (SCICR),
Duase - Kumasi. 27/07/2016

Ismail Saeed Adam – Ashanti Regional Imam of ASWAJ, Sawaba, Kumasi. 19/07/2016

Saeed Matrud – theologian and Imam, Ejura. 28/07/2016

Tijani Ahmad – Islamic theologian, Akrom Kumasi. 19/02/2016

Ustaz Ali Adam Khalifa – Theologian and successor of the late Kamil Khalifa, Alaba -
Kumasi. 27/07/2016S

APPENDICES

Appendix I

IN THE DISTRICT MAGISTRATE COURT EJURA-ASHANTI HELD ON
TUESDAY THE 19TH DAY OF AUGUST 2014. BEFORE HER WORSHIP
MISS JOYCE BAMFO (MAGISTRATE).

SUIT NO. A11/5/2014.

1. ABDUL-MALIK TAHIRU

2. SHAIBU TAHIRU PLAINTIFFS

VRS.

ABDUL KADRI TAHIRU..... DEFENDANT

JUDGMENT

The parties who are siblings pulled their monies together to purchase a building plot. They agreed to use the name of their father for the documentation processes. Without their knowledge the defendant has gone ahead to prepare new documents claiming sole ownership that is why they were in court.

CASE OF THE PLAINTIFFS.

The first plaintiff led evidence for the plaintiffs. He also conducted the cross examination on their behalf. According to the P1 the building plot was bought by himself and the defendant. He contributed GH¢900.00 and the defendant contributed GH¢800.00. This added up to GH¢1,700.00. The second plaintiff also moulded one thousand blocks. The defendant put up three rooms with some of the blocks. He had by then travelled. On his return he also put up an additional room. He roofed the building at his own expense. The defendant plastered two rooms and occupied it. He also plastered the two other rooms. He is occupying one room and the second plaintiff is occupying the other.

Recently the defendant has build two extra rooms on the land. He also decided put up some more rooms. So he ordered for sand. When the truck carrying the sand got there the defendant refused to allow it to off load. That he will only allow him if he concede the plot was for the defendant alone. He lodged a complaint with some community elders. The defendant was asked to produce the documents. To their surprise

LETTER OF
DIST. MAGISTRATE'S COURT.

unknown to them the defendant had process new documents. He has deleted the name of their father. He was now the sole owner of the said plot.

The PW1 Mohammed Sabtiu is a Community elder. He and one Mallam Aminu arbitrated on the empassé between the parties. After hearing them, it was decided that as they all contributed towards the purchase of the plot and the building they will share out the rooms and the plot amongst them. Secondly they were to prepare new documents which will bear their own names and not that of their father. The defendant disagreed so he suggested he buys out the plaintiff or vice versa. None of the suggestion was acceptable to him.

The PW2 Huzaru Abdulai is a mason. He was engaged by first plaintiff and the defendant to put up one room on the plot. He was paid his wages.

The PW3 Yussif Sulemana is a carpenter. He was engaged by the first plaintiff and the defendant to roof the building. He was paid his wages when the work was done.

The PW4 Gazali Zibrim is also a mason. He was engaged by the first plaintiff to plaster one room. The plaintiffs closed their case with the evidence of these witnesses

CASE OF THE DEFENCE

The defendant admitted the plaintiffs are his siblings. The building plot was bought by him and he inserted his name and that of his father. When the building was completed he allowed the plaintiffs to move in with him. Without his knowledge the first plaintiff attempted to build on the land and he stopped him. He supported his evidence with the tendering of two exhibits.

The DW1 Dentani Mohammed is a professional driver. His car was involved in a car crash. He decided to sell his building plot. The defendant expressed the desire to buy it. He made him aware he and the first plaintiff will contribute to buy it. When he went to collect his money, the defendant called out to the first plaintiff and he brought out the money. Afterwards he needed to transfer the document into their name. The first plaintiff suggested they should use that of their father.

CERTIFIED TRUE COPY

ISSUE FOR DETERMINATION

Whether or not the building plot and the building is for all the parties or it is for the defendant alone.

The case of the plaintiff was that they together contributed with the defendant towards the purchase of the plot. The plot was bought by the first plaintiff and the defendant. The second plaintiff who had travelled then sent money through the first plaintiff. This was used to mould the blocks.

This assertion was objected to by the defendant. The land was bought by him. He also put up the building and just invited the plaintiff to live with him. As they are his younger siblings. So without his approval they cannot erect additional rooms on the land.

This assertion of the defendant that he is the sole owner was denied by all the witnesses who appeared before this court. All the witnesses for the plaintiffs were involved with the building at one point or another. The witness for the defendant who sold the plot put the icing on the cake for the plaintiffs. The payment was done by first plaintiff and the defendant together.

The transfer was made in the name of their father and not that of the defendant.

Secondly one does not need an expert to acknowledge the document which was tendered by the defendant was forged in particular the statutory declaration.

In conclusion it is the opinion of this court the parties own the plot and the building on it in common. The defendant is not the sole owner. Documents covering the said plot should therefore bear the names of all three of them. If they think they can no longer live together the building together with the plot must be sold and the proceeds shared amongst them. The other alternative is for the plaintiffs to buy out the share of the defendant or vice versa.

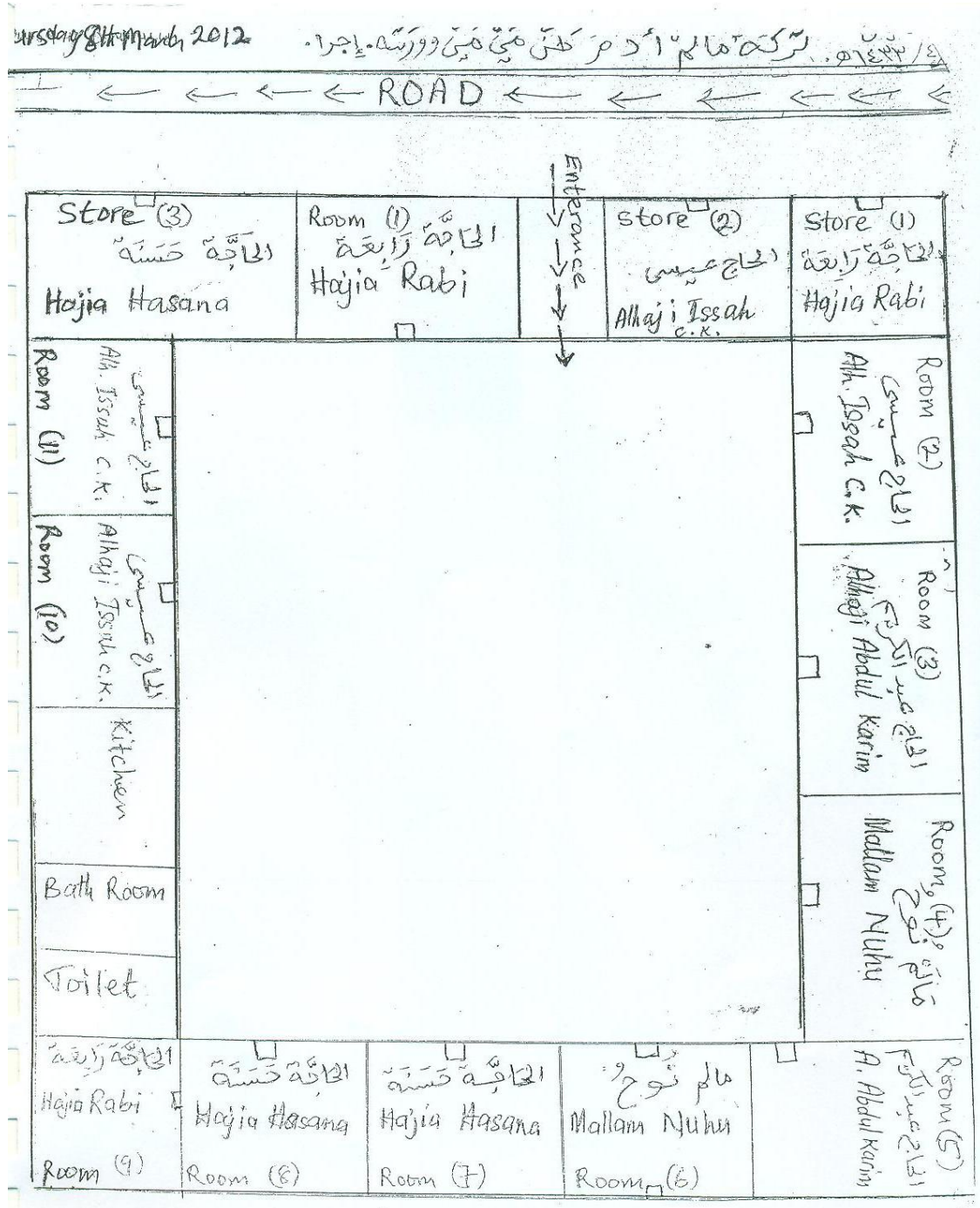
Cost of GHC400.00 is awarded to the plaintiff.

