CHAPTER ONE

GENERAL INTRODUCTION

1:1. Background of the study

The Qur‘ān, Allah’s final massage constitutes the primary source of Muslim’s life. It contains almost all aspects of human life ranging from devotion, advice, guidance, social and economic laws, parables, and arguments for disbelievers, Day of resurrection, etc. It is only the application of the concepts of the Qur‘ān by the believers that guarantees happiness in both here and hereafter. Allah (SWT) in His infinite mercy generalizes some of the verses of the Qur‘ān, specified others and made parts to explain the other parts.¹

The Prophet (ﷺ) being the bearer of the last Divine message knew and understood the Qur‘ān in its totality and elaborated exposition under the Divine intervention. The Qur‘ān declared that:

It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital (as promulgated): Nay more, it is for Us to explain it (and make it clear).²

The Prophet (ﷺ) was therefore, responsible for explaining the Qur‘ān to the believers by his actions, as well as his statements. The Qur‘ān states that:

---

¹ Surah al-Tāriq, Qāri'ah, Hāqqah etc.

² Surah al-Qiyāmah (75: 17-19)
And We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.\(^3\)

Consequently, the \(ābah\) used to refer to the prophet (\(AW\)) whenever a verse of the Qur’ān became difficult to them for explanation. For example Ibn Mas’ud related that when the following verse was revealed:

\[ 
\text{It is those who believe and confuse not their beliefs with wrong- that are (truly) in security, for they are on (right) guidance.} \]  

\(^4\)

Some of the companions became distressed, because the general linguistic meaning of ‘\(kulm\)’ covers any kind of wrong, major or minor, and none of them were free from error. However, when they approached the Prophet (\(AW\)) about it, he replied:

\[ 
\text{It is not as you think. It is no more than what Luqmān said to his son;}^5 \text{‘For false worship is indeed the highest wrong-doing’} \]

Here the Prophet (\(AW\)) explained the Qur’ān demonstrating the first step in the divinely ordained method of interpreting the Qur’ān i.e. explaining the Qur’ān with the Qur’ān. The Prophet (\(AW\)) also explained the day of great pilgrimage “\(yawm ajj al-Akbar\)” as the day of sacrifice. (10\(^{th}\) Day of \(Dhul ajj\)). He also explained “\(Al-Maghūb Alayīm\)” those who earn Allah’s

\[^{3}\text{Surah al-Nahl (16: 44)}\]

\[^{4}\text{Surah al-An’ām (6: 82)}\]

\[^{5}\text{Surah al-Luqmān (31: 13)}\]

\[^{6}\text{Ahīh Muslim vol. I, p 76 no. 226}\]
anger as the Jews while “Al- ًālîn” those who went astray as “the Christians”.

He also gave the meaning of ambiguous phrases of the Qur’ān e.g.

٧٨١...and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears;....

which he interpreted as until the fajr appears. The interpretation of the Qur’ān by the prophet also included limiting the unrestricted laws, abrogating and abrogated verses, generalizing and specifying, etc.

After the death of Prophet Muammad (AW), the ًābah returned to those among themselves who were more gifted in the understanding of the Qur’ān for interpretation and explanation of the Qur’ān. Al-Suyuṭi has listed the following ًābah who were noted for their ability to make Tafsir of the Qur’ān: The four Righteous Caliphs, the Prophet’s wife ًā’isah bint Abi Bakr, Ibn Mas’ud, Ibn ’Abbas, Ubay Ibn Ka’b, Zayd Ibn Thābit, Abu Musa al-Ash’ari, ’Abdullah Ibn Az-Zubayr, Jabir Ibn ’Abdullah and ’Abdullah Ibn ’Amr Ibn Al-‘Ās. ً

Within the space of twenty five years after the death of the Prophet (AW), the ًābah has carried Islam to almost all corners of the world. The ًābah took the task of teaching the recitation and interpretation of the

