

The Contributions of Late Sheikh Muhammad Auwal Albani Zaria to the Growth and Development of Islam 1995-2014. A.D.

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Abstract

*This study titled “The Contributions of Late Sheikh Muhammad Auwal **Al-bani Zaria** to the Growth and Development of Islam; 1995-2014 A.D.” has been initiated to explore and assess Albani’s intellectual contributions to Islam and Muslim world in the course of conducting the study a very good number, of relevant and vital sources for data collections presentation and analysis were used namely; oral information (interviews), published and unpublished sources. The study has been subdivided into inter related segments whereby each examines a specific and similar fields of the study. The study surveys the geographical location of **Zazzau** Emirate, i.e. place of birth of the above named individual personality under Historical review; Further to the above, the study has explored and assessed his family background, childhood, religious and Western Educational career, professionalism in tailoring, Information and Communication Technology, (field of Software, Installation and Database). The study is purely centres on his biographical portrait, propagation, conversion, preaching, teaching, philanthropism, dedication, diplomatic relations within and beyond Nigeria, ideological beliefs and conflict with non**Sallafs** Sects under Islam. The last but not the least, it is worthy to state that the personality owned a comprehensive*

*Library, two Universities under construction namely; **Al-bani** University of Science and Technology, and Sheikh Abubakar Mahmud Gumi University of Islamic Law to state but a few. Late Sheikh Muhammad Auwal **Al-bani** was brutally assassinated on 1st February, 2014 and buried in accordance with Islamic law on 2nd February, 2014 by unknown religious antagonistic camp members and his demise has created a serious gap in Muslims' Society and Modern World of Information Technology, as far as his professionalism in the area of knowledge is concerned and as well as in the field of Islamic Revolutionary Movement, and **Da'awah** (propagation). Furthermore, the study found and justified that despite all the major ideological conflicts of religious interests and financial crises confronted by Albani he had never surrendered and had remarkably some of his major targeted goals and objectives particularly in the field of teaching-learning aspects, conversion of Non-Muslims into Islamic, religious, educational and economic empowerment of the less privilege children (orphans) and others. At tail end, the study suggests the way forward of critically and logically study this scholarly work conducted.*

Glossary Of Terms

A.B.U.	(Ahmadu Bello University, Zaria)
A+	(A Plus)
Ahlul-Ashab-Al-ray	(Sufis Scholars who use Rational decisions)
Ahlul-Qhalam	(Sufis Scholars class of prolific Writers)
Ahlul-Raiay	(Logical reasons)
Ahlul-Sunnah Wal-Jamaa	(Sunnah Followers)
Ahmadiyya	(Islamic Sect Followers)
Al Qudus	(Holy Mosque of Jerusalem)
Al-aqheedatul-Sahihah	(Islamic idea founded by Abubakar Gumi in Nigeria)
Alaramma	(Grounded scholar)
Al-bani	(Nick-Name)
Al-faqihi	(Knowledge Seeker)
Al-Majirai	(Elementary disciple)
Al-Qaeda	(Radical Islamic Group)
Al-Tasliya	(Salafiyya Philosophy of Fellowship)
Al-Wala	(Love for the sake of Allah)
Amir	(An Islamic prominent Leader)
Aqeeda	(Ideology in Arabic Word)
Ar-Ruqya	(Exorcism act of curing hysteria)
As-salafiyya	(People who Follow the teachings and Practice of the Pious Predecessors)
Attab- Unal Tabiun	(Third Generation of Islamic/Ummah / community)
Attabi-un	(First Generation of Islam)
Attabi-untabi	(Second Generation of Islam)
B.U.K	(Bayero University, Kano)
Bare-bare	(Kanuri-Tribe in Borno)
Barewa	(First Established College in Northern Nigeria With its Location in Zaria)

Bida	(A town in Niger state of Nigeria)
Bidi,a	(Innovations In Islam)
BITV	(<i>Bismims</i> Independent Tele-Vision)
Book-Haram	(Local Fanatics in Northern Nigeria)
Bululiya	(Struck in Hausa Language)
C.A.C	(Co-operative Affairs Commissions)
Da-a Wah	(An Islamic Evangelism/ Propagation)
Darul-Fikr	(Online Link)
Darul-Hadiths	(<i>Hadith's</i> Institution of Learning)
Dau-rah	(An Islamic Cycle Studies)
Dhiwani	(<i>Tijjaniyya</i> Poetry Pamphlet)
Edil-Maulid (PBUM)	(Birthday of the Prophet Muhammad Peace Be Upon Him)
Fada	(Council)
Fahamul	(Understanding)
Fatwah	(Enlightenment)
Figb	(Islamic Jurisdiction)
Fityan-Al-Islam	(Group/ Circle of Prominent Scholars)
Fulani	(Semitic Tribe)
Futi-Yola	(Federal University of Technology, Yola)
Ganuwar Amina	(wall of Queen <i>Amina</i> of <i>Zazzau</i>)
Gargajiya	(Traditionalism)
GaskiyaTafi-Kwabo	(Truth is better than Money)
Ghaddafi	(Late And Former Libyan President)
Ghurafa	(Strange Things)
Gumi	(A Town In Zamfara State)
Gunguma	(Amateur <i>Sufis</i> Scholars)
Habe	(Hausa Class Of People)
Hausa-Fulani	(Hausa-Fulfulde Speaking People)
Hulafaul-Rashidun	(Four Caliphate of Islam)
I.T.F.	(Industrial Training Funds)
I.U.M	(Islamic University of Medina)
Ilmul-nujum	(Fortune Teller)
ISIS	(Islamic State of Iraq And Syria)
Izala	(An Islamic Movement)
J.N.I	(<i>Jama'atul Narul Islam</i> / Islamic League)
Janaiza	(Funeral/ Prayer)
Jibwis	(<i>Jama a'tul Izalatul Bid-a Wal- Iqamatus Sunnah</i>)
Julbab	(Islamic Women Head-Shirk)
Ka'aba	(Holy Mosque in Mecca)
Kanem Borno	(Second Dynasty of Borno Empire)
Katsinawa	(People of Katsina)
Khalaf	(Next Generation after <i>Salafis</i> Generations)

Khawarij	(First Islamic Radical Group Members)
Kufena	(An Ancient Settlement of <i>Zazzau</i> Emirate)
Kwarerre	(Professional)
M.A.	(Master of Arts)
Mahdi-Sabil	(Tithe For <i>Mahdi</i>)
Mais	(A Title And First Generation of Borno Ruling Dynasties)
Maitasine	(A Leader/ Founder of an Insurgency in Kano in the early 1980's)
Majzub	(Monk of <i>Sufism</i>)
Makau	(Habe- King of <i>Zazzau</i> Emirate)
Malammai	(Islamic Teachers)
Maliki	(An Islamic School of Thought)
Mallam	(Local Islamic Scholar)
Mallawa	(Dynasty of Scholars in <i>Zazzau</i> Emirate)
Mandiri	(<i>Sufis</i> Religious Hymn)
Manhaj	(An Ideology of <i>Salafiyya</i>)
Mashadbah	(A Juridical Islamic Schools of Thoughts)
Masjid	(Mosques For Prayers)
Masjid-Al-Haram	(The Central Mosques of Holy Ka'aba)
Masjid-Aqsa	(The Central Mosques in Jerusalem)
Matasa	(The Youths in Hausa Language)
Maulid	(The Celebration of Prophet Muhammad PBUH Birthday)
Mufti	(A Member of Islamic Jurist Council in Islam)
Munkar	(Forbidden act of Worship)
Muqaddima	(An Introductory Section)
Muttu'a	(Temporary <i>Shi'ate</i> Marriage Being Contracted)
Nadis-Salafiyya	(The Center for <i>Salafiyya</i> Thought)
NAK	(National Acheve, Kaduna)
NEPA	(Nigerian Electric Power Authority)
Nurul Al-Bab	(The Door of Light)
Qadiriyya	(The <i>Sufis</i> Sect)
Rawda	(Centre of Learning)
Ridda	(An apostasy)
Sabon-Gari	(Newly Created Settlement For The Migrant)
Sahi	(The Genuine Source of Information) Salafiyya Wa-ce (Which <i>Salafiyya</i> Hausa Pamphlet/ which part of the sect?)
Samaru	(New Settlement Created in <i>Zaria</i> For The Migrant Community)
Shahada	(Islamic Testimony)
Shari'a	(An Islamic Law)
Shi'ate	(An-Islamic Sect)
Shifa'at	(Intercession)
Shirk	(Associating Partner to Allah/ Illegal Practice)
Shura	(Jurist Council of Muslim)
Silsila	(Chain of Narrators of <i>Hadiths</i>)

Sullubawa	(A Semitic Clan of <i>Fulbe</i> /a Ruling Family in Katsina Dynasty)
Ta'al-limul	(Teaching in Arabic Language)
Tafsir	(An Islamic Preaching of Holy <i>Qur'an</i>)
Taglib	(Blind Fellowship of Students without Reasoning)
Taqiyya	(Pretending of Fellowship by <i>Shi'ate</i>)
Tariqa	(An-Islamic Sect)
Tawassul	(Praying in Saint or Place by <i>Sufis</i> seeking for intercession)
Tela	(Tailor in Hausa Language)
Tijjaniyya	(<i>Sufism</i> sects)
Tsangaya	(Faculty of Islamic Learning)
Tudun Wada	(Name of Ward in <i>Zaria</i>)
Turunku	(The Ancient <i>Habe</i> King of <i>Zazzau</i> Emirate)
Ulamas	(Islamic Scholars)
Ummah	(Muslim Community)
Unijos	(University of Jos)
Ustaz	(Devoted Muslim)
Wajib	(Mandatory in Islam)
Wake	(Beans)
Wal-Bara	(Hatrate for the Sake of Islamic Law)
Wangara	(A Clan Group of a Knowledgeable Caravans)
Yan-Izala	(Bonafide Members of an Islamic Group)
Yan-Medina	(Islamic University of Medina Graduates)
Zaqiru	(Staunch Monk)
Zaria	(New Settlement of <i>Zazzau</i> people After <i>Kufena</i>)
Zazzau	(Ancient Name of <i>Zaria</i> Emirate Council/ An Earliest And Independent Country During The Pre-Colonial Era)

General Background of the Studied Subject Matter

However, for a proper understanding of the study conducted in any case it is interesting to note that this study has been subdivided into inter-related topics highlighting general background of the study, followed by the geography and History of **Zaria** Emirate. Thirdly, the study portraits the biography of late Sheikh Muhammad Auwal **Al-bani Zaria**. Fourth part of the study assesses **Al-bani's** career: inception, growth and impact on Islam, the last but not the least is the general conclusion of the study which shows the major findings and other selected aspects of the subject matter of the study titled "The Contributions Of Late Sheikh Muhammad Auwal **Al-bani Zaria** to the Growth And Development Of Islam 1995-2014 A.D. Past studies conducted have shown that since from 1979 Islam in Nigeria started fragmenting into various groups with different method of spreading their sect's ideological and philosophical doctrine. This led to glitch to the Islamic hegemony of *Sufis* Brotherhood, *Tijjaniyya* and *Qadiriyya* Sects who enjoyed their hegemonic power for century, they lost their prestige and position as state. "Friends Religion" which is consider from colonial to post-colonial era. Religious (Islamic) sects such as *Izala*, *Shi'ate*, *Maitatsine*, the second *Izala* revolutionary groups *Salafiyya* strongly emerged with radical

confrontation against *Sufism*. They adopted a radicalism and argumentative intellectual debate which led to intra and inter sect ideological conflicts. The method applied by *Izala* in 1980s-1990s in castigating *Sufism* Brotherhood for mixing the Islamic practice with those of their traditional beliefs which they inherited from their ancestors, young *Sufis* broke away from the established values of the Northern Society and left their parents and families from contradicting teaching of *Sufis* and adopted new Islamic sect *Izala*. (Ibrahim H, H, 2015).¹

In another related development, studies have stated that after the demise of famous founding father of *Izala* sect, Sheikh Abubakar Mahmud Gumi in 1992. Another Intra-Sects Religious Conflicts erupted which led to the splitting of the sect into two major opposing camps, this marked the beginning of Islamic sect Veneer motive, inter and intra-sect conflict which bred youth radical fanatics in Islam (Ramzi, 2011).² Still in the same year *Shi'ate* emerged with their sect leader in the person of Malam Ibrahim Al-zazzaki who portrayed religious radicalism anti-western education, Democracy, Christian and Islamic doctrine of *Sunnah*. Both *Shi'ate* and *Maitatsine* sets were advocating radicalism and religious intolerance to their followers which led many religious crises that involved killings and destruction of properties in the Northern Region from 1980s 1990s. Through hot debates. (Ramzi, 2011).³ state that from 1995-2001 Northern Nigeria witnessed the emergence of new and many set of Islamic sects among which were known as *YanMedina*” Graduates of University of *Medina* of the 1965-2001 respective Session around 865 Nigerians were responsible for the spread of *Salafism* in Northern Region. The graduates had further led to a characterized shift from a Local Radical *Izala* to form an African *Salafism* largely influenced by radicalism of Arabs World which eventually brought about several intra and inter religious schism in Islam because of their radical position of not agreeing with the local Sheikh (Ibrahim 2015).⁴ Furthermore in any event it is worthy to note that from the year cited above, the scholars established themselves in various communities within Northern Nigeria built Mosques, *Islamiyya* Schools and local *Salafis* Seminaries in order to preach and sects their sect’s ideologies and philosophical beliefs. Local *Gardawa* and amateur-leaners in local communities who attended *Salafis* Seminaries lessons misperceived the doctrine and began to spread toxic Islamic interpretation due to lack of Arabic knowledge. The Sheikhs of *Salafis* found it difficult to control or intervene because the local *Salafis* scholars were large in number very busy spreading radicalism as act of worship. Among the major local leaders is Mohammed Yusuf, the leader and of *Boko Haram* (Amar, 2020).⁵ Founding father of Boko Haram (Amar, 2020).