(SGD) MISS JOYCE BAMFO
(DISTRICT MAGISTRATE)

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APPENDIX II

Bamba's judgment (draft) in a case involving Mumuni Sulaiman and Alhaji Abdul Karim (Plaintiffs) Versus Alhaji Issah Seekey (Defendant)



Appendix III


**Bamba's judgment in a case involving Wukashatu Abdullai (Husband)
Versus Aishatu Saani (Wife)**

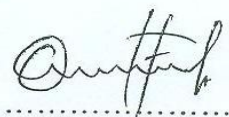
I Mohammed Aminu Bamba being an Islamic Jurists based on the teachings of Quran and Sunnah of our Great Prophet. We have judged the marriage between Wukashafu Abdulai (Husband) and Aishatu Saani (Wife) Nulify.


We have realized the marriage can't never be proceeded based on Islamic rules.

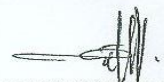
On this day Wednesday 2nd January, 2013, we and the representatives of both parties Mohammed Rabiul Abdulai representing the Husband and Issahaku Saani representing the wife Aisha Saani (Wife) declared this marriage nulify upon seeing three consecutive blood (Menstruation). But the husband have the right to appeal within the period of seeing three blood. After this period the Aisha Saani have every right to marry any man of her choice.

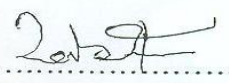
Thank you.


.....
Mallam Aminu Bamba
(Judge)


.....
Issahaku Saani
(witness)


.....
Mallam Mahama
(Witness)


.....
Rabiul Saani
(Witness)


.....
Mohammed Rabiul Abdulai
(Witness)


Appendix IV
Bamba's role in the case involving Halaru Suleman (Plaintiff)
Versus Alhaji Nuhu (Defendant)


PROMISORY NOTE

I, Alhaji Nuhu of H/No. Blk. P-59, PWD Area, Ejura, have promised to settle a debt of Two Thousand Five Hundred Ghana Cedis (GH¢2,500.00) to Halaru Suleman of H/No. Blk. K-11, Zongo Area, Ejura, at the end of August, 2009.

Under this Agreement, Mr. Halaru (the Creditor), has appointed Mallam Aminu of Ejura to receive the said amount in his behalf, in his absence.

DATED THIS 10TH DAY OF DECEMBER, 2008, AT EJURA-ASHANTI


.....
HALARU SULEMAN
(CREDITOR)


.....
ALHAJI NUHU
(DEBTOR)


.....
ALHAJI MIFTAWU
(WITNESS TO CREDITOR)


.....
RAUF ABDULAI
(WITNESS TO DEBTOR)

Prepared by:


.....
[Faint text and stamp below signature]

Appendix V

Bamba's Prayer time table for Ghana.

MUSLIM TIME TABLE FOR PRAYERS

	الصبح		الظهر	العصر		المغرب	العشاء	الامساك
	SUBHI		ZUHUR	ASR		MAGRIB	ISHA	IMSAK
MONTHS	CALL TIME	PRAYER TIME	CALL AND PRAYER	CALL TIME	PRAYER TIME	CALL AND PRAYER	CALL AND PRAYER TIME	IN RAMADAN
	A.M.	A. M.		P. M.	P. M.	P. M.	P. M.	A. M.
1 ST - 15 TH JANUARY 16 TH - 31 ST	5:10 5:15	5:25 5:30	قال رسول الله صلى الله عليه وسلم: "وقت الظهر إذا زالت الشمس وكان ظل الرجل كطوله ما لم يحضر العصر" رواه مسلم.	3:45	4:00	6:15 6:20 6:25	7:25 7:30 7:35	4:40 1 ST - 10 TH 4:45 11 TH - 20 TH 4:50 21 ST - 31 ST
FEBRUARY	5:20 5:15	5:30 5:25		3:45	4:00	6:25	7:35	4:50
MARCH	5:10 5:05	5:20 5:15		3:40 3:30	3:50 3:45	6:25	7:35 7:30	4:45 4:40 4:35
1 ST - 15 TH APRIL 16 TH - 31 ST	5:00 4:55	5:10 5:05		3:30	3:45	6:25 6:20	7:30	4:35 (1-10 TH) 4:30 (11-20 TH) 4:25 (21-30 TH)
1 ST - 15 TH MAY 16 TH - 31 ST	4:50 4:45	5:00 5:00		3:30 3:35	3:45 3:50	6:20 6:25	7:30 7:35	4:20 4:15
JUNE	4:40 4:45	4:55 5:00		3:40	3:50	6:25 6:30	7:40 7:45	4:15 4:20
JULY	4:50 4:55	5:00 5:05		3:40	3:50	6:30/35	7:45	4:25 4:30
AUGUST	4:55	5:05		3:35 3:30	3:45 3:45	6:30 6:25	7:40 7:35	4:30 4:25
SEPTEMBER	4:55 4:50	5:05 5:00		3:20	3:30	6:20 6:15 6:10	7:25 7:20 7:15	4:30 4:25 4:20
OCTOBER	4:50	5:00		3:20	3:30	6:05 6:00 5:55	7:10 7:05	4:25 4:20
NOVEMBER	4:50 4:55	5:00 5:05		3:20	3:30	5:55	7:05 7:10	4:20 4:25
1 ST - 15 TH DECEMBER 16 TH - 31 ST	5:00 5:05	5:10 5:15		3:30 3:40	3:45 3:50	6:00 6:05 6:10	7:15 7:20 7:25	4:25 4:30 4:35

(١) قال عليه الصلاة والسلام: "أصْبَحُوا بالصبح فَإِنَّهُ أَعْظَمُ لِأَجُورِكُمْ".

وفي رواية: "أَسْفَرُوا بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ لِأَجْرٍ". رواه الخمسة

Appendix VI

إن الأرقام الدليلية المدرجة في هذا الكتيف هي نتيجة لحسابات علمية بالغة الدقة مبنية على أساس معادلة خاصة استخدمت فيها أحدث وأدق المعلومات الجيوفيزيائية والمعطيات الجيوديسية المتوفرة.

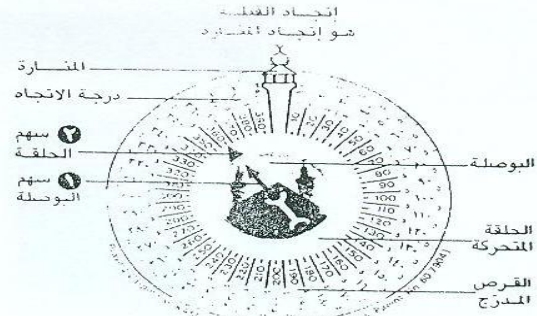
شركة كامو السويسرية
براءة اختراع سويسرية ©
مسجلة عالمياً



The index numbers in this booklet have been scientifically calculated in a special formula applying the most accurate and up-to-date geophysical and geodetic information.

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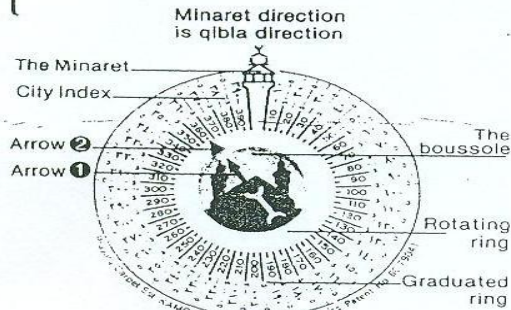
البوصلة العلمية دليل إتجاه القبلة العالمي



كيفية الإستعمال

- ① ضع البوصلة على راحة اليد وقم فوق الأرض وبعبدة عن أية قطع معدنية.
- ② اختر المدينة ودرجة الاتجاه في كتيف - دليل درجات الاتجاه للقبلة.
- ③ دور الحلقة المتحركة بحيث يطابق سهمها رقم ② مع درجة الاتجاه للمدينة المختارة.
- ④ تحرك بحيث يطابق سهم البوصلة رقم ④ مع سهم الحلقة رقم ③ ودرجة الاتجاه المطلوبة للمدينة.
- ⑤ الآن اتجاه المنارة هو اتجاه القبلة.