---

7 Surah al-Baqrah: 187

Qur’ān to the new converts and this led to the establishment of Qur’anic learning centers everywhere. Among the people who gathered around the ḥaḍābah were some outstanding individuals who remained their students, and absorbed their knowledge. These students where known as Tābi’un (the followers of the companions). Three notable centers of Tafsir in Makkah, Madinah and al-Iraq have evolved during this period. The Makkah School was headed by 'Abdullah Ibn 'Abbās with most famous students like Mujāhid Ibn Jabr, 'Ikrimah his freed slave, Sa’id Ibn Jubayr, ʿAbwus Ibn Kisān al-Yamāni and 'Aṭā Ibn Abi Rabāʾ.⁹

The Madinah School of Tafsir was headed by Ubayy Ibn Kaʿb, the first person chosen by the Prophet (ﷺ) to record the revelation of the Qur’ān. His famous students include Zayd Ibn Aslam, Abu al-'Aliyah and Muḥammad Ibn Kaʿb al-Qurathi. The most prominent school of Tafsir in al-Iraq was headed by 'Abdullah Ibn Mas’ud, the sixth person to enter Islam and among the top reciters of the Qur’ān. His students who later turned scholars of Tafsir include ʿAsn al-Baḍāri, 'Alqamah Ibn Qays, Masruq, al-Aswad Ibn Yazid and 'Amir ash-Shaʿbi.¹⁰

Tafsir was taught during this period by narration. The ḥaḍābah who headed the school of Tafsir would quote the saying of the Prophet (ﷺ) which explained the meanings of the verses, or explain the historical context in which the verses were revealed (Asbāb al Nuzul), or they would quote verses of pre-Islamic poetry which explained the meaning of some words that were

---


no longer in common use. After the era of the ʻahābah, their students, the Tābi‘un, continued to teach by narration in much of the same way that they had learned. However, some of them also began narrating along with their Tafsir tales from Jewish and Christian sources to further explain certain passages of the Qur’ān.\textsuperscript{11}

During the era of Tābi‘un some compilations of Tafsir were done. The best example was that of Mujāhid Ibn Jabr (40-103AH/642-722CE) a student of Ibn Abbās, however, the copies are not presently available. The systematic compilation of the Tafsir by scholars of adith began towards the end of the Umayyad regime around 130-132AH. The famous among the compilers were Yazid Ibn Hārun as-Salami (d.118AH/737CE), Shu’bah Ibn al-ajjāj (d. 160AH/777CE), Sufyan Ibn 'Uyaynah (d. 198AH/814CE) etc. However, there was no complete Tafsir of the Qur’ān as at that time, it was only in form of chapters dealing with Tafsir in the compilation of the sayings and actions of the Prophet and the ābah.

Towards the end of ninth century CE, the field of Tafsir evolved into an independent Islamic science. The Tafsir of the Qur’ān was first completed accordingly with the order of its written text. The earliest was authored by Ibn Jarir al-ʻabari (d.225-310AH/839-923CE). Others were written by Ibn Mājah (d. 886CE/272AH), Ibn Abī Ḧātim (d. 327AH/939CE), Ibn Ḧibbān (d. 369AH/ 980CE), al-ʻākim (d.404AH/1014CE), and Ibn Mardawayh (d. 410AH/1020CE).\textsuperscript{12}

\textsuperscript{11} Philips, A.B., Usool at-Tafseer. p21.

\textsuperscript{12} al Qattān, M. (1981), Mabāḥith fi ʻuloom al-Qurān. Riyadh: Maktabah al Ma'arif, p341
Occasionally, *Tafsir* was attributed to scholars of the previous generation, known as *Tābi‘ al-Tābi‘un* (the students of the *Tābi‘un*). These *Tafsirs* also mentioned the legal rulings deduced from the verses and breakdown of grammatical constructions where necessary. Although, the next generation of scholars followed the same general format as their predecessors, many of them deleted the chains of narrations from their *Tafsir*, leaving only the names of the ⲧаⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧⲧ蜈
Mullāh Muḥsin al-Khāshi made the verses of the Qurʾān speak of infallible Imams, the imaginary wilāyah of the Prophet’s son-in-law 'Ali and the claimed apostasy of all the Prophet’s companions except a few. The Ḥufī Tafsir of Ibn 'Arabi (d. 638AH/1240CE) made Qur’anic verses voice his pantheistic ideology of Allah being all and all being Allah\(^{14}\) (Waḍdat al-Wujud).