Furthermore, Late Sheikh Muhammad Auwal Al-banin *Zaria*, who studied both at home and abroad and knew much about the young radical *Salafis* and amateur scholars of *Sufis*, *Shi'at*, *Izala* and *Salafis* leading the young Muslim, he stood up tools and nails through his intellectual capacity by redressing the contemporary issues, by attending their cycle seminars as Itinerant Scholar presenting lectures, and lessons. He greatly achieved this in drawback, and some scholars to Islamic doctrine such as: Sheikh Aminu Daurawa from Brother *Shi'ate*, Mallam Mohd Ngomeri from *Boko Haram*, Mallam Musa Sahabi *Zaria* follower of Muhammad Yusuf, Malam Modu Mustapha follower of Muhammad Yusuf, Mallam Makinta Maiduguri another follower of Muhammad Yusuf and Sheikh *Ustaz* Hudu a friend to Muhammad Yusuf and many more. (Al-bani Karen Bana, 2013).⁶

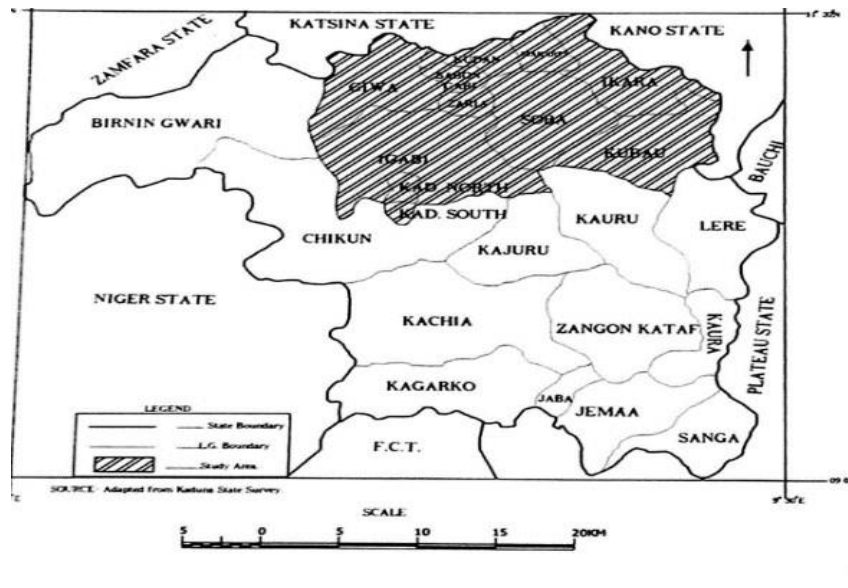
This study also examines how Al-bani used his intellectual capacity in dealing with these contemporary issues generated by religious sects, the method of his preaching, teaching of

Salafism doctrine and adaptation of modernization and manners showing the importance as well as that of Western Education and Democracy. In spreading the true meanings of Islamic doctrine, **Qur'an** and **Hadith** Science. The examination of the four juridical Schools of Thought under **Islam** and the study of his inter-personal and diplomatic relations with scholars, Society and Muslim groups of relevance and significance is this Educational Foundation, charity and philanthropy as well as his intellectual endeavors in contributing to Islam would also all be explored and highlighted herein in due course. From the foregoing it would be quite convincing to note that the above serves as a general background of the study for a proper compression of the study as a who

Endnotes

1. H. L. Hassan (2015). *An Introduction to Islamic Movement and Mode of Thought Nigeria*. (Northwestern University Press, Illinois USA), pp, 27-36.
2. B. R. Amara, (2020), *The Izala Movement in Nigeria Genesis, Fragmentation and Revivalism* (Gottingen Press, Germany), pp, 64-86.
3. Ibid, pp, 72-144
4. Op.cit pp, 88-85.
5. Op. cit pp.120-133
6. Ibid. pp.11-2
7. A. Thurston, (2009). *Interactions Between Northern Nigeria and Arabs World in the Twentieth Century*, (Georgetown University Press, Washington DC), pp, 100-144.
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9. Op.cit pp., 37-40

Geographical And Historical Survey of Zazzau Emirate: Al-bani's Place of Birth in the North
This Emirate is unique for its rich History. Historically one of the oldest Emirates in Northern Nigeria, **Zazzau** Emirate still serves as a liberal-convergence point for people from different background. The Emirate is about 1000 years old and among the most popular kingdoms in Northern Nigeria which emerged in the 1010 Century. The Emirate has witnessed 79 kings (**Emirs**), out of them 56 were **Hausa Habe** Rulers from 1010-1835A.D. and from 1835A.D. to date Fulani and mixed culture of **Mallawa**, and **Bare-Bare**, currently **Mallawa** ruling dynasty are on the throne with Alhaji Nuhu Bamalli as Emir of **Zazzau** coronated on the 7th October, 2020. The Emirate is the heartbeat of Kaduna state. (John. 1989).¹

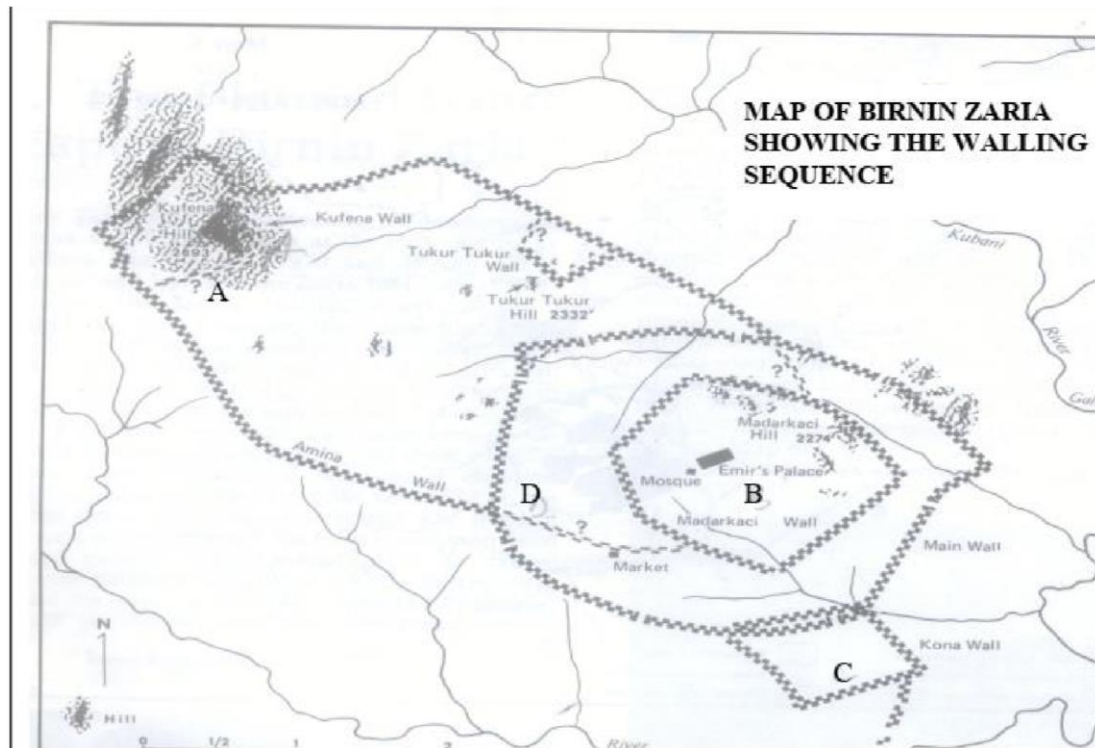


Source: cartography Unit. Department of Geography, Kaduna State University (KASU) by Malam Yakubu 2012

Map 2. Shows The Political Map of *Zazzau* Emirate.

In any case it is worthy to note that the ancient city of *Zazzau* (Now addressed as *Zaria*), was established as the seat of throne of *Zazzau* more than 700 years ago. The Emirate is situated at the Centre of Northern Nigeria and presently covers an area of approximately 20,800 Sq. k.m.

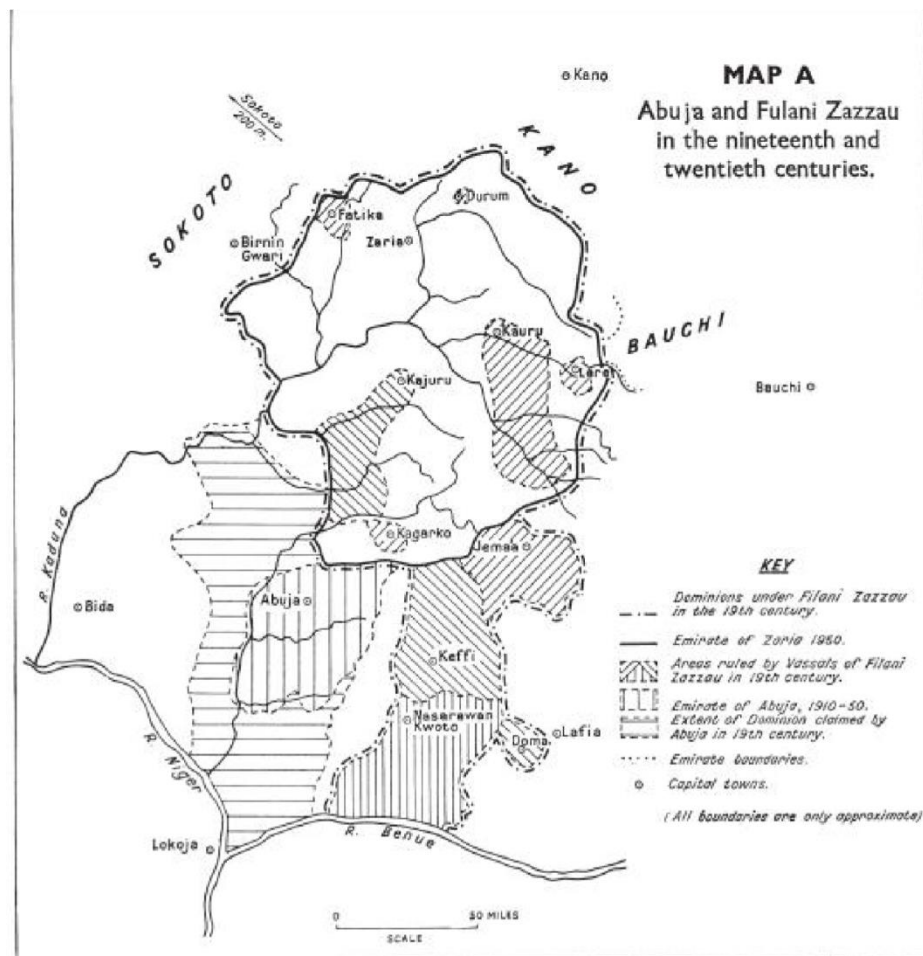
The Emirate is said to have been named after the younger sister of the famous Queen *Amina* of *Zazzau* who conquered and annexed almost all the important *Hausa* states. Today, some of her conquests are still visible in some of the *Hausa* towns where the security wall (*Ganuwar Amina*) still exists.