QIBLA DIRECTION FINDER-WORLD WIDE The Scientific Boussole



HOW TO USE

- ① Place the Qibla Direction Finder in your hand 1 meter above the floor level and far from metallic object.
- ② From the guide book select the city and its index number.
- ③ Move with your finger the rotating ring so its arrow ② coincides with the index number of the city.
- ④ Turn around so that the arrow ① of the boussole coincides with the arrow ② and the city index number.
- ⑤ Now the Minaret points to the direction of Qibla.

© Swiss Patent

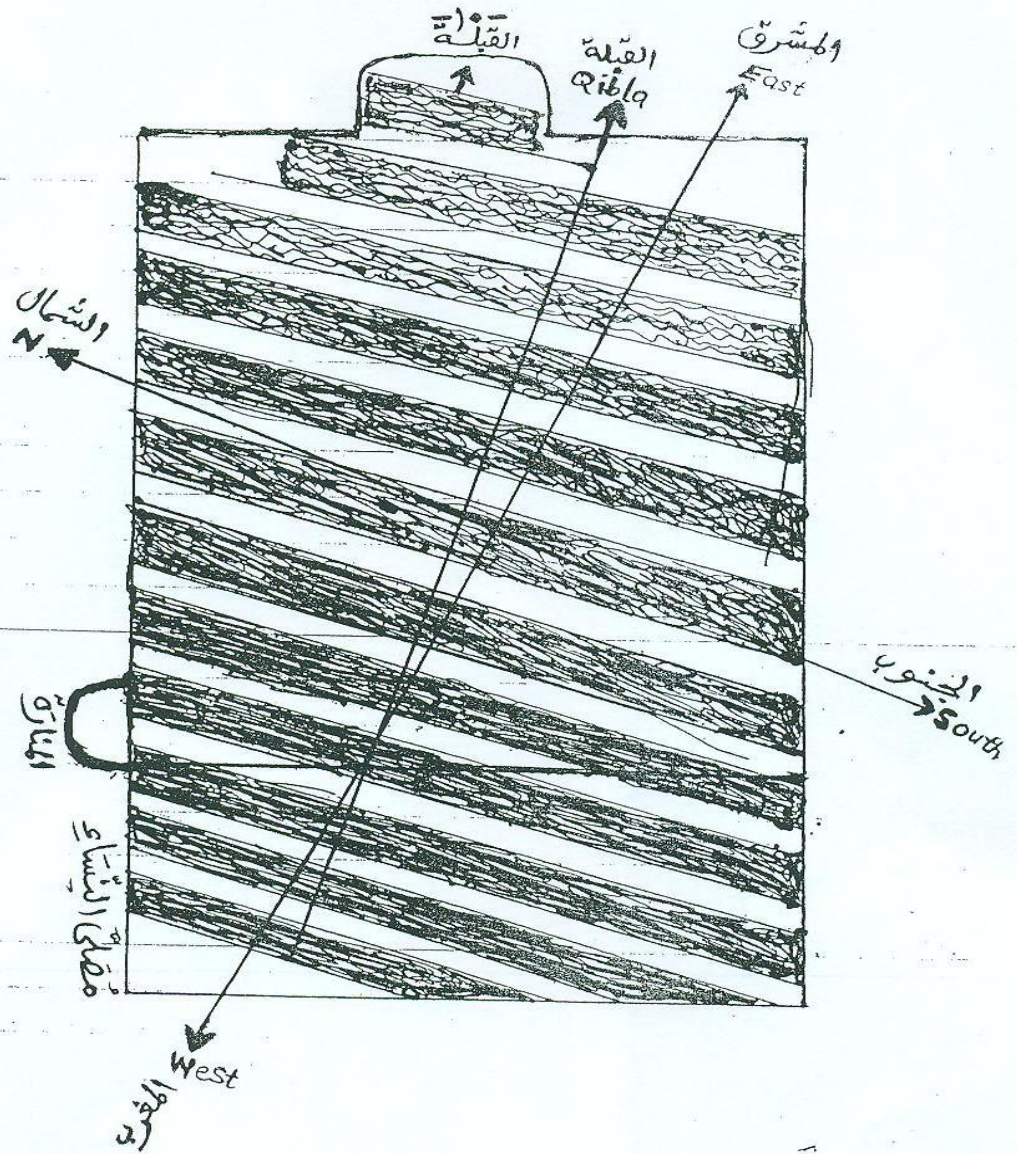
الشرق الأوسط MIDDLE EAST

ARAB REP. OF YEMEN	الجمهورية العربية اليمنية
30 Hodaïda	٣٠ الحديدة
30 Mocca	٣٠ المخا
40 Sanaa	٤٠ صنعاء
BAHRAIN	البحرين
130 Manama	١٣٠ المنامة
CYPRUS	قبرص
220 Nicosia	٢٢٠ نيقوسيا
IRAN	إيران
175 Ardabil	١٧٥ أردبيل
180 Astara	١٨٠ أستارا
150 Bujnurd	١٥٠ بجنورد
130 Bushire	١٣٠ بوشير
165 Oilman	١٦٥ ديلماني
160 Dizful	١٦٠ ديزفول
155 Gurgan	١٥٥ جرجان
165 Hamadan	١٦٥ همدان
150 Isfahan	١٥٠ اصفهان

الشرق الأوسط
MIDDLE EAST

Appendix VII

Sketch of Bamba's mosque for Qibla location



Appendix VIII
Bamba's Mosque at Ejura, 2016

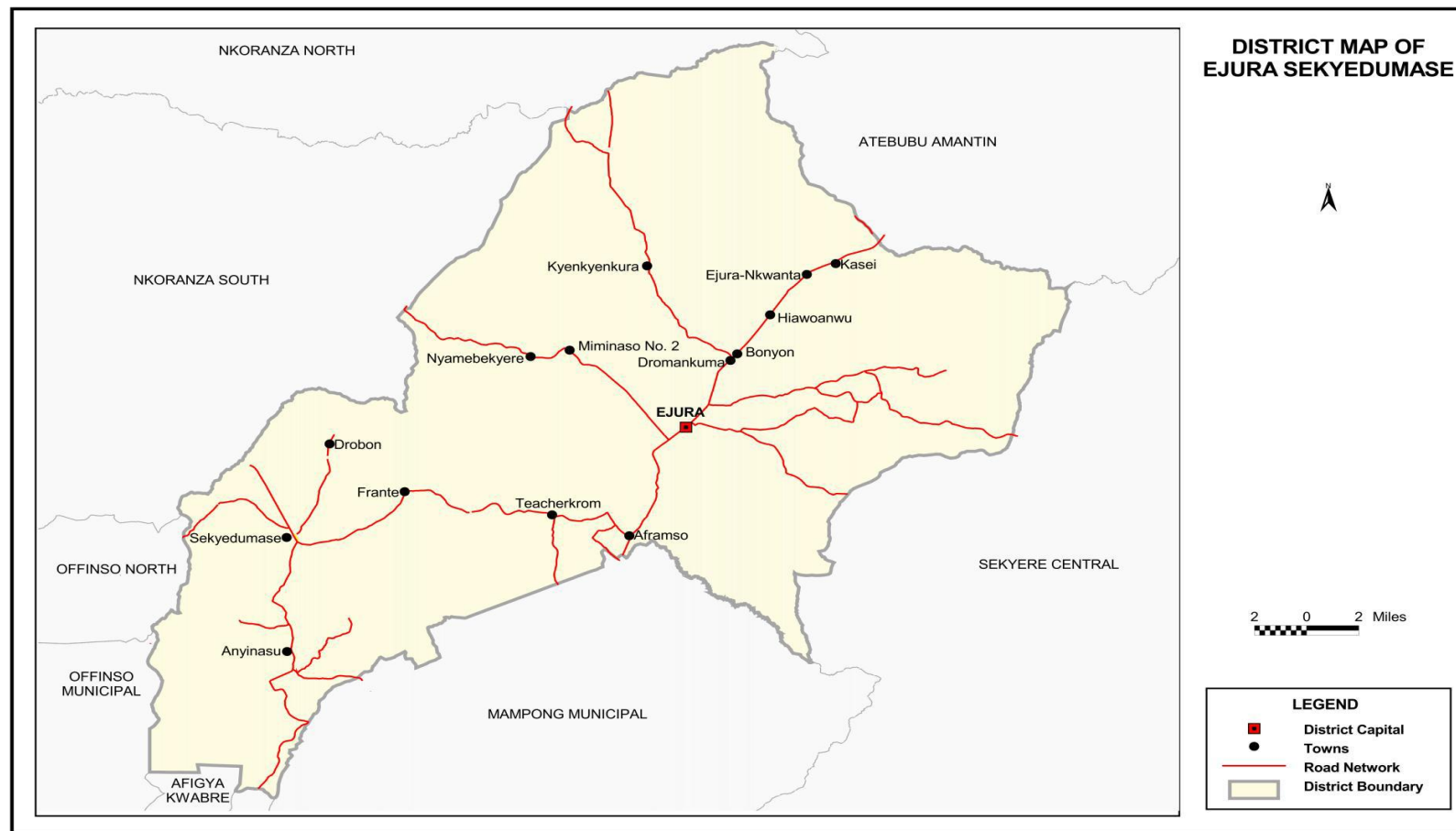


Appendix IX
Ejura Central Mosque, 2016



Appendix X

Ejura Map



Appendix XI

Distribution of Alhaji Shayawu's inheritance

..