Beside this, there was also trend of Tafsir towards specialization among the Islamic scholars resulting from the evolution of Islamic learning into multiplicity of disciplines. Consequently, Tafsir concentrated on the deduction of Fiqh from the Qur’anic passages according to their respective Maḍḥhab emerged. Tafsir al-Qurtubi (d.671AH/1273CE) of the Māliki School and Tafsir al-Jaḍḍās (d. 369AH/980CE) is the best example. Likewise ath-Tha’labi who specialized in tales of ancient history, authored ‘al-Jawāhir –al-Ḥisan fi tafsir al-Qurʾān’ in which he gathered all the narrations about the ancients, regardless of their authenticity.\(^{15}\)

Tafsir of this era and subsequent generations eventually based on personal opinion superseded Tafsir based on authentic narration. The authors of this Tafsir used the verses of the Qurʾān to affirm the thought and ideas of their respective sects or schools and rebut those of others. Consequently the primary aim of Tafsir, that of explaining religious instructions contained in the verses was lost, and was replaced by sectarian discussions and philosophical speculations. Some scholars of this and latter periods confined

---


\(^{15}\) Philips, A.B., Usool at-Tafseer. op cit p24
themselves to making abridgements of earlier works while others write footnotes on the existing works. In our contemporary period many had attempted to interpret the Qur’ān in the light of modern development on politics, science and technology. Tafsir al-Manār of Muḥammad 'Abduh and Rashid Riḍa and that of Sayed Quṭb are the best example. Others resorted to interpreting the Qur’anic verses in support of their political ideas such as the members of Islamic Resistant Movements World over.

1:2. Statement of Problem

Prior to the British conquest of Northern Nigeria, there existed caliphates of Borno and Sokoto founded under Islamic system with the Shari'ah entrenched in the lives of the inhabitants. The social, economic and political lives of the people were based on the Shari'ah rules. Up to the time when the British colonialists took over the territories under the leadership of Lord Lugard as Protectorate of Northern Nigeria.

The history of Tafsir is as old as the spread of Islam in Nigeria. As a vital subject for the understanding of Islam, the Muslims should know the meaning of its contents in order to apply its teaching in practical life. Many Muslim scholars started to impart the knowledge of Tafsir to make the people understand the clear message of the Qur’ān. It is expected that the teaching of Tafsir will guide the general affairs of mankind in line with the commandments of Allah and help to minimize the problems that our society is facing in all our aspects of lives. It is believed that all problems associated with our backwardness and under development could be minimized if not
eroded completely if the message of the Qur'ān is clearly delivered to the people by the Mufassirun and the people applied them in their daily lives.

Unfortunately, many Mafassirun in Northern Nigeria do not concentrate to convey the real Qur'anic message to the people, instead resorted to interpreting the Qur'ān to support their sectarian ideologies. The Qur'ān was made subjective to sectarian views, a situation that led to the disunity and weakness of the Muslims in Northern Nigeria as a result of bad approach of some Mufassirun to Tafsir. This tendency has weakened the formidability of the Muslim Ummah and exposed it to attack from our non-Muslim counterparts.

Furthermore, some politicians exploit the sectarian differences among the Mufassirun to give the support to achieve their political goals at the expense of the Muslim unity. Others use Tafsir in condemnation of those on authority so as to attract their attention to come to a compromising position between them with the aim of gaining material and political support. It is against this background that some observers opined that proliferation of Tafsir circles in Northern Nigeria might not be unconnected with Muslims' disunity, unclean material pursuit and the political dispensation in the country.

1:3. Objectives of the study

The objectives of this research are as follows:

1. To bring to light the nature of Qur'anic interpretation in Northern Nigeria.
1. To discuss the trends of *Tafsir* in Northern Nigeria by focusing on three selected Islamic Organizations, their methodologies, thoughts and inclinations.