Map 3. Shows the Queen *Amina*'s Pyramid Sequence Of 18th Century.
Source: Number 3. A.W. Urquhart: 1977

However, as a result of the successful expedition during the reign of Queen *Amina* in 18th Century, the *Zazzau* kingdom covered an area of about 37, 850 square miles. The capital of the Kingdom was relocated from *Turunku* to *Kufena* then finally to *Zari* city metropolis due to the security, economic and favourable geographical and strategic location. It is one of the original seven *Hausa* city states. (Ameh, 1910).² The most important source for the early History of *Zazzau* is a chronicle composed in the early 20th Century from oral-tradition. The chronicle stated herein assesses the traditional History of the foundation of the *Hausa* kingdom by the cultural Hero *Bayajidda* and offers a list of rulers along with the length of their reigns. According to this chronicle, there were about, 56 original *Hausa* or *Habe* kingdom is said to have been founded in the 11th Century by king (*Gunguma*). The source has further emphasized that *Zazzau* with its famous Queen or Princess called *Amina* of *Zazzau*.³ 15th -17th Centuries her kingdom, was a collection point for slaves from South *Bida* to be conveyed into the Northern markets of *Kano* and *Katsina* where they were exchanged for salt with traders who carried them to North of the Sahara. Islam was introduced into the kingdom *Zaria* circa 1456th Century but appeared to have spread slowly and paganism still after continued until the conquest of *Zazzau* by the *jihadists* in 1808th A.D. However, the long reign of the '*Habe*' (*Non-Fulanis*) came to the end in the early part of the 19th Century as a result of the conquest by the *Jihad* of 1808th A.D.

Following the success of *Dan-fodio*'s Islamic reformation in 1804 A.D.



Map 4. A Map Showing the Province Under *Fulani* Dynasty in the 19th Century.

Source; Number 4. Mahdi Abdullahi, “The choice of *Zaria* as a center of Learning,” in Muhammad A.M. (ed), a History of A.B.U.1962-1987, A.B.U. Press, *Zaria*, 1989

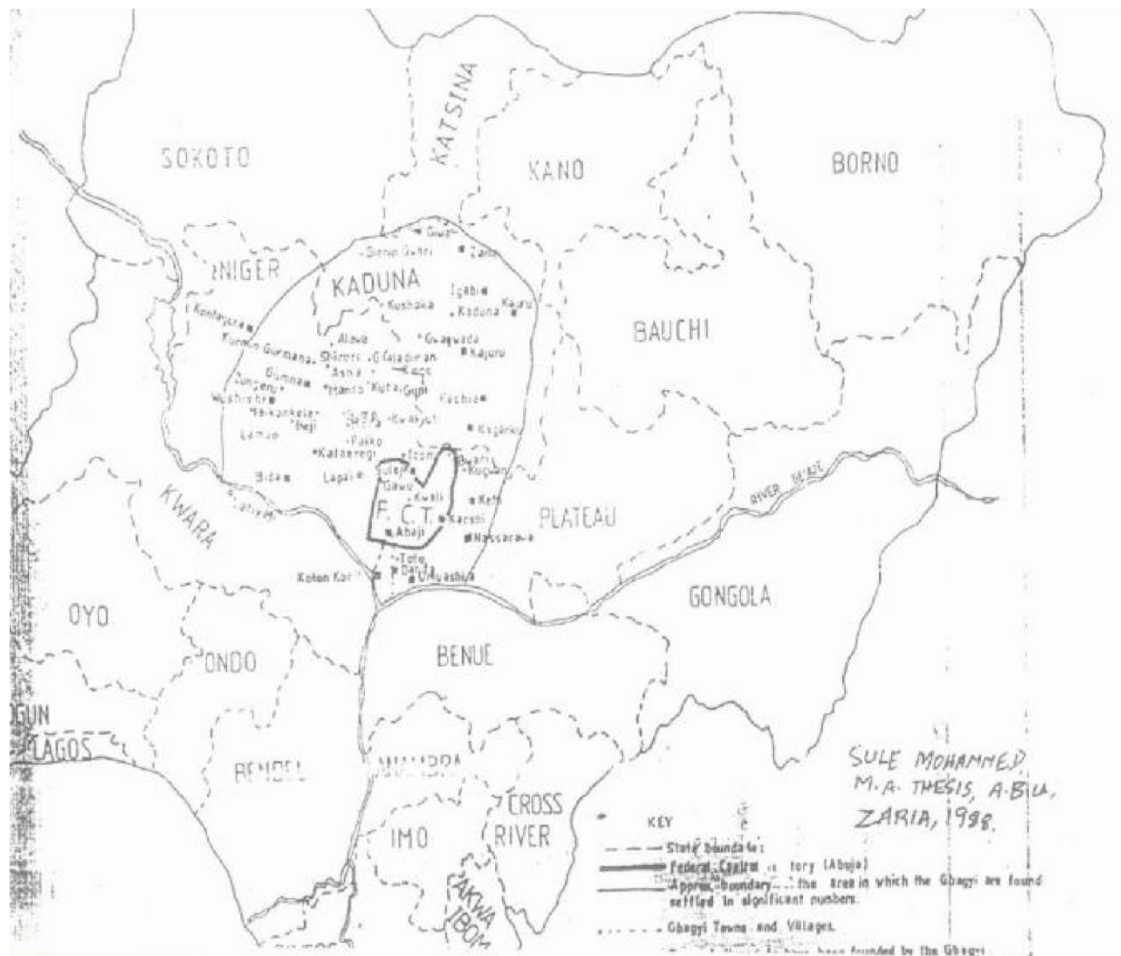
Some prominent Fulani scholars were given flag (Symbol Of Authority or Permission) to carry out administration in their respective places. Mallam Musa (founder of *Mallawa* Dynasty in *Zazzau*) became the flag bearer in *Zaria* and was accompanied by *Mallam* Yamusa (founder of *Katsinawa* dynasty in *Zazzau*). The reigning *Habe* king *Makau*, fled southwards with certain followers to *Zuba* and managed to resist *Fulani* attack from that place. *Makau*’s successors consolidated their position and established an independent ‘*Habe*’ states known as Abuja (Smith 1966). Furthermore, *Zaria* has become one of the homes for intelligentsia since 1456th Century where many Islamic Missionaries, Arabs, *Wangara*, Berbers and traders patronized the state with International Itinerant Islamic Scholars of Songhai and North Africa who established Islamic cycle-seminaries within and outside the Centre of the city most by delivering lectures, preaching and Islamic jurist knowledge and in a “*Maliki* School of Thought”. Since from the inception of Islam to 20th Century, *Zaria* produced a lot of Islamic

scholars based on *Sufism*. *Sufism* has become the State Religion which contributed to the development of socio-economic, political and cultural lives of the state. While Western Educational institution also gained its position in *Zaria* which as a result *Zaria* happened to has the highest number of higher Institutions of Western Education in Northern Nigeria (Ibid).⁵

Geographical Location of Zazzau Emirate

The Emirate is situated in the Centre of Northern Nigeria; the palace is located in old city and the adjacent to *Tudun wada* neighborhood. The people typically reside in traditional compounds. These two neighborhoods are predominantly occupied by the indigenous “*Hausa*”.

The neighborhood of *Samaru* and *Sabon Gari* are predominantly occupied by Nigerians of Southern origin. The Emirate covers an area of approximately 20,800 Square M, located between Latitude 11.0789-11⁰.4’44N- Longitude 7.7104-7⁰.42’37 E, and elevation (feets), 2509 with population estimated in 2006 to be 298,726. *Zaria* the administrative Headquarters of *Zazzau* Emirate is a Savannah area it is one of the leading producers of agricultural commodities and crafts. In 2021, it was estimated to have had about 736,000 population. The land of *Zazzau* is rolling orchard bush it is inter seated by thickly wooded, water course infested with *Tse-Tse fly* and broken by cluster of rocky out crops particularly in its Southern part (Smith, 1964).⁶



Map 5. The Geo-Political Map of Zazzau Emirate Of 20th Century.
Climatic Condition of the Emirate

Zazzau (Zaria) Emirate has a tropical Savannah climate with warm weather year-round, a wet season lasting from October to March and dry season from October to March and is followed by two cold month's finishing with the hot dry month of the harmattan the rainfall in Northern **Zaria** average about 40 inches a year but it is nearly 60 inches in the Southern **Zaria**. The average relative climate condition and humidity are: 28.3⁰c and 82.9⁰F and 34% humidity. (Mortimore, 1970)⁷

Ethnic Compositions of the Emirate

Zaria as cosmopolitan to ethnic composition is associated with refugees or immigration influence of different family occupational groups. Thus, the growth of **Zaria** ethnic groups and urban centre was therefore due to its protective capacities to accommodate refugee influenced possessing a variety of ethnic compositions with variety of vocational and other occupational skills. The original impetus in the growth of multi-culture of the city of **Zaria** was by means of

its protection power over a vast land through the conquest of war with tributes to the rulers. The centrality of the location of **Zaria** among other factors attracted people of different origin from far and near with different crafts, knowledge and trading activities. Hence, these exist an influence of **Kanuri, Nupe Gwari, Yoruba, Igala, Ibura, Igbo, Jaba and Katafawa** which constituted the 40% and **Hausa Fulani** were the dominant tribes with 60% (NAK, 1921).⁸ Conclusively, above is an intellectual attempt made to examine and draw into light the geographical nature of **Zaria** Emirate, as the place of birth of the individual personality discussed about in this scholarly work, the climatic condition and as well as the ethnic groups obtainable to date in **Zazzau** Emirate.

Endnotes

1. I. John (1989), *African States And Rulers*, (London Inc Farland), pp, 297-298
2. E. D, Ameh, (1910). (A *Hausa Chronicles*) In The: *Journal Of The Royal African Society*, Vol 13, Issue No (10)
3. NAK|Zaria|” Touring Diary” 1937, pp, 56=60
4. M.G. Smith, (1966). “*The Dynastic Chronology Of Fulani Zaria*” A Note: In The *Journal Of The Historical Society Of Nigeria*, Vol.II. Issue No(II) (University Press, Ibadan) pp.180-280.
4. Ibid, PP, 120-135
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Auto-Biographical Portrait of Late Sheikh Muhammad Auwal Al-Bani Zaria