وهذا يدل على أنه العمل صحيح والله الجود وله الشكر على نفعه الوافرات
التي لا تعد ولا تحصى، لا أخصي ثناء عليك أنت كما أثنيت على نفسك،
وأعلم أنه لا بد من جمع ما حصل لجميع الورثة، ليحقق القاسم صحة
العمل وعدمه، فإن كان حصل الجمع على قدر عدد التنازير كان العمل صحيحاً
والأغصان، وفقنا الله وإياك إلى ما يحببه ويرضاه وسدد خطانا وظلمنا
وأثمتنا وإياك الفضل والرشد والتوفيق هذه وأسأله سبحانه وتعالى أن
ينفعني وإياك بهذا العمل القيم وأن يجعله صالحاً لوجه الكريم وأن
ينفعني به يوم لا ينفع مال ولا بنون إلا من أتى الله بقلب سليم، إن أريد
إلا الإصلاح ما استطعت وما توفيقي إلا بالله عليه توكلت وإليه أنيب
وأخبر دعونا أن الحمد لله رب العالمين، وعلى الله وعلى خير خلقه سيدنا
ومولانا وصيبننا وشفيعنا محمد وعلى آله وأصحابه ومن تبعهم
بإحسان إلى يوم الدين، سبحان ربك رب العزة عما يصفون وسلام
على المرسلين والحمد لله رب العالمين

- محمد الأمين يعقوب شيخنا الفاضل
مدير مدرسة إمام الدين الإسلامي والمدرس العام
مدينة إفراة أثناني - جمهورية غانا -
غرب إفريقيا

Thursday
27th Feb. 2014
27/ 2/ 2014

يوم الخميس ٢٧ / ربيع الآخر ١٤٣٥ هـ
٢٧ / ٤ / ١٤٣٥ هـ

وَأَعْلَمُ أَنَّ هَذِهِ الْكَيْفِيَّةُ، وَهِيَ إِفْرَاجُ السُّبُسِ مِنْ صِلَةِ الْمَالِ، ثُمَّ إِفْرَاجُ الثَّمَنِ مِنْ حِلَةِ الْمَالِ
وَقَسْمُ مَالِهِ بَعْدَ إِفْرَاجِ السُّبُسِ وَالْثَمَنِ لِلْأَوْلَادِ الشُّرَكَاءِ مِنْ حِلِّ الْأَشْيَاءِ، تَصْنَعُ بِشَرْطِ أَنْ
لَا يَكُونَ فِي الْمَسْأَلَةِ عَمَلٌ لَمْ يَكُنْ فِيهَا عَمَلٌ فَلَاحِظٌ خِلَافُ صِيغَةِ الْعَمَلِ، لِأَنَّهُ يَصْنَعُ مَا يَصْنَعُ مِنْهُ
الْمَسْأَلَةُ بِعَوَلِهَا خِلَافَ مَالِ الْمَسْئُوفِ، فَيُخْرِجُ السُّبُسِ ثُمَّ إِفْرَاجُ الثَّمَنِ يُؤَدِّي إِلَى
فَسَادِ الْعَمَلِ، فَتَقُولُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ فِي الْبَيْزِ، وَتَقُولُ لَهَا تَسْعًا، فَإِذَا صَارَ
ثَمَنُهَا تَسْعًا وَأَخْرَجْتَ لَهَا الثَّمَنَ مِنْ حِلَةِ الْمَالِ فَقَدْ ظَلَمْتَ بَاقِيَ الْوَرِثَةِ.
مِثَالُ ذَلِكَ: مَا تَقْرَأُ وَتَرَى زَوْجَةً، وَبَنَيْنِ، وَأَبَا، وَأُمًّا، فَلِزَوْجَةِ الثَّمَنِ
لَوْ جُودَ الْقَرِيعُ الْعَادِي، وَالْبَنَيْنِ الثَّلَاثَانِ، وَالْأَبُ السُّبُسِ، وَالْأُمُّ السُّبُسِ لَوْ جُودَ
الْبَنَيْنِ، فَبَيْنَ مَخْرُجِ السُّبُسِ مِثَالُ مَا كُنَّا بَيْنَا بِأَقْدَامِهِ، وَفَخَرَجَ الثَّلَاثِينَ ثَلَاثَةً
دِرْهَمًا فِي مَخْرَجِ السُّبُسِ سِتَّةً، فَكَفَيْنَا بِالسَّتِّ، وَبَيْنَ مَخْرَجِ السُّبُسِ وَالثَّمَنِ تَوَافُقٌ بِالْهَفِ
فَضَرَبْنَا وَفَقَّ أَهْلُهَا فِي كَامِلِ الْأَخْرِ بِأَرْبَعَةٍ وَعِشْرِينَ، وَقَوْلُ الْإِسْبَغِ وَعِشْرِينَ
لَا زَوْجًا أَصْلًا، فَتَرَى عَلَى الْأَرْبَعَةِ وَالْعِشْرِينَ، فَلِزَوْجَةٍ ثَلَاثَةً مِنْ أَصْلِ الْمَسْأَلَةِ، وَهُوَ
تَسْعٌ لَأَثَمِي، لِلْقَوْلِ، وَبَيْنَ الثَّلَاثِينَ مِنَ أَصْلِ الْمَسْأَلَةِ سِتَّةٌ عَشْرَ، وَالْأَبُ السُّبُسِ مِنْ
أَصْلِ الْمَسْأَلَةِ أَرْبَعَةٌ أَتَمُّ، وَالْأُمُّ السُّبُسِ أَرْبَعَةٌ أَتَمُّ، وَهَذَا جَزْوَلُ الْمَسْأَلَةِ:

٢٤	أصل المسألة	
٢٧	وتقول في	
٣	$\frac{1}{8}$	زوجة
١٢	$\frac{2}{3}$	بنين
٤	$\frac{1}{6}$	أب
٤	$\frac{1}{6}$	أم

وَرَأَى الْمِثْلُ ثَمَانِيَةَ مِائَتَيْنِ (8,000,000) فَإِذَا دَفَعَتْ لِلزَّوْجَةِ
مِائَتًا وَوَاحِدَةً مِنَ الثَّمَانِيَةِ فَقَدْ نَقَصَتْ بَاقِيَ الْوَرِثَةِ عَنْ نَصِيبِهِمْ
وَالْمَقْدَرُ لَهُمْ شَرْعًا، إِذَنْ فَلَا يُدْرِي مِنْ تَقْسِيمِ الثَّمَانِيَةِ فِي السَّبْعَةِ وَالْعِشْرِينَ،
أَصْلُ الْمَسْأَلَةِ مَعَ عَوَلِهَا هَكَذَا: $8m \div 27 = 296,296.29$
فَلِزَوْجَةٍ ثَلَاثَةُ أَمْثَالِ هَذَا الْجَمْعِ، وَهُوَ: 888,888.88 بِدَلِّ مِائَتَيْنِ وَوَاحِدَةٍ،
وَلِلْبَنَيْنِ سِتَّةُ عَشَرَ أَمْثَالِ هَذَا الْجَمْعِ، وَهُوَ: 4,740,740.74
وَلِلْأَبِ أَرْبَعَةُ أَمْثَالِ هَذَا الْجَمْعِ، وَهُوَ: 1,185,185.18
وَلِلْأُمِّ أَيْضًا أَرْبَعَةُ أَمْثَالِ هَذَا الْجَمْعِ، وَهُوَ: 1,185,185.18
مَجْمُوعُ الْجَمْعِ هُوَ: 7,999,999.98