2. To bring to light the dynamic nature of *Tafsir* as living force in all the times.

3. To come up with a probable solution to minimize the proliferation of heretical *Tafsir* conducted under the pretext of religious organizations in Northern Nigeria.

1:4. **Significance of the study and its contribution to knowledge.**

1. This research will serve as a means of creating a general awareness in the minds of the Muslims thereby broadening their consciousness and scope of understanding on the situation of the Muslims of Northern Nigeria in the field of *Tafsir*.

2. It will also expose the contributions of the scholars to the spread of Islamic awareness in Northern Nigeria.

3. It is an act of *al-amr bil – ma'ruf wan – nahy 'anil – munkar* which is one of the essences of *Tafsir*.

4. It could serve as a means of documenting some legacies of the *'Ulamā’* of these religious organizations under this study, thereby serving as a reference to both the present and future generations of scholars and researchers on *Tafsir*.

5. It could serve as an opener for further researches on the field.

1:5. **Scope and Limitation of the Study**
This study is limited to three selected Islamic religious organization in Northern Nigeria namely: Muslim  شعیب Movement (Qādiriyah and Tijāniyyah orders), Jamā`atu Izālatil Bid`ah Wa Iqāmatis Sunnah (Wahābiyyah Movement) and Qur‘āniyyun (Alias Qala Qāto or 'Yan Tatsine). These organizations are selected because almost all the Muslims in Northern Nigeria may likely have a link to these organizations either directly or indirectly and other sub-branches usually are off shoot of the three main groups mentioned above.

1:6. Methodology and Source of data.

Techniques for data collection and analysis are very important for any given research in helping to understand how the information is gathered and processed. These techniques include observations, interviews, questionnaires, etc. but the techniques to be used depend upon the nature of a particular research. As such the historical and analytical method of data collection and analysis was applied in this research.

This study was carried out by visits to Libraries and research centers where one kind of information or another were secured. Bayero University library, Department of Islamic studies library, Muslim Ummah library at the old site mosque of BUK, Aminu Kano College of Islamic and legal studies library and Centre for Democratic Research and Training (CDRT), Mumbayyah House Kano were visited. Other libraries visited includes Usmanu Danfodiyo University library, Department of Islamic Studies Library, Ahmadu Bello University library, Arewa House library Kaduna, Katsina State History and Culture Bureau, Lugard Islamic Reference library and
Katsina Islamic University library among others. I have also sourced information from material secured from some recognized Islamic scholars and consulted some relevant Theses, Dissertations, Projects, scholarly journals, conference papers, newspapers, periodicals and media reports and analysis on issues related to this research. I have also browsed some information relating to this research from the internet.

Moreover, relevant textbook, pamphlets and tracks as primary and secondary data were consulted. I also embarked on extensive fieldwork and met some scholars conversant in the field of *Tafsir* especially those representing Islamic religious organizations. This was carried out between April 2012 to September 2013. The views of *'ulumā'* belonging to different trend of thought and sectarian inclination were secured and utilized. Some recorded *Tafsir* session of the selected three organizations on Video, VCD, and cassettes were used to source data. The *Tafsir* programs from the Radio and Television Stations broadcasted during the *Ramadan* and there after were also utilized. Finally, other informal source of information related to the study were consulted and utilized. The English Qur'anic verses quoted in this study were cited from 'Abdullahi Yusuf 'Ali's Text, Translation and Commentary of the Holy Qur'an. The Harvard referencing system of citation was used in a footnote manner.

1:7. Literature Review

In the process of this study, I have identified relevant materials in form of text books, unpublished B.A projects, M.A Dissertations and PhD theses for review. Previous literatures are usually reviewed to determine and assess its
relationship with current research embarked upon so as to identify the vacuums left unfilled in the previous researches with a view to attempting at filling them.