This highly scholarstic individual personality known as Late Sheikh Muhammad Auwal **Al-bani Zaria** is a biological father to twenty (20) siblings, husband to three wives, and a native of **Zazzau** metropolis by origin from **Sabon Gari** Local Government area of Kaduna State, **Fulani** by tribe. He was born to the family of late Alhaji Dan-juma or Mallam Adamu Tela and a child to Hajiya Saudatu first wife of Malam Dan-juma Albani was born on 27th September 1960 three days to the declaration Nigerian Political Independence. He was the eldest child in the family, whom had enjoyed strong affection, care and support from his mother Hajiya Saudatu whose desire, was to see her son as one among the clerics of **Zazzau**. The late started his Islamic Educational career in (**Tsangaya**) Seminary cycle studies at the tender age. So also was enrolled into primary school education in the late 1960s. By the early part of 1970s he had completed his primary education and further his educational career to post primary school and completed his post primary education at **Barewa** College by 1980s. There at **Barewa** College, He got the Nickname of **Al-bani** (BITV, 1995)¹. **Al-bani**’s dream was to become a professional journalist but his mother requested him to be an Islamic cleric, and Allah had answered her prayers especially with the motivation of Sheikh Abubakar Mahmud Gumi’s preaching and advise to youths to go back to schools and learn both the Western and Islamic education, respectively the young man started seeking for **Islamic Science of Law, Qur’an and Hadiths** stopped for a while for Western Education, he became

very busy in pursuit of Islamic Theology in different fields of studies within the local *Ulamas*, scholars and later he left for *Mecca* and *Medina* in the late 1990's for further studies.² Further to the above **Al-bani** had returned back to Western Educational career in 1995 and obtained a Diploma in Mass-Communication at University of Jos, Diploma in *Hausa* at **Bayero** University Kano, and B. A. in Islamic studies both at **Bayero** University Kano, and obtained Bsc. in Computer Engineering in 2006 by 2006, (In Information and Communication Technology) at Federal University of Science and Technology *Yola* together with other related certificate in Information and Communication Technology and had become.³ he became an Independent *Salafiyyah* scholar who specialized in the Islamic Theology of Law and Science of *Qur'an* and *Hadiths*. Which culminated in making it very possible to begin to spread the true practice of Islamic religious doctrine? His establishment of the Center for the study of *Qur'an* and *Hadiths* which was, registered with Cooperative Affairs Commission (C.A.C) in 1990s **Al-bani** was the first Islamic preacher in the country to intellectually attribute, commit and dedicate to *Salafiyya* sect and he was also the first contemporary scholar to be considered by Nigerians and Muslim World as the Greatest *Salafis* Scholar to spend 40 years of his life-time preaching teaching and delivering lectures on Islamic doctrine base on *As-Salafis Saleh*. Studies have demonstrated that the best nation among the selected generations cited by the Prophet Muhammad (PBUH) (*Salafiyyah Ita ce Mafita*, 2006)³. Late solely committed to *Da'a wah* teaching, and organizing lessons and Presentations in his (Institutions) *Darul Hadiths Salafiyya*. The Center of *Hadiths* and *Qur'an*, *Darul Hadith Salafiyya* where Islamic theology, based on *As-Salafi Saleh* reading and interpretation are observed. Furthermore, a Mosque *Markazul Salafiyya* with private personal library was established purely all Muslim researchers and readers to have access for cross-reference materials and academic purpose and other basic requirement like comparative studies to take rightful shape. He was one of the first scholars to apply exorcisonal Islamic science of techniques to cure sickness of hysteria through the *Sunnah* act known as (*Ar-Ruqya*), where he introduced the use of Islamic herbs and *Qur'an ic* Science of Medicine and also *Hadiths* Science of Chemistry in healing hysteria (Ibid).⁴ Recent past studies have highlighted that Late Albani had in 2012, he established formal Institution of Western Education named, **Albani** Science Academy Nursery, Primary and Post-Primary, Schools at *Zaria*. However, the foundation for **Al-bani's** Orphanage named Saudatu Orphanage was also established by him more than hundred orphans were admitted into the school (Free Scholarship). Thereafter prior to his death he had proposed and left this University under construction known as; Sheikh **Al-bani** University of Science and Technology and Sheikh Abubakar Mahmud Gumi University of Islamic Law with an investment of worth of ₦500 Million Naira to be funded respectively for the take up. He devoted his life, time and resources for study, teaching and learning processes. Similarly, it is interesting to state that prior to his brutal assassination on 24th February, 2014 he had confronted a series of intellectual and ideological challenges among which were partly responsible for such brutal killing experienced gun down by opposing camp (*Manufar kafa Darul Salafiyya*).⁵

His Family Background, Infancy and Childhood

Al-bani being the eldest son of Alhaji Dan-juma Tela or Mallam Adamu a native of Kano Emirate in Northern Nigeria, who was among the Migrants of 1930's that came from various parts of the

country and formed a cosmopolitan society called **Sabon GariZaria**. The migrants mentioned above contributed a lot to the socio-economic, political and cultural development of **Zaria** and its environs through their unique individual's professions, Alhaji Dan-juma Tela or Mallam Adamu was a professional tailor and also a livestock broker and by origin belongs to (**Sullubawa**) clan of Fulani with an extended family of polygamy.

Furthermore, to the above Hajiya Saudatu was the first wife out of the four wives of Alhaji Dan-juma she was a local business woman. Sheikh Muhammad Auwal **Al-bani** was the eldest son both to the father and mother. All the children of Alhaji Dan-juma were born in **Zazzau** Emirate, but the life and childhood of **Al-bani** was a life of intellectual commitments, struggles, academic pursuits and commercial orientation. This greatly played a significant role in making him to become a discipline student, business tycoon, itinerant and international scholar furthermore. Though he was keen on scholarship but his mother's prayer, dream and aspiration have equally contributed in making him to become a reputable and grounded scholar. He was academically and financially motivated and funded by his mother. **Al-bani** was fearless, confrontational, highly intellectual both in Islamic and Western Education Studies have demonstrated his academic excellence. He was honest, dedicated, consummate politician, selfless, grounded scholar. Above all dedicated, devoted and perfect practicing Muslim, his ability to compare, evaluate, contrast, aimed at prescribing judgment and his comprehensive library are concrete and clear testimony to win the argument and support the point raised above.

However, a toast was coined after the late during his childhood in *Hausa* "***Daga Ina Kake Karatu? Ina Zaka? Karatu, Me Kakeyi, Karatu? Me Kagama Karatu?***" this implies from where are you? studies, where are you going to? studies, what are you doing? studies, what have you done, studies? (Yakubu, 2021).⁶ He started his early childhood Islamic education by attending a **Tsangaya Islamiyya** school an Islamic Seminary Cycle at **Muchiya** ward in **Zaria** where he studied ***Qur'an*** under the instructions of Mallam Matto and later moved to **Alaramma** Abubakar. At the age of 12 years his mother who always encouraged him to study sold her goat and gave him the money to buy an Islamic text books: ***Hadiths Saheehul-Muslims***. This was the beginning of **Al-bani's** studies of Islamic Science ***Qur'an*** and ***Hadiths*** and on the free day he help his father in the shop sewing cloths that was how he became a Professional tailor by profession which he learned from his father. But due to quest for Islamic knowledge most of the time to be absent in the shop. However, when his father took up business career in Livestock Market at **kara** as broker, the shop remained close. This was brought about sour relation between the late and the father where at the tender age of 17 years he was forced to leave his father's compound and then relocated to a house bought by his mother near by the community, this was the beginning of his struggle for survival to the extent of becoming what he was before his death. **Al-bani** was academically, religiously and economically prosperous. Studies have shown that **Al-bani** had at the early stage. Practiced ***Tariqa Sufism*** order at the tender age, and studied under the (***Malaman Gargajiya***) Traditional ***Sufi*** Scholars who have specialized in memorizing the ***Qur'an*** without appropriate knowledge of Islamic law and ***Hadith*** the ***Ulama*** became so interested with the young promising man. But along the line, he changed his mind to ***Izala***, and a friction created, the traditional scholars lie Sufis began to hate him and reported him to (***Mai Anguwa***) the Ward Head who reported the case to his father where, Mallam Danjuma confiscated his bicycle and sewing machine with which he sponsors his educational career and support his livelihood. Since from primary two his father stopped fest

funding his educations, the late was responsible for his daily meal, cloths, health, security and educational needs. (BITV, 1995),⁷ as young promising child within the tender age he gained a vast knowledge on Islamic theology through attending lessons from different scholars within **Zazzau** Emirate. Most of the scholars cherish him due to his intellectual perception and efforts towards studies. But due to the financial constraints, tailoring alone could not cater for his needs then started hawking of kola-nut by moving from one weekly market to another to get means to support his life and academic in studies that was how he managed to complete both primary and post primary school education the early 1980s. Until his adulthood stage.

Albani's Islamic Religious Educational Foundation

This individual personality whose life of religious and academic commitments are being reviewed herein had started his early Islamic educational foundation in the local Islamic schools the (*Tsangaya*) Seminary Cycle Studies at the early age of (7) he was enrolled into one Islamic Cleric School in **Muchiya** owned by Mallam Matto. **Al-bani** studied ***Qur'an*** and ***Fiqh*** for some years and later changed his school by enrolling himself to Mallam Alramma Abubakar's ***Tsangaya***. Where in the morning hour he goes to primary School. During his secondary school education he was one of the young pioneers of newly introduced ***Muslims*** Students Association called M.S.S (BITV, 1995).⁸ **Al-bani** became mobile student in Islamic inter disciplinary studies and learnt under many Islamic Scholars within the country among them included Mallam Sani Yakubu **Zaria**, a prominent scholar in **Zaria** who teaches Islamic jurisdiction (***fiqh***) and memorized the Holy ***Qur'an*** around 1980's he moved to Kano where he studies ***Qur'an*** and ***Hadiths*** Science under Sheikh Aminuddin in Kano and Dr. Muslim Khan a Chemistry lecturer at Ahmadu Bello University **Zaria** (ABU) where he studied Islamic History, Theology, Philosophy, Linguistic and Anthropology. He got admission into Islamic University of Medina in 1991. But because of Gulf War and financial constraints he could not be able to pay for the flight ticket and the upper laps (Ibid),¹¹ but with his hard working and commitments to meet his dream through determination. However, by 1990-2000 fortunately for him he was able to secure admission and personally funded his education and studied in Islamic Seminary Cycle Studies (***Rawda***) under great and prominent ***Salafiyya*** Scholars such as Sheikh Salih bin Uthmeen, Sheikh bin Al Gamidy, Sheikh Muslim al-Harithy, Professor Ali Nasir Al-faqihi were all lecturers in Islamic University of **Medina** and also Sheikh Tuwajiri and Sheikh Abu Bakar were all Grand ***Muftis*** of **Saudi (Shura)** Islamic sensor in **Saudi Arabia** **Albani** moved between **Mecca** and **Medina** attending Islamic Seminary Cycle Studies, he became Versatile and highly educated as an Intellectually Global ***Salafiyya*** Scholar who was purchasing and donating millions of Islamic books, which no any ***Salafiyya*** scholar within the country possessed (***Wanene Malaminka, 2013***).

His Contemporaries, Western Educational Career and Qualifications Possessed

Sheikh Muhammad Auwal **Al-bani Zaria** started his Western Educational career from the grass-root, in 1970s where he got his Primary School Educational Certificate at ***Sabon Gari*** Primary School **Zaria**. Thereafter, he proceeded to Government Commercial Secondary School **Zaria**, a year later was transferred to Demonstration Secondary School ***Sabon Gari Zaria*** and finally completed his secondary school at ***Barewa*** College in the early 1980s. By 1985 he attended a Professional Course on Arabic Literature, which is affiliated to University of Libya by ***Ghaddafi***

Al-bani was Awarded a Prize by Sheikh Abubakar Mahmud Gumi at **Bayero** University **Kano** (BUK). In the same University he got his National Diploma in **Sharia** Law 1992-1994, and a Consultancy course in Diploma in Mass-Communication at University of Jos, (**Unijos**) in C.1990s, he also pursued another Diploma programme, in Library Science at **Bayero** University, **Kano** (BUK) in 1990's. He was partially suspended seeking western education 1995 and continued learning Islamic Theological knowledge within and outside the country and had heavily engaged in **Da'awah** and **Daurah** presentation and giving lectures in Islamic Seminary Cycles till 2000 A.D. where the need to further his western education arose. In 2002 he got admission into Federal University of Science and Technology Yola (**Futi-Yola**) where he obtained B.Sc. (Hons) in Information and Communication Technology (ICT). Within the University a new Consultancy on Diploma courses was introduced during the course of his studies where he got a Diploma Certificate on Software Technology under the influence of Muhammad Dan-juma Usman (2002-2004). During his One Year Industrial Training Funds (ITF) at Abuja in 2005 he attended Professional Courses on 17 different courses to qualify him as a Global Consultancy Professional in Information and Communication Technology (ICT) Professionalism. Within the length of the year in Industrial Training Fund (ITF). He attended National Institute of Information and Technology, and certified with Repairing and Maintenance Technician, another course on Microsoft Engineer at Microsoft Company of America and Telecommunication Engineer Information and Communication Technology at Digital Bridge Institute together with A+ and N+ Professionalism at Af-Tech a Coalition of Computer Consultants expert of Indians, Europeans and Americans. The late possessed seventeen different certificates on Computer Professionalism in 2010 he got admission at Ahmadu Bello University **Zaria**, to study M.A.in Telecommunication Engineering on (ICT) before he was shot to death by opposing Camp on 28th February, 2014 (internet 2009).¹⁰

His Inter-Personal and Diplomatic Relationships with His Students, Society and Muslims' World

Al-bani as an open-minded person, religiously and academically minded personality and a diplomat, had respect for individual professionalism and contemporary issues, Late had established good relationships with different caliber of people irrespective of their stratification and nationality he crossed the traditional red line by involving in National and International policies. As a partisan of People Democratic Party (P. D. P), he believed that respecting the Rule of Law and Civil Law is paramount in seeking of Inter-groups and personal relations and building of strong peace and unity in the country. He has been considered as a friend of justice, who believed that the only way for **Salafiyya** member to attend their will and wishes is through the instrument of democracy, which gives voice to express views. (**wajib**) Voting is one of the unsolicited obligation of adults qualified citizens of Nigeria. He argued that there is no ill in politics as long as the agencies and structures of democracy are respected and the basic principles of democracy are in order. This notion gives him a good relation with Law Enforcement Agencies and Politician who always patronized him during Election Campaign seeking for votes. (**Ta Aziyar Sahabi**, 2014).¹¹ **Al-bani** had created a good relationship and leadership with his disciples they were subjected to his command irrespective of the bitterness condition surrounded issues. This has been noticed in 1994's when his disciple Malam Musa Sahabi was seriously beaten by **Shi'ate** in **Zaria** but he

commanded them not to take law in their hands rather than to follow the Rule of Law that was how he intervened in a similar episode when he was shot to death by unknown assassin, he commanded them not to retaliate.