البقا = Plots

رابعة وأولادها	أمينة وأولادها	أ. مرضية وأولادها
9,583,333.33p	9,583,333.33p	9,583,333.33p
11,636,904.78p	11,636,904.78p	11,636,904.78p
5,818,452.39p	11,636,904.78p	11,636,904.78p
5,818,452.39p	11,636,904.78p	11,636,904.78p
5,818,452.39p	5,818,452.39p	11,636,904.78p
38,675,595.28p	5,818,452.39p	11,636,904.78p
	5,818,452.39p	11,636,904.78p
	61,949,404.84p	5,818,452.39p
		5,818,452.39p
		91,041,666.79p

38,333,333.33p	الأب = 1 = 30,000,000
91,041,666.79p	" = $\frac{1}{2}$ = 12,500,000
61,949,404.84p	Plots 1 1/2 = 42,500,000
38,675,595.28p	← أمينة = 38,333,333
230,000,000.21p	← 41,666,667

الجد والجدو	Mardhiyyah = 1 = 25,000,000
	" = 1 = 25,000,000
	" = 1 = 25,000,000
	" = $\frac{1}{2}$ = 12,500,000
91,041,666	Plots 3 1/2 = 118,750,000
87,500,000	← مازينوا
3,541,666	← يدفع لهم

3- أمينة = 1 = 25,000,000	مازكروا
" = 1 = 25,000,000	62,500,000
" = $\frac{1}{2}$ = 12,500,000	نصيب
Plots 2 1/2 = 62,500,000	550,596

4- رابعة = 1 = 25,000,000	نصيب
" = $\frac{1}{2}$ = 12,500,000	38,675,595
Plots 1 1/2 = 37,500,000	37,500,000
	1,175,595

الجد والجدو

Tuesday
25th Feb. 2014

8

يوم الثلاثاء
٢٥ / ربيع الآخر / ١٤٣٥ هـ

البساتين
Plots

- 1- Sabon Line = \$ 25,000,000 Rabi'atu = 1
- 2- Sabon Line = " 25,000,000 Rabi'atu = $\frac{1}{2}$ / Athaji Hussaini = $\frac{1}{2}$
- 3- Dorman Kuma = " 25,000,000 Mardhiyyah = 1
- 4- Dorman Kuma = " 25,000,000 Mardhiyyah = 1
- 5- Dorman Kuma = " 25,000,000 Mardhiyyah = 1
- 6- Dorman Kuma = " 25,000,000 Mardhiyyah = $\frac{1}{2}$ / Umaimah = $\frac{1}{2}$
- 7- Dorman Kuma = " 25,000,000 Umaimah = 1
- 8- Dorman Kuma = " 25,000,000 Umaimah = 1
- 9- Athandii Area = \$ 30,000,000 Athaji Hussaini = 1
- \$ 230,000,000

[illegible]

$$\begin{array}{r} \text{5} \rightarrow 5,818.452.25 \\ 28 \overline{) 162,916,667} \\ \underline{140} \end{array}$$

$$\begin{array}{r} 38,333,333 \\ + 28,750,000 \\ \hline 67,083,333 \end{array}$$

$$\begin{array}{r} 140 \\ \times 229 \\ \hline 1240 \\ 2800 \\ 2800 \\ \hline 32060 \end{array}$$

230,000,000
 - 67,083,333
 162,916,667

والى
 السيد
 السيد
 السيد

5,818,452.37
 5,818,452.37
 11,636,904.78

Tuesday
18th February 2014

يوم الثلاثاء
18/ربيع الآخر/1436

(7
الزواجر)

No 1 Community center = Houses
233,000,000 ₪ 233,000,000

No 2 Mallam Aminu Area = 208,500,000

X No 3 Hajia Rahi Area X = 144,000,000 X = أخريته هذه الأرض للبيع

No 4 Sabon line = 240,000,000

No 5 Abota Area = 71,000,000

No 6 Kumasi Fawade = 440,000,000

الجملة = 1,336,500,000 ₪

قائمي للتقسيم = 1,192,500,000 ₪

198,750,000
6/1,192,500,000

6
59
54
52
48
45
42
30
30

8
39
32
72
72
050
48
20
16
40
40

12
29
27
20
18
26
24
22
21
15
15

198,750,000
+ 149,062,500
347,812,500

198,750,000

472,031,246

321,194,193

200,524,551

1192,499,990

القيمة
التي
تبقى
من
الأرض
التي
تبقى
من
الأرض

القيمة
التي
تبقى
من
الأرض
التي
تبقى
من
الأرض

1,192,500,000

- 347,812,500

844,687,500

30,167,410

28/844,687,500

القيمة
التي
تبقى
من
الأرض
التي
تبقى
من
الأرض

30,167,410.712

30,167,410.712

60,334,820.42

① مرضية وأولادها =	② أمينة وأولادها =	③ رابعة وأولادها =
1- 62,738,095.30P	1- 62,738,095.30P	1- 62,738,095.30P
2- 62,738,095.30P	2- 62,738,095.30P	2- 31,369,047.65P
3- 62,738,095.30P	3- 62,738,095.30P	3- 31,369,047.65P
4- 62,738,095.30P	4- 31,369,047.65P	4- 31,369,047.65P
5- 62,738,095.30P	5- 31,369,047.65P	
6- 62,738,095.30P	6- 31,369,047.65P	
7- 31,369,047.65P		
8- 31,369,047.65P		
<u>490,833,333.77P</u>	<u>333,988,095.52P</u>	<u>208,511,904.12P</u>

① الألب = 250,000,000 = سيارة
 نصيبه = 206,666,666
 43,333,334 = دين عليه، يدفع لباقي الورثة.

② مرضية وأولادها = 300,000,000 = سيارة
 نصيبه = 160,000,000
 460,000,000
 490,833,333
 460,000,000
 30,833,333 = يدفع لهم.

③ أمينة وأولادها = 280,000,000 = سيارة
 نصيبه = 50,000,000
 330,000,000
 333,988,095
 330,000,000
 3,988,095 = يدفع لهم.

④ رابعة وأولادها = 200,000,000 = سيارة
 نصيبه = 208,511,904
 200,000,000
 8,511,904 = يدفع لهم.

المبرور، العالم،

4

المقررات

مردم (P)	مردم (P)
20,154,166	80,616,666
1- 24,472,916	1- 25,000,000 No 2
2- 24,472,916	2- 20,000,000 No 4
3- 24,472,916	3- 15,000,000 No 14
4- 24,472,916	4- 9,000,000 No 8
5- 24,472,916	5- 8,000,000 No 37
6- 24,472,916	6- 2,000,000 No 22
7- 12,236,458	7- 1,000,000
8- 12,236,458	80,000,000
191,464,579	

مردم (P)	مردم (P)
20,154,166	20,154,166
1- 24,472,916	1- 24,472,916
2- 12,236,458	2- 24,472,916
3- 12,236,458	3- 24,472,916
4- 12,236,458	4- 12,236,458
5- 12,236,458	5- 12,236,458
6- 12,236,458	6- 12,236,458
81,336,458	130,282,291

80,616,666
191,464,579
130,282,291
81,336,458
483,699,996

المقررات

Cows	Cows
1- 25,000,000 No 19	1- 25,000,000 No 2
2- 20,000,000 No 10	2- 22,000,000 No 1
3- 20,000,000 No 16	3- 20,000,000 No 5
4- 17,000,000 No 7	4- 18,000,000 No 9
5- 15,000,000 No 20	5- 17,000,000 No 2
6- 15,000,000 No 15	6- 15,000,000 No 2
7- 18,000,000 No 12	7- 10,000,000 No 3
8- 9,000,000 No 13	8- 9,000,000 No 3
9- 9,000,000 No 1	9- 13,000,000 No 3
10- 8,000,000 No 6	10- 8,000,000 No 6
11- 4,000,000 No 2	11- 4,000,000 No 2
12- 5,000,000 No 26	12- 5,000,000 No 26
13- 8,000,000 No 29	13- 8,000,000 No 29
14- 8,000,000 No 30	14- 8,000,000 No 30
15- 5,000,000 No 31	15- 5,000,000 No 31
16- 4,000,000 No 32	16- 4,000,000 No 32
81,250,000	191,000,000