Al-bani as a good diplomat, under the of **Da'a'wah**, he was able to convince the intellectual people among the **Shi'ates** in an intellectual debate with a concrete stock of supportive evidences by proving the ill-act of **Shi'asm** in sect through cross-reference, later 1000 **Shi'ates** denounced their loyalty to **Shi'asm** and joined **Salafism** the ceremony is known as (**Jana' Izar Shi'a**) Funeral of **Shi'asm** in 1990s at **Zaria**. Another diplomatic effort made by the late was creating a hot-debate with lieutenants of Muhammad Yusuf the **Boko Haram** leader where he created **Dau-rah** an Islamic Seminary Cycle Studies there and then he was able to convince many Yusuf's loyalists as stated in the introduction. According to (Isah Ali Fantami 2014).¹³ Late had never spoken ill against anyone as an open-minded person who believed in truth and justice. In an issue of International diplomatic relation Late established a cordial relation with Western Elites like Professor Mike Meyer a Computer Software Consultant in the United State of America (USA) who had awarded him many contracts and made good fortunes. In Arabian Peninsula, he built a very strong relationship with Islamic Scholars and their Governments where numerous contracts on Software Database were awarded to him which made him to become multi-millionaire, he is known as Global **Salafis** Scholar as well as Global Computer Software Consultant who enjoyed his intellectual endeavor (Ibid).¹⁴ and definite mankin directly or indirectly.

His Professionalism, Commercial Life and Orientation

Studies have demonstrated that **Al-bani** as an independent Islamic preacher who started as a local **Salafiyya** Scholar and with strong commitment and hardworking became a Global Computer Consultant of Software Database Technologist. He began his professionalism as (**KwararrenTela**) a professional tailor at the tender age where he supported his Father as an eldest son of the family in sewing clothes in their shop. **Al-bani** due to his keen on Islamic and Western Education made it impossible for to becoming to shop for sewing which resulted in stopping his father to sponsor his primary education he become absent at shop always. His father stops sponsoring his primary education. As a determined as **Al-bani** he managed to survive and met up his targeted goal and completed his primary and secondary education. (Internet, 2009).¹⁵ In the late 1980's he worked with Afrique Construction Company of Alhaji Hijo where he served in the computer Room, developed the interest of studying Information And Communication Technology (ICTs) there his wages was meagre and had by, in 1990's embarked on business of Dry Fish Vendor-ship where he travelled to extreme end of the country to **Doran Baga in Kukawa** Local Government Area of **Borno** State in North-East to buy the Dry-fish together with (sorghum), beans and supply them to Southern parts of the country with the aim to earn money to further his studies abroad and became one of the international **Sallafiyya** scholar. (**Matasa Kama Makaranta**, 2007)¹⁶.

Studies have shown that Albani similar, by 2007. He was awarded a contract by Nigerian Electric Power Authority (**NEPA**) of ₦34, 7000,000 Thirty-Four Million Seven Hundred Thousand Naira only, to Install an Organizational Database to them and upload all the information needed pertaining problems and solution of (**NEPA**) to his Company (**Al-bani** Software Technology). A company with Head Office at (**Nadi-Salafiyya**) and with sub-branch in Kaduna and Abuja, where he rendered services to private and public organization on Technical problems associated with

Software Installation Creating, and Maintaining Computer Network and also Engineering Services, in Computer Troublesome and Developing Application Software, Database Designing, Repair and Maintenance Services and Computer Programming where he rendered Services in correcting, maintaining, Testing and writing Computer Programs that was how he made his future brighter and experienced a commercially oriented life. (Seerah, 2011)

Past studies conducted have indicated that in 2007, Late attended Albani Seminar on Telecommunication Services in *Saudi Arabia* Invited by the Saudi Minister of Telecommunication Dr. Sameer who is an indigene of *Saudi Arabia* but his parent are Nigerians *Hausa* and by tribe, where the late delivered a lecture on Database Analysis his lecture had impressed of Saudi Electricity consequent upon which motivated the Minister who knew the problems of **NEPA**. The Minister met the King Abdallah of *Saudi Arabia*, pleaded to him to help Nigeria Government on the issues of Nigerian Electric Power Authority (**NEPA**) which, its main problems and solution were uploaded in the Internet and communicated the matter to. Nigerian Government through her delegation Alhaji Dahiru Mangal Multi-Businessman and Dr. Aliyu Abdullahi Damau the Minister of power in Nigeria as than collected the Technical Equipment's Aids, where 'Yar Adua's Government approved ₦11, billion Naira but, the corrupted politicians and officials of government diverted the money and the equipments into their personal belongings Late **Al-bani** died owning Federal Government almost ₦34, 700,000 Million Naira. (Seerah 2011).¹⁸

Endnotes

1. B.K . Ahmed, Television Broadcast; "Programme" *Hannu Da Yawa*, Held on 17th October, 2000, Venue, Kaduna.
2. Ibid.
3. S. A. Zaria, *Salafiyya Ita Ce mafita*, **Darul Salafiyya** A Lecture Delivered on, 20th November, 2000, **Darul Salafiyya**, **Zaria**.
4. Ibid.
5. S. A. Zaria, *Manafar Kafa Darul Salafiyya*. A Public Lecture Delivered, On, 28th October, 2010, **Darul Salafiyya**, **Zaria**.
6. Informant; Yakubu, Mohammed, 58 years, Railway Engineer, Interviewed on 05th October, 2021, Venue: His Residence in **Zaria**.
7. Op.cit.
8. B.K .Ahmed, Television Broadcast; "Programme" *Hannu Da Dawa*, Held on 17th October, 2000, Venue, Kaduna.
9. S. A. Zaria, *Wanene Malamimka*. A Lecture Delivered, On 13th December, 2013, **Darul-Salafiyya**, **Zaria**.
10. S. A. Zaria, *Internet Baiwar Allah*, (A Public Lecture Delivered), On, 5th September, 2009, Venue, Tukur Mahmud Theater Congo, Ahmadu Bello University, **Zaria** (ABU).
11. A.I. Fantami, *Ta' aziyar*. Condolence Visit a Lecture delivered, On, 13rd March, 2014, Venue, **Markazul Salafiyya**, **Maje Road**, No 4 Road **Sabon Gari Zaria**.
12. Ibid.
13. Ibid.
14. Ibid.

15. S. A. Zaria, *Internet Baiwar Allah*. A Public Delivered, On 5th September, 2009, Venue, Tukur Mahmud Theater Congo, Ahmadu Bello University, **Zaria**, (ABU).
16. S. A. Zaria, *Matasa A Koma Makaranta*. A Public Lecture Delivered, On 2nd July, 2007, Venue, *Markazul Salafiyya* Maje Road, No 4, **Sabon Gari Zaria**.
17. Op.cit.
18. S. A. Zaria, *Seerah*. A Lecture Delivered, On 11th August, 2011, Venue, *Darul Salafiyya* Zaria.

The Inception, Growth and Impact of Al-Bani's Intellectual Contributions on Islamic Religion

Past studies conducted have highlighted that late **Al-bani** had observed that the condition of Islamic theology practiced by some scholars in the country is full of inappropriateness. Scholars, who memorized religious texts without understanding the texts or have proper knowledge of Islamic Science of ***Qur'an*** and ***Hadiths***. They only interpret the texts provided or guided by their medieval clerics of their sects and through the personal opinion or understanding in favour of their sects. He condemned (***Taqlib***) blind followership of the Amateur Scholars and the students who follow them by stagnating mixed religious practices and stick to one (***Mahdhaba***) Juridical Islamic School of Thought (***Malikiya***) which only provides a segment of solution to Islamic theological concept and solution. (***Wanene Malaminka***, 2012).¹ He categorized these ***Sufis***, ***Shi'ate Ulama***s and traditional ***Salafis*** known as ***Izala*** into:-

- i. ***Ahlul-Kalam*** (Scholastic theologian who mobilized philosophy and logics in interpretation, the Islamic Science ***Qur'an*** and ***Hadiths***). These scholars constituted high percentage of numbers in Islamic Scholars who practice the Islamic doctrine in a medieval and un-Islamic doctrine.
- ii. The ***Ahlul Ra'I*** (these who granted personal opinion in major rules in the interpretation of Islamic texts). These categories of ***Ulamas*** had greatly made negative Impact on Islam. He called this scholar as ***Ahlul-Ashab-Al-Ray*** who are using their Independent legal reasoning to arrive at legal decisions, an innovators. (***Bidi'a***, 2001),² He said the core problems is lack of adequate knowledge of Arabic language, grammars and phonological understanding of ***Qur'an*** and ***Hadiths*** conceptual Literature, he said a lot of scholars irrespective of their sects, they read ***Qur'an*** and ***Hadiths*** without knowing the literalism and connotative meaning and (***Silsila***) chain of narrators of the texts. Arabic language serves as tool of understanding the message contain in the ***Qur'an*** and ***Hadiths*** having good knowledge of Arabic help scholars to interpret the Islamic science of ***Qur'an*** and ***Hadiths*** together with ***fiqh*** without altering the message contain in the ***Qur'an*** and ***Hadiths*** texts. [***Ibid***].

The aforementioned were some of the reasons, as an independent ***Salafiya*** Scholar he started given lectures and lessons together with presentations across the country as an Itinerant scholar in numerous Islamic Seminaries Cycles to correct un-Islamic interpretations of ***Qur'an*** and ***Hadiths*** by Amateur Scholars. He does this to produce hundreds of thousands of young ***Salafis*** scholars that will spread the true message of Islam in accordance with ***As-Salafs-Saleh***. Over 40 years of scholastic career he made a great contribution, by castigating the unqualified Islamic scholars

through an intellectual debate. e.g. the war-lord of **Boko Haram** Muhammad Yusuf who used political theory of (*Al-wala Wal-bara*) to interpret it, to their ideological beliefs and breeds a hell of insurgences in the country. By misinterpretation of this doctrine from Egyptians nationalist Sayyid Qutub 1906-1966, Muhammad Bannah 1906 – 1949 and Muhammad Rashid Rida 1865-1935. By denying all the offers given to them by Colonial Masters. They use the Political theory against western domination and called for strike and reject their offer of office in other to free Egypt against Colonization so the claim of **Boko Haram** is a faults claim. Through his *Da'awah* many of the intellectual one among the creed rejecting their loyalty to Yusuf and rejoined *As-salafiyya*. In the issue of *Shi'asm*, he made a good contribution where scholars like Sheikh Aminu Daurawa, Sheikh Aliyu Tukur Tukur together with 1000, *Shi'ates* intellectual scholars denounced their *Shi'ate* Sect loyalty at (*Jana'izar Shi'a*, 1995) and rejoined *Salafism*. Another contribution was the establishment of Western Educational Institution such as Nursery, Primary and Secondary School called. **AlBani's** Science Academy and also proposed two Universities **Al-Bani** University of Information and Communication Technology and Sheikh Abubakar Mahmud Gumi University of *Sharia* law, this brought about the formation of many theological *Islamic* Institutions Preprimary- Primary and Secondary Schools across the country with the adaptation of Western Education. **Al-bani** condemned leaders of sects because such leaders are the ill to Islamic Religion, where unprofessional scholars use sects as a means of gaining popularity, financial avenue and creating harm to religion of Islam and Religious brotherhood relations: (*Salafiya Itace Mafita*, 2010).

Furthermore, he was able to wage an intellectual War Against **Boko Haram** by debunking their ideological claims against Western Education and Democracy. He said **Boko Haram** typeset the work of Sheikh Uthaimeen of Saudi Grand *Mufti*. Where the Sheikh was miss-quoted that Western Education is *Haram*. But what the Sheikh said is, the nature of mixed school system where adults' males and females were mixed together in a single class this act is un-Islamic whether it is an Islamic Educational Institution or Western Educational Institutions; it does more harm to Islamic morality. This is what the Sheikh Uthaimeen said. Besides that, the eldest son of Sheikh Uthaimeen studied Medicine in the United States of America (USA) and there was a time when Late **Al-bani** witnessed the visit of Sheikh to United States of America USA in 1997 to see his son, where the Muslim students asked the Sheikh to deliver a lecture on *Salafism* for them. How could a person that has a biological son who studied Medicine in abroad will forbid other Muslims to attend Western Education? This claim of **Boko Haram** is a fake one, another claim by **Boko Haram** on Sheikh Bakar Abu Zaid book Titled (*Ta. Al-limul lug-at Jinabiyya Fil Madarasatul Al-Ajinabiyya Fil-Haliq*) Attending Christian Missionaries Schools is un-Islamic because those schools are mainly on Christian Theological basis that is what the Sheikh means. but **Boko Haram** leaders because they lack knowledge of Arabic language and evil intention, they misinterpreted the statement to fit their ideological beliefs (*Karan Bana, 2009*).⁵ This hot debate made many young Muslim whom were persuaded by **Boko Haram** Ideology have returned back to Schools and many Muslim Communities in Northern Nigeria rejected them. They were considered as (*Khawarij*) Islamic Sectarrians. Albani had in the early 1990s he Introduced *Qur'an* and *Hadiths* Medicine for the curement of Hysteria through Exorcism called (*Al-Ruqya*) which has as a result many Muslims started using Islamic Medicine against sickness of all kind, Islamic Medicine Herbs, Syrup, Ointment,

and Drugs are made available in all Muslims communities. Prior to the appearance of **Al-bani** (*Ar-Ruqya*) people were using Soothsayer as the healers which is un-Islamic (*As-SarimulBaqtar*, 2000).⁶

Similarly, **Al-bani's** contributions could still be located in un-Islamic dress-code system, rejection and deception of Islamic system of dressing for female in schools which was the event of 1960-1990's.A.D. this against the idea of improper use of mini-skirt, dressing without head skirt by Muslim Students in Schools. Still in Nigerian Prison Muslims Prisoners were wearing short-trousers which is forbidden for Muslims to practice their Religion in such form of attire. However, consequent upon the challenges faced by the Governments both States and Federal, motivated the Nigerian Government to introduce the use of (*Hijab*,) long head-skirt for Muslim Girls Students in Nursing Schools and field Mid-Wives and Nurses in Hospitals together with long-trousers, and for Prisoners were allowed to use long-trouser, (*Hukumul Jubab Fil Islam*, 2000).⁷

Al-Bani's Acquisition of Western Education and Technological Impact on Salafiyya

In contemporary world, his knowledge on the above areas have transformed all aspects of human's survival and fields of endeavours. This has motivated and impressed **Al-bani** to become so keen on scholarship and thereafter acquiring his literacy, **Al-bani** had developed modern Islamic system of propagation *Da'awah* teaching and learning by using gadget to spread, and preach and deliver lectures, presentations of *Salafis* doctrine, debates, and contemporary issues via online network portrayal of his philosophy and ideological beliefs and how he waged an intellectual War Against Islamic sects founding fathers and innovators that are contrary to Islamic law to suit their interests. The knowledge gained from Western Educational Technology helped him in creating Intercontinental *Salafis* Forum and connected *As-Salafis* International Communities, and built a strong Diplomatic relation with Global Sallafs Scholars and was rated as one of the Global *Salafiyya* pioneers who spread the *Da'awah* of *Salafiyya* via Modern Technology, without seeking for Technician or Engineer and Microsoft. The *Darul Hadiths Salafiyya* Institute had been integrated in accordance with modernity and Religious programmes were as a result uploaded online www.darulfikir.com. In internet era, you don't need to be the "student of anyone" "everything you needed is made available for you just a clickly| goggle you will have access to your answers.

Albani as a researcher, scholar, and independent *Salafis* scholar, Late had enjoyed the importance of Western Education compared to other scholars as, he use Internet for his editorial works, publications and producing Digital Compact Disc (VCD), Digital Versatile Disc (DVD) and Audio Layer 1, 2, and 3 (mp3) of *Da'awah*, he mobilized Muslim Youths to embrace Western Education and study Professional courses. He opined "*Muslim society must be integrated into modernity through Islamic perspective by using Western Education as a tool for development*" (*Matasa Akama Makaranta*, 2007)⁸. He built a Multi-Million Personal Library at *Zaria* by the year 2000 A.D. Where it became a Center for Learning, Research and Consultation for both Western and Islamic Education. This has drawn the attention of many researchers from many fields of knowledge where Medieval and latest Books and Resource Materials are made available for readers and researchers.

The knowledge gained by **Al-bani** in Library Science at University of Jos (*Unijos*), offered him high degree of impetus in Record Keeping, Collecting, Purchasing, Maintaining and Organizing of Materials. Where readers are flogging into the library on daily basis. This contribution made a great impact on spreading the knowledge and doctrine of *Safafism*, growth and development of Islam: (*Manufar Kafa Darul Salafiyya*, 2010).⁹ From the Inception of Technological Equipment into *Da'awah* by the late **Al-bani** in 2005 many Satellites Television Station such as **Kano T.V**, **Manara T.V**, **Al-Faidai Tijjaniyya T.V**, **Hirah T.V** and many more Islamic Satellite T.V Stations are disseminating *Da'awah* very fast and more easier. They played a vital role in the growth and development of Islam and *Sallaf* in particular. Now almost most of the Nigerian Islamic satellites TV are of *Salafis* which are funded by local donors and Gulf Donation Countries. (Internet, 2009). However, it is important to note that **Al-bani's** tremendous contributions not to *Da'awah* alone but widely covered both socio-economic and political aspects of Muslim life, whether directly or indirectly with positive impact on Muslims existence. He changed the perception of Muslim Youths towards National Politics where he admonished Muslim youths to fully participate in politics, with that Nigeria could be in a better place for, he argues Youths need to participate in public services, Paramilitary and Military "he said the religion that they were agitating for, it is only when there is peace and security they could be able to practice their religion." He said, he is a partisan of People Democratic Party (P.D.P) an active participant therefore, to him youths should strive for a membership of any party of their choice to move this country forward and protect your religious doctrine (*Rigiji Gabji*, 2011).¹⁰ As he pointed previously the forerunners of Islamic modernization Jamal Abdul Aghani 1838-97, Muhammad Abdul 1849-1905, Muhammad Rashid Rida 1865-1935, Muhammad Hassanil Banna 1906-1949 and Muhammad Qutb. 1919-1966. These were the Islamic Modern Reformers who believe that the only way for Muslim to integrate themselves to the Science and Technological Development and move from backward and stagnated society to advance society is to accept Western Education. The late believed in their prophecy of modernization was the only instrument of *Da'awah* and solution to tackle the problems of Islamic society by acquiring Western Education.

As-Salafiyya Sect and Its Major Founding Father, Revivalist, Challenges, Role and Impact on Islam and Muslim Society.

The *As-salafiyya* sect emerged with two camps as Islamic reformers to Nigerian Muslim each with its impact and challenges against the revivalists and the Muslim *Ummah*. Islam Penetrated Nigeria through North Africa around 11th Century in *Kamem Borno* Empire under *Mai's* Dynasty and *Katsina* in 13th century then followed by Kano at early 14th Century. But the religion of Islam came to this region through the home of *Sufism* (Egypt) the *Wangara* Traders, Berbers and *Arabs* Missionaries brought the religion based on *Sufism* doctrine and Kings with king-makers, their nobles and *Malaman fada* were practicing the religion in accordance with their cultures where a lot of un-Islamic acts were associated to Islam. Basically, this served as the major reason behind *Tijjaniyya* and *Qadiriyya Sufis* were able to portray their Religious Hegemony, *Sufism* became the state religion where they enjoyed absolute hegemony for over 800 years. The *Sufi* clerics claimed sainthood in their seminaries and practiced grave worship (polytheism), employed music known as *Mandiri Sufi* hymn and *Tawassul* intercession between man and Allah as an Islamic practice (Alex. T, 2015).¹¹ The first phase of *Salafis* generation emerged in the 1960's- 1970's

fought against this act. Sheikh Abubakar Mahmud Gumi as the founding father of the creed, a diplomat who built the diplomatic relations, between Nigerian young *Salafiyya* creed and *Saudi Arabian Salafis*. Sheikh Abubakar Mahmud Gumi 1922-1992. As a grounded scholar who studied in Arab countries where he had graduated with a distinction in Arabic Language in the University of *Bukht-Er Rudah, Duiem* in the Republic of Sudan, and the University of *Omdurman* Sudan established a religious diplomatic relation with Saudi Government and *Salafis Ulama*, where the Saudi Government helped him to introduced this creed to Nigerian Muslim in sponsoring his publications, his first publication is the Milestone of his Creed Manifestation called (*Alaqidatul-Al-Sahiha-bin Nuwafaqat al Shari'a*) our creed the balanced with the ethics of Islamic *Shari'a*- (1972). Where I stand Sheikh Gumi call-upon *Ulamas* to return back to the Holy Scriptures as source for religious basis and do away with magical practices or believing in supernatural power. He gained popularity through preaching his creed ideology in Radio Broadcasting Station Kaduna and a Newspaper called (*Gaskiya Tafi Kobo*) 'Truth is Better Than Money', as an Important broker in Nigeria and Saudi Arabia diplomatic relation he was funded by Gulf Donation in carrying out his creed ideology and secure scholarship to young creed who are promising students and ready to learn in Abroad (Roman. L, 1997).¹² In 1978 many young Muslim students who were motivated by the Sheikh Gumi *Tafsir* and lectures, they formed an Islamic Creed Movement called (*Jama'atul-Izalatul Bid'a Wa Iqamqtus-Sunnah*) the people do away with innovations and reinstate *Sunnah* which is spearheaded by Isma'il Idris. The organization that led to intra-religious schism between new sect *Izala* and *Sufis* clerics began, *Izalas* became too aggressive toward this creed who stand to against their Ideological wishes. Sheikh Abubakar Mahmud Gumi became the spiritual leader of the creed while Sheikh Isma'il Idris as the Patron of the creed, this group is known as the First Generation of *Salafism* but under a creed leadership (Ramzi, 2015).¹³ The second camp of *As-Salafists* groups who established themselves after the death of their spiritual leader Sheikh Abubakar Mahmud Gumi in 1992, a competition over creed leadership split the creed into two camps one at Jos led by Isma'il Idris and the other one is at Kaduna led by Bawa Mai Shinkafa both the creeds have turned away from original Islamic doctrine to the doctrine of sect. While, the young Muslim graduates who studied from different Islamic Universities Sudan, Uganda, Malaysia, Pakistan, Morocco and Saudi Arabia shown their dissatisfaction over intra-sect conflict which, is not on religious basis rather on financial and political ground, and were in-active and in-sufficient in Islamic Science of *Qur'an and Hadiths* who were stagnated to local clericship. The (*Yan-Medina*) the graduate of Islamic University disassociated themselves with the first generation who were known as *Izala*. The graduates were highly influential and Modernized they were referred as Global *Salafists* the second generation of Revolutionists *Salafists* together with Independent *Salafists* Scholars whom have no spiritual leader and they stand to against any scholar that misinterpreted the Islamic Science of *Qur'an* or *Hadiths* irrespective of his sect. *Al-bani* was among the scholars though, he did not attend Islamic University of *Medina* but had attended only Islamic Seminaries Cycles at *Mecca* and *Medina* under the prominent and forerunner in spreading *Salafiyya* Ideology in Nigeria who stood against *Sufism*, *Shi'ate* and *Izala*. (Kane. O, 1994).¹⁴ However, the young *Salafis* were highly educated in Western Education, they have integrated their philosophical and ideological doctrines through the instrument of modernization established away in which Inter-continental Global *Salafis* networks granted financial aids from Gulf Donations for

spreading the *As-Salafis* doctrine by establishing their private Mosques, Schools, and Cycle Seminaries, where they preach, deliver, lectures and conduct debates against the *Shi'ate*, *Sufism* and Amateur Scholars that mislead peoples.