Tuesday
31st December 2014

2

يوم الثلاثاء
٢٨ / ديسمبر / ١٤٣٥ هـ

تركة الحاج شعيبا عنيها

(البقرات)
COWS

- 1- الأثر مع عجلاها = 25,000,000
- 2- البقر = 25,000,000
- 3- البقرة مع عجلاها = 14,000,000
- 4- البقر = 20,000,000
- 5- البقر = 20,000,000
- 6- البقر = 8,000,000
- 7- البقرة مع عجلاها = 17,000,000
- 8- البقر = 9,000,000
- 9- البقرة مع عجلاها = 18,000,000
- 10- البقرة مع عجلاها = 20,000,000
- 11- البقرة مع عجلاها = 20,000,000
- 12- البقر = 8,000,000
- 13- البقر = 9,000,000
- 14- البقر = 15,000,000
- 15- البقر = 15,000,000
- 16- البقرة مع عجلاها = 20,000,000
- 17- البقرة مع عجلاها = 22,000,000
- 18- البقر = 7,000,000
- 19- البقرة مع عجلاها = 25,000,000
- 20- البقرة مع عجلاها = 15,000,000
- 21- البقر = 4,000,000
- 22- البقر = 2,000,000
- 23- البقر = 4,000,000
- 24- البقر = 5,000,000
- 25- البقر = 5,000,000
- 26- البقر = 5,000,000
- 27- البقر = 15,000,000
- 28- البقرة مع عجلاها = 17,000,000
- 29- البقر = 8,000,000
- 30- البقر = 8,000,000
- 31- البقر = 5,000,000

Thursday

19th Dec. 2013.

ب - ٤

يوم الخميس

١٤٣٥ هـ / ١٢ / ١٩ (تذكرة الحاج شعبان حسين بنمبا وورثته)

(١) الوالد : الحاج حسين بنمبا = ١/٦ السن

(٢) ثلاث زوجات : ١/٤ السن

(٣) الحاجة مرضية . (٤) الحاجة أمينة . (٥) الحاجة ربيعة .

(٦) الأولاد : ١٨ ثمانية عشر ولداً .

الذكور عشرة :

الإناث ثمان . = الرؤوس : 28

(٧) الذكور :- (٨) الإناث :-

- ١- محمد الأول . (١) توفيقه .
- ٢- الحسين . (٢) فاضل .
- ٣- يافث . (٣) حفصة .
- ٤- محمد المختار . (٤) طاحه .
- ٥- عبد الرحمن . (٥) كريمة .
- ٦- عبد الرزاق . (٦) شكرة .
- ٧- عبد الحميد . (٧) حميدة .
- ٨- عبد الواحد . (٨) مريم .
- ٩- عبد الرحيم .
- ١٠- عبد اللطيف .

١- مرضية وأولادها . ٢- أمينة وأولادها . ٣- ربيعة وأولادها .

- (١) توفيقه . ٢- محمد المختار . ٣- شكرة .
- (٢) محمد الأول . ٤- فاضل . ٤- عبد الحميد .
- (٣) حسين . ٣- حفصة . ٥- حميدة .
- (٤) يافث . ٤- كريمة . ٤- مريم .
- (٥) عبد الرحمن . ٥- عبد الرزاق .
- (٦) طاحه . ٦- عبد الواحد .
- (٧) عبد اللطيف .
- (٨) عبد الواحد .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا، وَالصَّلَاةَ وَالسَّلَامَ
 عَلَى أَشْرَفِ الْمُرْسَلِينَ تَسْبِيحًا مَجِيدًا الْقَائِلُ: "أَكْثَرُوا مِنِّي ذِكْرًا هَذَا ذِكْرُ اللَّهِ" وَعَلَى آلِهِ
 وَآلِهِمْ وَسَلَّمَ مِنْ بَعْدِهِمْ بِإِحْسَانٍ إِلَى يَوْمِ حُزْنِهِ وَإِحْسَانٍ بِالْإِحْسَانِ .
 أَمَّا بَعْدُ، فَقَدْ انْتَلَيْنَا اللَّهُ سُبْحَانَهُ وَتَعَالَى بِوَفَاةِ أُخِينَا وَخَادِمِنَا الْحَاجِّ شَيْعَاءَ
 حُسَيْنٍ بِمِنَا يَوْمَ الْاِثْنَيْنِ لَيْلًا حَوَالِي السَّاعَةِ الثَّانِيَةِ 2:00am. وَتَفَاتَهُ يَوْمَ الثَّلَاثَةِ بَعْدَ
 الظُّهْرِ السَّاعَةِ الثَّانِيَةِ وَالنِّصْفِ 2:40 pm. - الْعَاشِرُ مِنْ شَهْرِ الْقَعْدَةِ ١٤٣٤ هـ. الْمَوْافِقُ
 لِلسَّادِسِ عَشَرَ مِنْ شَهْرِ سِبْتَمْبَرِ ٢٠١٣ 16th September 2013. وَبَعْدَ التَّغْزِيرِ الَّتِي
 اسْتَمَرَّتْ لِسِتَّةِ ثَلَاثَةِ أَيَّامٍ اتَّفَقْنَا مَعَ جَمِيعِ الْوَرَثَةِ عَلَى قِسْمَةِ التَّرَكَةِ فِي وَقْتٍ يَسِيرٍ حَيْثُ
 إِنَّهُ تَرَكَ مَالًا وَفَرَسًا لَيْلًا تَبْصُلُ إِلَيْهِ يَدُ الصِّيَاغِ. فَبَدَأْنَا الْقِسْمَةَ بَعْدَ التَّغْزِيرَاتِ
 بِرِضَى الْوَرَثَةِ وَالْحَسَابَاتِ وَالْقِسْمِ وَالْقَضِيَّةِ وَالطَّرِجِ وَالتَّقْسِيمِ - يَوْمَ الْخَمِيسِ ١٧/١١/١٤٣٥ هـ
 الْمَوْافِقُ ١٩/١٢/٢٠١٣ Thursday 19th Dec. 2013. فَلَا قِسْمًا عَنَاءً. وَتَبَعْنَا وَمَشَقَّةً
 لَا تُحْتَسَلُ، حَيْثُ اتَّفَقَ إِخْوَةُ الْأَخِ الْمُنَوَّحِ الَّذِينَ لَا نَصِيبَ لَهُمْ فِي الْمِيرَاثِ مَعَ أُبْيِهِمْ
 الْوَارِثِ عَلَى عَدَمِ الْمُسَاهِدَةِ وَالْوَحْدَةِ لِلْيَتَامَى وَالْأَمْلَةِ. وَقَدْ أَمَرَ الشَّارِعُ الْحَكِيمُ الرَّحِيمَ
 لِهَؤُلَاءِ الضُّعَفَاءِ - وَظَهَرَ الشُّعْبُ وَاتَّبَعَ الْقَوَى وَعَدَمَ الرُّفْعَةَ جَهْدًا مَا أَدَّى إِلَى بَكَاءِ
 الْيَتَامَى وَالْأَمْلَةِ مَرَّةً بَعْدَ مَرَّةٍ أَكْثَرَ مِنْ بَكَائِهِمْ يَوْمَ الْوَفَاةِ وَأَظْهَرَ الْأَبُ أَنَّهُ لَا
 يُسَامِعُ وَلَوْ ذَرَفَتْ دَائِلَةٌ مِنْ نَصِيْبِهِ لَحَدَّثَهُ بِهَا إِنَّهُ مَا سَمِعَ مَا أَكَلَ الرُّفُوفَاتِ
 وَالْأَوْلَادُ قَبْلَ الْقِسْمَةِ، كَمَا اسْتَعْرَى الْقَارِئُ الْعَزِيزُ ذَلِكَ آخِرَ الْكِتَابِ إِنْ شَاءَ اللَّهُ تَعَالَى.
 وَحَتَّى إِنَّ الْأَبَ - الَّذِي جَاوَزَ التَّسْعِينَ مِنْ عُمرِهِ وَمَعَهُ عَقْلُهُ النَّافِلُ كَمَا نَحْنُ أَرْبَعِينَ سَنَةً -
 أَيْ أَن يَقْبَلَ نَصِيْبَهُ مِنْ إِقْرَى الثُّورِ الْقَدِيمَةِ قَائِلًا: "أَيْ لَا أَقْبَلُ نَصِيْبِي مِنْ تِلْكَ
 الدَّارِ الْقَدِيمَةِ الَّتِي أَيْبَتِ الرَّمِيَّةُ، وَلَوْ غُرْفَةٌ وَاحِدَةٌ، إِنَّمَا أَقْبَلُ نَصِيْبِي مِنَ الثُّورِ الْجَدِيدِ".
 فَقُلْتُ لَهُ: "إِذْنًا فَهِيَ يَقْبَلُ الْقَدِيمَةَ إِنْ لَمْ يَقْبَلْهَا أَنْتَ مَعَ نَفَادِهِ مِنْكَ؟ فَقَالَ: لَا أَبَالِي،
 أَفَرَكْتُ لَكَ - أَيْهَا الْفَاسِقُ - أَنِّي لَا أَقْبَلُ وَلَوْ غُرْفَةٌ وَاحِدَةٌ مِنْ تِلْكَ الدَّارِ الْقَدِيمَةِ؟ فَقُلْتُ:
 هَؤُلَاءِ الْيَتَامَى مَعَكُمْ، وَأَنَا لَا أَسْتَطِيعُ أَنْ أَدْفَعَهُمْ نَصِيْبَهُمْ مِنْ تِلْكَ الدَّارِ الْقَدِيمَةِ
 لَيْلًا يَكْبُرُوا وَيَقُولُوا: مَنْ هُوَ هَذَا الْفَاسِقُ الَّذِي ظَلَمْنَا بِدَفْعِ نَصِيْبِنَا مِنْ تِلْكَ الدَّارِ الْقَدِيمَةِ
 الرَّمِيَّةِ مَعَ أَنَّ أَيْمَانًا قَدْ تَرَكَ دُونًَا جَدِيدًا". فَلَمْ يُؤَثِّرْ هَذَا الْكَلَامُ فِي قَلْبِ الشَّيْخِ الْكَبِيرِ
 فَاتَّفَقْنَا عَلَى بَيْعِ تِلْكَ الدَّارِ الْقَدِيمَةِ وَقِسْمِ مَا لَهَا بَيْنَ الْوَرَثَةِ، كَمَا اسْتَعْرَى الْقَارِئُ الْعَزِيزُ
 فِي هَذَا الْعَمَلِ الْقِيمِ. أَسْأَلُ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَنْ يَجْعَلَ هَذِهِ الْقَضِيَّةَ عِبْرَةً لِكُلِّ الْأَبْلَابِ،
 كَمَا أَسْأَلُهُ سُبْحَانَهُ وَتَعَالَى أَنْ يُلْهِمَ الْمُتَعَلِّمِينَ الْقَهْقَرُ وَالْمُتَوَفِّعِينَ فِي الْقَوْلِ وَالْعَمَلِ وَأَنْ
 يَنْفَعَهُمْ بِهَذَا الْعَمَلِ الْقِيمِ قَوْلًا وَتَصَوُّرًا يَصِيرُ لَهُمْ لِقَافِ هَذَا الْعِلْمِ النَّفِيسِ وَأَنْ يَجْعَلَ
 هَذَا الْقَمْلَ خَالِصًا لِقُدْرَةِ الْكَرَمِ وَأَنْ يَنْفَعَنَا بِهِ بِقَوْلٍ لَا يَنْفَعُ مَالًا وَلَا بَنُونَ إِلَّا مَنْ
 آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ. وَهَذَا دَعْوَانَا ذُنُ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ. وَصَلَّى اللَّهُ عَلَى خَيْرِ
 خَلْقِهِ سَيِّدِنَا وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 وَاسْتَغْفِرُ بِسْمِهِ وَدَعَا بِدَعْوَتِهِ إِلَى يَوْمِ الدِّينِ.

Appendix XI
Distribution of Alhaji Shayawu's inheritance

قِسْمُهُ تَرْكُهُ
الْحَاجَّ شُعْبَاءَ بِمَبَا

مَنْ عَمِلَ الْفَقِيرَ إِلَى اللَّهِ تَعَالَى

مُحَمَّدُ الْأَمِينُ يَعْقُوبُ بِمَبَا الْفُرْصَى

السَّافِي الْغَانِي

ACCEPTANCE LETTER

Late Alhaji Shayaawu Bamba married Abena Nantie and gave birth to two (2) children namely - Sharifatu and Naimatu.

Because of freedom of Religion, they followed the religion of their mother i.e. Christianity however, their father catered for their education before he died.

Per Islamic religion, they are not supposed to inherit any of their father's properties, but the family has decided to give the children a gift of Ten Thousand Ghana Cedis (GH¢10,000.00).

In this instance, an agreement of GH¢10,000.00 has been accepted by both families to be given to the Christian children for their better up-keep and their future.

DATED AT EJURA-ASHANTI, THIS 25TH DAY OF NOVEMBER, 2013

FATHER'S FAMILY:

1. 
.....
ALHAJI ABDUL RASHID
(BROTHER)
2. 
.....
ALHAJI JAFARU
(BROTHER)
3. 
.....
HUSSEIN SHAYAAWU
(SON)

MOTHER'S FAMILY:

1. 
.....
1. GEORGE ADDAE
(UNCLE)
2. 
.....
2. ADWOA SERWAAH
(AUNT)
3. 
.....
3. MAAME ABENA NANTIE
(CHILDREN'S MOTHER)

Appendix xii

Bamba's Poem "Complaint to Allah"

- ٤ -

وقد نظمت هذه القصيدة يوم الأحد الثامن والعشرين من
شهر شوال، سنة خمس وثلاثين وأربعمائة وألف هجرية،
الموافق للربيع والعشرين من شهر أغسطس سنة أربع عشرة
والفين ميلادية، حين أعتاني بألم المفاصل والأعضاء أتسأل
بها وأرجع بها قلبي عن الشكوى إلى غير الله سبحانه وتعالى
وإن أباخ لنا الشايع بالخلال دون الحرار، وأرجو منه
سبحانه أن ينفعني بهذه القصيدة ما دمت حياً، ويومر لا ينفع مل ولا
بنون إلا من أتى الله بقلب سليم، كما أسأله سبحانه وتعالى أن ينفعك
- أيها القارئ العزيز المؤمن - بهذه القصيدة كلما أصبت في جسديك
ومالك وولدك فتتوكل على الله وتطلب الفرج منه سبحانه وتعالى
مع استعمالك ما أتاه الشارح الحكيم لك من الأدعية المشروعة والأدوية
المباحة، قال الله تعالى: «قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ
مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ». وقال تعالى: «قُلْ مَوَلَا
فَعَلَّ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ». وقال تعالى: «الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا
لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنُفَعَالِي الْفَعِيلُ
فَاتَّقُوا اللَّهَ مِنْ اللَّهِ وَفَضَّلْ لَمْ يَحْسَبْنَهُمْ سُوءًا وَاتَّبَعُوا رِضْوَانُ
اللَّهِ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ». ياربي الله لي ولك وتفعني الله
وأيادي بالآيات والذكر الحكيم. وهلل الله على خير خلقه سيدنا
وحسينا ومولانا محمد وعلى آله وأصحابه ومن تبعهم بإحسان
إلى يوم الدين. وآخر دعوانا أن الحمد لله رب العالمين.

- محمد الأمين يعقوب بمبيا القرشي -
مدير مدرسة إحياء الدين الإسلامي
والمدرب العام بمدينة - إجازة - أستاذي
جمهوريه غانا - غرب إفريقيا.

- ٣ -
(الْقَصِيدَةُ)