These groups are known as Post-*Salafist* due to their egalitarian sect doctrine of equality before *Allah Ta'ala*, and disrespect to traditional cultures that are contrary to Islamic teachings. These Scholars have dominated a strategic position in major towns and cities of **Kano, Bauchi, Maiduguri, Zaria, Katsina, and Gombe**, the South West inclusive. the prominent among was Sheikh **Al-bani's** who spearheaded the spreading *Salafis* Ideology to Muslim societies within and outside the country through the medium of Western Educational instruments especially, Information and Communication Technology (ICT) (*Kitabul Tauhid*, 2001).¹⁵

In addition to the above, both the first camp and the second camp of *Salafis* generations have confronted many challenges. Sheikh Abubakar Mahmud Gumi was threatened many times by opposing camps, in 1980s where the *Tijjaniyya* scholars who enjoyed state protection and used their political avenue in convincing Government for rejection of *Izalac* creed as Islamic organization and denied them access to creed Friday Mosques. The movement was spearheaded by Sheikh Sheriff Ibrahim Saleh Maiduguri, the *Sufis Tariqa* who established a unit to protect their identity and common heritage. Together with Sheikh Mudi Salga from *Ahmadiyya* sect who created (*Fityan Al-Islam*) with the aim of fighting *Izala*. This brought about schisms within Islam in Nigeria where *Sufism* is known as *Yan-dariqa* irrespective of their sect's difference while, *Yan-Izala* are known as Anti-*Sufism* and Islamic Reformers. The same pain Sheikh **Al-bani** experienced challenges from 1990s-2014 A.D because as an independent *Salafiyya* Scholar who was belong to any sect was directly or indirectly challenged to the extent that *Izalas*, *Sufis*, *Shi'ate* and the traditional rulers formed an alliance in fighting him. In the early 1990s, his Friday Congregational Prayer Mosque *Al-Qudus* was confiscated by Government under the strong opposition of tripartite, *Sufis*, *Izalas*, and *Zazzau* Emirate council. Government banned and closed the Mosque. Several allegations were raised against him such as breeding of terrorists and anti-Christian motives and was detained and imprisoned for several times the longest days served in the prison was in 2011 where he spent 45 days in prison. As a researcher, *Sallaf* Motivator who have the Professional in both Islamic Theology and Western Education enjoyed the public debate on Islamic and contemporary issues. He challenged all Islamic sects who lack Islamic Science of *Qur'an* and Hadiths none of his contemporaries attempted to debate with the late. (Ibrahim, 2015).¹⁶

The Role and Impact of *Salafism* on the Muslims and Islamic as a Religion, this is beyond doubt. since from 11th-19th Centuries a period of 800's years *Sufism* reached a prominence in Sufism many innovations and other practices are conducted such as Prophet Muhammad (PBUH) birthday which is celebrated as (*Edil-Maulud*). But with the dogged tenacity of *Salafis* Scholars who stood against this act now is no longer celebrated by many Muslims, Secondly the (*Tsangaya*) Cycle Seminaries of *Sufism* Educational System who concentrated on *Qur'anic* Education without curriculums or welfare of the students and a breeder of amateur scholar such as *Almajirai, Gardawa, Alarammas* and Local *Ulamas* who memorized the Holy *Qur'an* without knowing the literal meaning of the texts was replaced by *Islamiyya* schools of theology where both Western Education together with Islamic education and all the disciplines are being taught in boarding

primary and secondary schools and tertiary institutions. High Islam has gained special ground in recent years, Islamic Colleges and Universities together with Islamic Satellite Televisions Stations are available for *Da'awah* (Roman, 1987).¹⁷

His Critical Methods of Teaching, Preaching, Review, Criticism and Assessment of Scholarly Published Works:

The late **Al-bani** to some extent was aggressive when it comes to critical issues of Religion and non-sensical topic of dialogue particularly on **Qur'an** or *Hadiths*. From the beginning, he applied the method of itinerant independent *Salafiyya* Scholar in visiting many Islamic Seminaries where he delivered lectures, lessons on Islamic Science of *Qur'an*, *Hadiths* and *Fiqh* based on interpretation of *Salaful-Saleh*. He used to challenge any innovations in Islamic practices. He had been using authentic *Salafiyya* Islamic books of high standard and wide recognition by Global *As-Salafis* Scholars. As a reader and researcher, he used to edit works, assess and evaluates with full consciences. In all the books use for lectures, lessons, or preaching. Traditionally he always makes a Scholastic consultation via internet with Global *Salafis* on intellectual matters related to Islamic Theology (Internet, 2009).¹⁸ In The early 1990s Late established the *Markazul Salafiyya* in order to produce young *Salafis* Scholars for the betterment of future Muslim generation.

Al-bani's Philanthropic System of Free Academic Scholarship

Studies have shown that **Al-bani** was admitting students into his institutions through an intensive interviews and assessments. Late **Al-bani** was in the forefront in waging Intellectual War Against Traditional *Salafis* (*Ahlul-Sunnah Wal-Jama'a*) who were considered as the major obstacles to Islam that generate a series of problems to Muslims *Ummah*. Because, in the early part of their *Da'awah* they castigate *Sufis* for their loyalty to Sainthood and (*Taqliq*) blind fellowship and sticking to one (*Mahdhaba*) Juridical School of Thought. The same *Izala* who stick to the teaching of one *Mahdhaba* where their clerics preach sect veneer, without challenging for their wrong doing, with total submission to sect building not Islam. Where in *Islamic* doctrine there is nothing like *Sufism*, *Izala*, *Shi'ate* or *Sallafit* is only Islam.

However, Late was highly scholastic, fearless, rigid and two principled Islamically to sect builders because of his Islamic juridical schools of thought. This gave him greater advantages over medieval scholars and traditional rulers that stick to (*Maliki*) School of Thought. According him it is the duty of *Salafis* scholars to defend the Teaching and interpretation of Holy *Qur'an* and *Hadiths* in accordance with the Prophet Muhammad is (PBUH) teachings. The study found that any scholar that stands against the Islamic doctrine they are ready to fight him intellectually with authentic and reliable Cross-Reference based on the *Qur'an* and *Hadiths* Science until he denounced his position and accept the truth Islamic doctrine (*Jajircewa Game Da Neman ilimi*, 2012).⁹

Al-Bani's and Salafiyya Doctrine, Religious, Philosophical and Ideological Beliefs:

The scholar's religious, philosophical and ideological beliefs are based on *Salafis* doctrine of *Ahlul-Sunnah Wal-Jama'ala-Manhaj as-Salaf Al-Saleh* people who adhere to the practice and their ideology based on methodology of the righteous predecessors. The Methodology of Islamic Science of *Qur'an* and *Hadiths* interpretations based on the cited generations by the Holy *Prophet*

Muhammad (PBUH), that is the (*Sahabbh*) His Companions (Generations), (*Tabi-ina*) the Generations after them and (*Tabi-id Tabi-ina*) the next generations after them and enhance the studies and use of Arabic Language for correct Interpretations of Islamic Science and literal understanding of the message contain in the text (*Akeedar Annabi*, 2002).²⁰ Another Political Theory of (*Al-amal bil al dalil*) work with direct sources of revelations is the major concept of *Salafiyya* doctrine. A Muslim should only practice Islamic Religion based on factual evidence of Islamic doctrine and this could be possible through concentrating on *At-Tarbiyya* education and *Da'awah* spreading the truth message through purified method of *Salaf Al Saleh* and eradicating method of verbal upbraiding and rinsing un- authentic *Hadiths* from weak *Hadiths* that is *As-Sahih* *Hadiths* from *Daif*. (*Khuruj ala al-hakim*) rejecting of any form of innovations to Islamic Science and Law (*Al-Sharia*) this is done on (*Al- amr bil Maruf Wal-alnahy an al-munkar*) commanding good did and forbidding wrong doing through (*At- Tasfiya Wal-Tarbiyya*) purifications of creed and educating Muslims with patients understanding and tolerance (*Sharhud Sunnah*, 2013).²¹

Since from the inception was an Islamic Independent Itinerant Preacher to Global *Salafiyya* Scholar who had specialized in Islamic Science of *Qur'an* and *Hadiths* in the context of (*As Salafis Saleh Manhaj*) ideological methodology of Pious predecessors and (*Al-Muwahhiddun*) people of monotheism, who strictly fellow the preaching of *Sallaf* Islamic theological laws and approach in accordance with the *Qur'an* and *Hadiths* (the Prophet tradition) and avoiding all form of deviation act or heretical practices. Such as offering prayers at tombs, glorifying holy place, and Sainthood all are considered (*Riddah*) apostasy and (*Bid-ah*) innovations introduced to Islam by medieval clerics of *Sufism*, include (*Tawassul*) intercession between man and Allah as a mediator in between. Together with celebrating of (*Maulidul-Nabeey*). (*Aqeedah Tahwiya*, 2008).²² The aforementioned doctrines are the guiding principles and philosophical beliefs of the Late **Al-bani** who was a staunch or radical *Salafis*, and worked in accordance with the correct Islamic teaching and beliefs. Since the Islamic texts are clear and stand sufficient enough for authenticity of a legal opinion, without any need for further interpretation of any sect veneers who concentrate on sect doctrines and create a lot of innovations to Islam. He had harshly attacked the creed and accused them of interpreting the Holy *Qur'an* and *Hadiths* and Islam wrongly to the Islamic Science they are just contradicting or conflicting Muslims they are just enjoying financial avenue in their sects building by using un-Islamic doctrine of worship. They also felt that **Al-bani's** preaching was spreading personality disorder to their creeds but the listener of his lectures, preaching and presentation considered him as Post-Islamic Reformer of the 21th Century that challenged medieval clerics (*Munafunci Dodone*, 2002).²³

Al-Bani's Philosophical and Ideological Conflict with Non-Salafis Groups and the Quest for Triumph:

Al-bani's philosophy and ideology were both strictly attached to the doctrine of (*AsSalaful Saleh*) and (*Qur'an Wa Sunnah Wa -ala Fahmus Salafus-Saleh*). Practicing of Islamic Religion in accordance with the pious predecessors mentioned herein three Generations, that is why he faced a great friction between his philosophical ideologies and that of non-*Salafis* groups. In *a Dai Dai Ta Sahu* clearly, he posited his philosophy and ideology because all the Islamic sects claimed on *Qur'an and Hadiths* but *As-Salafis Manhaj* is solely on *Salaful Ummah*. Albani had severally

made intellectual debates against traditional practices of Islamic religion by *Sufis*, *Qadiriyya* and *Tijjaniyya* act of worships of (*Taqlid*) blind fellowship of their disciples. One ugly act is visiting Mausoleums, where they offer prayers seeking (*Shifaa*) blessing it against Islam. It is only three Mosques mentioned by the Holy Prophet Muhammad (PBUH) to be visited and offer prayers (*Al-Masjid Aqsa*) of Jerusalem, (*Al-Masjid Al-Haram*) Holy Mosque of *Ka'aba*, and (*Al-Masjid An-Nabayee*) of *Medina*. but beside this it is against the teaching and practice of Islam (*Sharia*) law and (*Ibadat*) worships to pay a visit to secret place, another act of *Sufism* to become a mystic (*Zakhiru*) staunch meditators or hypnotism and (*Majzub*) Monk-ship by using cultural materials to achieve their objectives by employing poetries (*Dhiwani*) music and dancing with *Sufis* hymn drum biting called (*Mandhiri*) singing some rhetoric melodies of love and power to exploit emotions of listeners, (*Kura Ta-ciKura*, 1995).²⁴ He quoted a reference from the book of Sheikh Uthman Dan-fodio (*Nurul-Al-bab*) the door of light, that any Muslim quoted a verse or verses in the Holy *Qur'an* and played his or her musical rhymes with trumpet, flutes and drums biting, he or she has committed a great sins and will enter the hellfire unless repented. He continued having conflict with scholars that practice incarnations (*Ramlu*) Supernatural Power through charms and Sooth Sayers (*ilmul-nujum*) which is contrary to the Fundamental Principles of Islam, belief in Allah, His Angles, Prophets, Destiny of Good and Bad and the Day of Judgment. (*Bulaliya*, 1999).²⁵