- ١- يَا أَيُّهَا الْإِنْسَانُ رَبُّكَ قَادِرٌ * وَمُهَيِّمٌ وَمُؤَخِّرٌ وَمُقَدِّمٌ
- ٢- يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ * وَلِرَبِّكَ الْحُسْنَى وَتِلْكَ جَهَنَّمُ
- ٣- فَأَعْبَلْ مَا قَدْ شِئْتَ إِنَّكَ كَالْمُحْجَرِ * كَذَّبًا لِرَبِّكَ إِنَّ رَبَّكَ حَكِيمٌ
- ٤- لَا تَلْتَفِتْ لِسِوَاهُ فَاغْلَمْ عَاجِزٌ * غَيْرُ الْإِلَهِ وَغَيْرُهُ لَا يُحْكَمُ
- ٥- لَا تَشْكُوَنَّ لغيرِهِ كُنْ غَنِيًّا * فَإِذَا شَكُوْتَ لغيرِهِ لَا تُرْحَمُ
- ٦- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ إِنَّمَا * تَشْكُوَ الرَّحِيمَ إِلَى الَّذِي لَا يَرْحَمُ
- ٧- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ فَاغْلَمْ * تَشْكُوَ الْكَرِيمَ إِلَى الَّذِي لَا يُكْرَمُ
- ٨- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ إِنَّمَا * تَشْكُوَ الْحَسِبَ إِلَى الْعَدُوِّ وَالْخَبِيرِ
- ٩- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ فَاغْلَمْ * تَشْكُوَ الْعَلِيمَ إِلَى الَّذِي لَا يَعْلَمُ
- ١٠- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ إِنَّمَا * تَشْكُوَ الْخَلِيمَ إِلَى الَّذِي لَا يَخْلُمُ
- ١١- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ فَاغْلَمْ * تَشْكُوَ الْعَظِيمَ إِلَى الْخَفِيرِ وَبُخَيْرِ
- ١٢- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ إِنَّمَا * تَشْكُوَ الْعَزِيزَ إِلَى الضَّعِيفِ وَبُغْدَمِ
- ١٣- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ فَاغْلَمْ * تَشْكُوَ الْمُقِيمَ إِلَى الَّذِي لَا يُحْكَمُ
- ١٤- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ إِنَّمَا * تَشْكُوَ الْغَفُورَ إِلَى الَّذِي لَا يَرْحَمُ
- ١٥- وَإِذَا شَكُوْتَ إِلَى ابْنِ آدَمَ فَاغْلَمْ * تَشْكُوَ السَّلَامَ إِلَى الَّذِي قَدْ يُسَلِّمُ
- ١٦- لَا أَحَدَ يَضُرُّهُ مَا قَضَاهُ وَمَا حَكَمَ * وَمَنْ ابْتَغَى غَيْرَ الْإِلَهِ ظَالِمٌ
- ١٧- فَأَرْخِ أَخِي قَلْبًا وَسَلِّمْ وَاضْبِرْ * مِمَّا أَصَابَكَ هَكَذَا عَذَّ يُحْكَمُ
- ١٨- كُنْ مُؤْمِنًا كُنْ خَاشِعًا كُنْ خَشِيًّا * كُنْ مُسْلِمًا يَقْضِ رَبُّكَ تَسْلِمَ
- ١٩- كُنْ عَابِدًا مُتَوَاضِعًا كُنْ مُتَّقِيًّا * كُنْ يَا أَخِي عَبْدًا لِرَبِّكَ تُسَلِّمُ
- ٢٠- كُنْ دَائِمًا مُتَدَلِّيًا كُنْ صَائِمًا * كُنْ تَائِبًا لِكِتَابِ رَبِّكَ تُغْنَمُ
- ٢١- كُنْ حَافِظًا لِحُدُودِهِ كُنْ قَائِمًا * كُنْ سَاجِدًا كُنْ رَاكِعًا يَا مُنْعَمُ
- ٢٢- كُنْ تَائِبًا لِحَقِّ آيَةٍ وَحَدِيثَةٍ * كُنْ رَاضِيًا لِعِبَادِ رَبِّكَ تُرْحَمُ
- ٢٣- كُنْ ذَاكِرًا لِلْإِلَهِاتِ وَمُضَلِّلًا * لِلْمُضَلَّلِ الْمُخْتَارِ إِذَا هُوَ رَاحِمٌ
- ٢٤- كُنْ مَنْ يَجُودُ بِوَجْهِهِ لَا يُنْسَكُ * مَا قَدْ وَجَدْتَ فَتَلْقَ جَنَّتْ جَهَنَّمُ
- ٢٥- كُنْ صَابِرًا كُنْ سَامِعًا كُنْ وَاعِلًا * كُنْ مُرْشِدًا لِذَوِي الْجَهَالَةِ تُكْرَمُ
- ٢٦- اللَّهُ يُحْكَمُ لَا مَقْبَبَ حُكْمِهِ * فَلْيَسْلَمَنَّ لِحُكْمِهِ ذَا أَسْلَمِ
- ٢٧- اللَّهُ يُحْكَمُ لَا مَرَدَّ لِحُكْمِهِ * سَلِّمْ لِرَبِّكَ مَا قَضَاهُ فَتَسْلَمِ
- ٢٨- لَا تُدْعُ غَيْرَ اللَّهِ حَتَّى يَغْضَبَ * فَادْعُ الْإِلَهَ فَإِنَّ رَبَّكَ أَرْحَمُ
- ٢٩- اللَّهُ يَغْضَبُ إِنْ دَعَوْتَ سِوَاهُ * وَلِلَّهِ فِي إِنْهَافِكَ حِينَ يُدْعَى جُحْرٌ
- ٣٠- أَشْكُو إِلَيْكَ إِلَهًا بِحَوَائِجِي * أَنْتَ الْمُقِيمُ وَالْعَزِيزُ الْمُكْرِمُ
- ٣١- أَشْكُو إِلَيْكَ إِلَهًا فَلْتَنْصُرْنِي * أَنْتَ الْمُفْضِلُ وَالْغَنِيُّ وَأَكْرَمُ
- ٣٢- أَشْكُو إِلَيْكَ إِلَهًا يَا سَيِّدِي * أَنْتَ الطَّيِّبُ اللَّهُ أَنْتَ الْعَالِمُ
- ٣٣- أَزْكِي صَلَاةً وَالسَّلَامَ مُؤَدِّيًا * مُحَمَّدٌ وَهُوَ الرَّحِيمُ الْمُنْعَمُ

بسم الله الرحمن الرحيم . الحمد لله رب العالمين ، والعاقبة للمتقين ،
ولا عدوى الا على الظالمين ، والصلاة والسلام على أشرف
المرسلين وإمام المتقين وقائد الغر المحجلين سيدنا ونبينا
ومولانا محمد وعلى آله وأصحابه الغر الميامين ومن تبعهم
يا حساني إلى يوم الدين .

أما بعد ، فهذه القصيدة (قصيدة الشكوى إلى الله تعالى)
نظمها أفاض الغبير إلى رضى ربه المجيد محمد الأمين يعقوب
بهاء القرظي يشكو إلى الله سبحانه وتعالى في تفرج همومه
ويغبط نفسه وإخوانه المسلمين بالشكوى إلى الله تعالى ،
قال تعالى : « قُلْ لَنْ يَضِيْعَ فَايَ الْاِمَّا كَتَبَ اللهُ لَنَا هُوَ مَوْلَانَا
وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ » وقال تعالى : « وَعَلَى اللهِ
تَوَكَّلُوا اِنْ كُنْتُمْ مُؤْمِنِينَ » . فقرأ هذه القصيدة
ترياح القلوب وتفرج الموم والغموم وتزيل الكروب وتزيد
الايمان ويقرّب العبد إلى مولاه سبحانه وتعالى بالتوكل عليه
وتعذّم الشكوى إلى غيره سبحانه وتعالى ، فعزى الله سبحانه
وتعالى ضعيف عاجز لا يقدر على شئ ، والله سبحانه وتعالى
هو القوي القادر الذي لا يغيره شئ في الارض ولا السماء
جلّ علوه وتعالى عمن سواه ، سبحانه وتعالى عما يشركون ،
وعن العباس بن عبد المطلب رضى الله عنه عن النبي صلى الله عليه وسلم قال :
« ذاق طعم الايمان من رضى بالله رباً وبالاسلام ديناً ويحمّد رسوله »
رواه مسلم والترمذي . أي تحكّن الايمان في قلب من رضى بربه ويقوله
معه ، فلم يستخذ في وقت من الاوقات يعلمه أن الله يعبده حكيم
ورحيم ، فلا يفعل بهم إلا ما فيه مصلحتهم في العاجل والآجل .
وقال عبادة بن الصامت لابن عباس : يا بني إني كنت تجد طعم حقيقة الايمان
حتى تعلم أن ما أصابك لم يكن ليخطئك وما أخطأك لم يكن ليصيبك ،
سمعت رسول الله صلى الله عليه وسلم يقول : « إني أعوذ ما خلق الله القلم ، فقال له :
اكتب ، فقال : ربي فماذا أكتب ؟ فقال : اكتب مقادير كل شئ حتى تقوم الساعة »
يا بني إني سمعت رسول الله صلى الله عليه وسلم يقول : « من مات على غير هذا أفليس مني » .

رواه أبو داود والترمذي .
وقد اشتملت القصيدة على ثلاثين وثلاثين (٣٣) بيتاً ، سائلاً الله سبحانه وتعالى
أن ينفعني به ، وأن ينفع به كل مؤمن موصي ، إن شاء الله تعالى وبلى ذلك والقادر
عليه ولا حول ولا قوة الا بالله العلي العظيم ، وصلى الله على خير خلقه نبينا
محمد وعلى آله وأصحابه أجمعين وأضر دعوانا أن الحمد لله رب العالمين .
- محمد الأمين يعقوب بهاء القرظي - المدرس بمدينة - اجزا - أستاذ
جمهورية غانا - غرب إفريقيا .

Appendix xii

Bamba's Poem "Complaint to Allah"