Furthermore *Al-bani* had since the early time of his educational pursuit developed both negative and aggressive attitude against non-*Salafis* sects and some *Izala's* scholars whose, greediness is contrary to Islamic Law. (*Malaman-Gomnati*) and (*Malaman-Fada*) Government and palace loyalists under the pretext of Islamic Religion. Another wrong doing is in a preaching ground the reciter of the *Qur'an* and the preacher they usually end a Verse of *Qur'an* in chorus terms which is (*Bidi'a tul Muta Aqhirina*) its (*Ghurafa*) strange things to Islamic act of preaching. By the year, 2000 A.D Albani he had generated a contradiction when he led a Friday Congregational Prayer at 9:00 A.M. in the morning which was unknown educationally to many Muslims but strongly defended the prayer and himself via concrete textual evidences and reasons even though *Dan-gun-gun* usually prayed Friday congregational prayer around 10:00 A.M. in the morning at Kaduna via-pass Mosques but no any action was taken against him because of his personal interest and people disrespect him compared to *Albani* which eventually, drew the attention of many Islamic Scholars to against Albani prayer, such as *Sufis*, *Izalas*, and *Shi'ate* scholars along with traditional rulers and fought against the late *Albani* of *Zaria*. The second episode was commanding of his disciples to eat horse meat. These two issues created a very hot intellectual debates and led to the confiscation his Mosques (*Al-Qudus*). The scholars who challenged *Al-bani* were Sheikh Ahmed Kaura and *Ustaz* Aliyu Telex, *Ustaz* Uthman Abubakar Baban Tine, and Malam Sani Yakubu *Izala* wing leader of *Zaria*, Malam Alhassan Saidu Adam Kaduna wing leader and Malam Bashir Sambo a scholar. All were from *Izalas* sect together with *Malaman Fada* of *Tariqa* and *Zazzau* Emirate Council, ordered that a war against Albani should be waged and claimed that Albani's parents were not indigenous of Zazzau but Kano (*Ana Wata Ga Wata* 1998).²⁶

Studies have demonstrated that Late is ideological conflicts were not limited to non-*Salafis*, he challenged the graduate of Islamic Universities of various Muslim World that they failed to integrate themselves to contemporary issues of global society especially, Dr Ahmed Abubakar

Mahmud Gumi, who claimed to be a PhD Holder at Islamic University of **Medina** but incompetent to preach the true message of Islam. Most of **Yan- Medina** Graduates are limited to a certain field of studies that is why, their disciples are too fanatics on modernity and contemporary issues in society. He stressed that a scholar must develop a multi-disciplinary approach in tackling contemporary issues that shackle Muslims. Due to this extra-textual method of interpreting the theological science in **As-Salafis** Literalism and Islamic Juridical and understanding of juridical Schools of Thought. He was also accused of contradicting young men by introducing strange act of worship in his lectures, sermons, presentations and **Da'awah**. And leads, to disunity among Muslims Society. It is quite clear **Salafi's** disciples were unfriendly, negative in behaviour and under-rating of non-**Salafis** Groups and their act of worships. They are rigid, radical and complex unlike their leader **Al-bani** with unique attire holding, chewing stick, with white cap and shorter pants and command a bear in their faces usually they disassociate themselves from other Muslims they have their schools, Mosques differently they consider their act of worship as extra-pious in this modern society with negative perceptions to Non-**Salafis** Groups.

The last but not the least, it is also not out of place to state that **Shi'ate** who rejected (**Hulafaul Rashidun**) the four Caliphates of Islam, he condemned the **Shi'ate** act of worships which is un-Islamic to him and have even mentioned some books and their authors written by **Shi'ate** leaders and scholars, such as (**Muttu'a**) temporary marriage, which was legalized by **Shi'ate** Islamic Revolutionary Leader **Imam Khomeinie's** book titled: (**Tahriril-Wasila**) and another book titled (**Summa- Tadaitu**) mentioned that (4) **Shi'ates** clerics are better than the four Prophets Caliphates, Abubakar, Umar, Uthman and Ali. Another book of **Imam Khomeinies** is (**Al-Huqmat Islamiyyah** p, 52) opines that (12) **Shi'ates** scholars are better than all the Angels and Prophets of Allah on contrary. **Al-Bani** debunked these ill-literature claims by **Shi'ate** as a religious text, with concrete evidences from a book titled (**Al-Aqeedatul Shi'ite Fil-Mizan**) the **Shi'ate** creed and measure and (**As-Sulul Shi'ite Wal-Usuluha**) the origin and practice of **Shi'ate** with this concrete evidence drawn he convinced hundreds of thousands of **Shi'ates** into **Salafis** (**Kuar Ta ciKura**. 1995).²⁷

Conclusively, This Field of knowledge critically examined and assessed the inception growth and impact of **Al-bani's** intellectual contributions towards the development of Islam and Muslims' world. It is worthy to note that Late Albani had confronted many challenges both in the course of academic pursuit, propagation and in his intellectual endeavor to evaluate right and wrong for the well-being of Muslim in Nigeriamn area and beyond.

Endnotes:

1. S. A. Zaria, *Wanene Malamimka*. A Paper presented, On 24th November 2013, Venue, **Darul Salafiyya, Sabon Gari, Zaria**.
2. S. Al-b. Zaria, *Bidi a*. A Lecture Delivered, On 13th December, 2011, Venue, **Uthman Ibn Affan, Mosque Kano**.
3. Ibid.
4. S. A. Zaria, *Salafiyya Ita-ce Mafita*. A Public Lecture Delivered, On, 28th November, 2010, Venue, **Darul Salafiyya, Sabon Gari, Zaria**.
5. S. A. Zaria, *Karen Bana Maganin Zomon Bana*, A Lecture Delivered, On, 2th August, 2009, Venue, **Markazul Salafiyya Maje road, No 4, Sabon Gari, Zaria**.

- 6 S. A. Zaria, *Assarimul Baqthar*, A Lecture Delivered, On, 1th May, 2009, Venue **Nadis-Salafiyya, Zaria.**
- 7 S. A. Zaria, *Huqqumul Juibab Fil-Islam*. A Lecture Delivered, On, 22nd December, 2000, Venue, **Al-Jamiatul Salafiyya, Zaria.**
- 8 S. A. Zaria, *Matasa a akaoma Makaranta*. A Public Lecture Delivered, On, 2nd July, 2007, Venue **Markazul Salafiyya, Maje Road, No 4, Sabon Gari Zaria.**
- 9 S.A. Zaria, *Manufar Kafa Darul Salafiyya*. A Lecture Delivered, On 28th November, 2010, Venue, **Darul Salafiyya Sabon Gari, Zaria.**
- 10 S. A. Zaria, *Rigeji Gabji*. A Public Paper Presented, On, 14th April, 2011, Venue **Darul Salafiyya Sabon Gari, Zaria.**
- 11 A. Thurston, (2016). *Salafiyya In Nigeria: Islam, Preaching And Politics*, (New York: Cambridge University Press, UAS), pp, 87-90.
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- 13 B. A. Ramzi, (2015). *The Izala Movement In Nigeria: Its Spit Relationship To Sufis And Perception Of Sharia*, (Gottingen Press, Germany), p, 58.
- 14 Kane. Ousmane, (1994). *Izala The Rise Of Muslim Reformisms In Northern Nigeria*, In *Accounting For Fundamental: The Dynamic Character of Movements* (ed) Marty and R-Scott apply by 490-512 (Chicago. University Press, USA), pp, 245-287.
- 15 S. A. Zaria, *Qhitabul Thauheed*. A Lecture Delivered, On, 28th December, 2001, **Markazul Salafiyya, No 4 Maje Road Sabon Gari Zaria.**
- 16 H.H. Ibrahim, (2015), *An Introduction To Islamic Movement And Modes of Thought In Nigeria*, (Illinois North-Western University Press, USA), Pp.11-24.
- 17 R. Ioimeir, (1997). *Islamic Reform And Political Change In Northern Nigeria*, (Illinois, Northwestern University Press, USA), p, 220-221.
- 18 S. A. Zaria, *Internet Baiwar Allah*. A Public Lecture Delivered), On, 5th September, 2009, Venue, Mahmud Tukur Theater Congo, Ahmadu Bello University Zaria.
- 19 S.A. Zaria, *Jajir cewa Gami da Neman Ilimi Mai Amfani*. A Lecture Delivered, On, 4th February, 2012, Venue, **Darul-Salafiyya Sabon, Gari, Zaria.**
- 20 S. A. Zaria, *Aqeedar Annabi*. A Lecture Delivered, On, 6th February, 2002, Venue, **Markazul Salafiyya, No 4 Maje Road Sabon Gari Zaria.**
- 21 S. A. Zaria, *Shurhus Sunnah*. A Lecture Delivered, On, 14th September, 2013, Venue, **Darul Salafiyya, Sabon Gari Zaria.**
- 22 S. A. Zaria, *Aqeedah Tahwiya*. A Lecture Delivered, On, 23rd March, 2008, Venue, **Markazul Salafiyya, No 4 Maje Road Sabon Gari Zaria.**
- 23 S.A. Zaria, *Manfurci Dodone*. A Public Lecture Delivered, On, 4th January, 2009, Venue, **Darul Salafiyya, Sabon Gari Zaria.**
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General Conclusion of The Studied Subject Matter

In a nutshell, it is interesting to note that the whole academic efforts attempted herein aimed at exploring, examining and assessing the individual personality refers to Late **Al-bani**, his religious and western educational background, intellectual commitments for the satisfaction of his intellectualism, interests, as well as propagation of Islam (*Da'awah*) further to the above, the study discovered and assessed his academic areas of interest, professionalism as well as his commercial career, among others, he was a first class academic material in Modern Information And Communication Technology. He was also not left behind and had excelled in scholarship, learning and teaching of *Qur'an*, *Hadiths*, *Figh* and other related segments. From the foregoing which centred on major findings, of the study one may believe that this study will sound inconclusive without looking at Albani's selflessness lifestyle, philanthropism, intellectual and ideological conflict with non-*Sallafs* members and *Ulamas*. His tremendous contributions to the development of Muslim youths in his society and beyond, establishment of diplomatic relations with Arabs and beyond. More so, late **Al-bani** was selfless, committed, dedicated, honest, fearless, hardworking and nation builder, as well as patriotic and a man of sincerity of purpose, integrity and very humble and versatile academically.

However, in another related development, it is interesting also to note that his calls for the acquisition of any brand of education has resulted in making it possible for the Muslims especially in the North for both Religious and Western Education to gather momentum from the 1990's to contemporary period even after his death. To support these concrete examples, therefore, it is safe and of relevance to see the comprehensive personal Library built for Muslim *Ummah* to freely make use of it and the two Universities personally established and funded and left under construction prior to his brutal assassination on 24th Februarys 2014. The Universities are; **Al-bani** University of Science and Technology and Sheikh Abubakar Mahmud Gumi University of Islamic Law. The last but not the least, the study strongly that it is always very complex to carry out a study on a particular individual personality who is no longer alive because of the unwillingness of the informants to provide first class information; because became of the arrogance nature of some people and above all scanty related sources, to apply into use in the course of historical reconstruction into reality is another problem. Above all the most intensively aspect of the study is the need for both the learners, teachers, and relevant authorities concerned to equally rise to the task of proper moral inculcation, educating and empowering less-privileged children particularly the orphans and as well as to intellectually endeavour and overcome some major obstacles associated with Islamic Religious for the wellbeing of Islam and its followers

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H. Informants

S/N	Informants	Date of Birth	Place of Interview	Profession	Date of Interview
1.	Yakubu Muhammad Zaria	1963	Zaria	Railway Engineer	05/10/2021
2.	Malam Bashir Gombe	1983	Zaria	Student of Daru Salafiyya	09/10/2021
3.	Malam Ibrahim Kano	1968	Zaria	Student of Darul Salafiyya	13/10/2021
4.	Muhammad Haruna	1979	Zaria	Student of Darul Salafiyya	08/10/2021
5.	Mal Yusuf Usman Kaduna	1968	Kaduna	Railway Engineer	05/10/2021

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