I have discovered that a lot has been written about Tafsir and the scholars of Tafsir over years. Most of those writings have treated the subject in a general sense of it. The best and most comprehensive book written on this subject is Al – Tafsir wal Mufassirun by Dr. Muammad Husayn al-Dhahabi. He discussed the origin of Tafsir and its development from the period of the prophet to the present time focusing attention on types and different trends of Tafsir by different sects with citing examples. He touched almost all the important trends and books of Tafsir from the earliest time to the present time. The work is comprehensive and served as an opener to the present study as the method of Tafsir in Northern Nigeria with reference to sectarianism will continue from where he stopped.

Ismail Idris Hassan Makwarari, in his M.A Thesis submitted to Bayero University, Kano (nd) has selected six Tafsir circles in Kano city for his research. He examined the advent of Islam in Kano, the role of merchants and scholars in the spread of Islam, the contribution of some notable scholars like 'Abdulkarim Al-Maghili and emirs in the development of Kano and the influence of Sheikh 'Abdullahi bin Fodio’s Tafsir ِiyá’ al Ta’wil. He discussed the Tafsir circles of Mal. 'Alin Kumási, Sheikh Násiru Kabara,

---


Sheikh 'Isa Waziri, Mal. Lawal Qalarāwi, Sheikh Tijjani 'Uthman and Malam Aminu Kano who he described as a Mufassir before becoming a politician. Though there are elements of comparison between the ideas of the said scholars, it did not represent the trends of religious organizations in the conduct of their Tafsir as the case of the present study.

Another important work was the B. A. project submitted to the Department of Islamic Studies, Bayero University Kano in 1978 by Lawal 'Aliko Madigawa. In this work, the researcher dealt with only three Tafsir circles in Kano City. The study covered the biography of the said scholars, the historical background of their circles, their peculiar methods of Tafsir as well as citing examples of how they interpreted some verses of the Qur‘ān. He also pointed out the characteristics of the three circles as well as their views on Tafsir and brief comparison on their methodology. He concluded by enumerating the social economic, political and spiritual contribution of Tafsir.

Another most important work in this field is a Ph D thesis by 'Usman Sani Abbās, submitted to the Department of Islamic Studies Bayero University Kano in 2005. He gave a detailed explanation on the rise and development of Tafsir from the time of the prophet to present time. He touched many

---


aspects of the sciences of the Qur'ān such as I'jāz, Nāsikh wal Mansukh, sources of Tafsir and other related issues. He also gave a general idea on trends of Tafsir in Northern Nigeria. He selected four 'Ulaman' as the subjects of his study namely: Sheikh Nāsiru Kabara, Sheikh Abubakar Ma'mud Gumi, Sheikh 'Isa Waziri and Sheikh Āāhir 'Uthman Bauchi. He stated that the focus of Sheikh Nāsiru Kabara's Tafsir centered on historical events in the Qur'ān, interpretation of some verses in the context of Qādiriyyah order and defense of Ash'arite creed. The Tafsir of Abubakar Gumi focused mainly on the verses relating to Tawāhid, the use of hadith in Tafsir, social and political aspects of life and attitudinal change and subscription to the Salafiyah trend of thought. With regards to Sheikh 'Isa Waziri, the author pointed out the focus of his Tafsir in the following areas: extraction of some fiqh aspects from the Qur'ān, interpretation of verses dealing with social and economic issues, comparative religion, and narration of Ashāb al-Nuzul and defense of Ash'arite creed. Finally, he pointed out the focus of Sheikh Āāhir Usman Bauchi's tafsir. He stated that he emphasized on five aspects in his Tafsir. These are: interpretation of the Qur'ān with the Qur'ān and the hadith respectively, extraction of some Fiqh aspects, interpretation of some verses in the light of ḥaфи thought especially the Tijāniyyah Ḥaфи order and his treatment of historical aspects of some Qur'anic verses.

Another important work is Al  ihtiyacı's Al Tibyān fi 'Ulam al Qur'ān. This work came about as a collection of lecture notes to students of Islamic Studies at the College of Shari'ah and Islamic Studies, Makkah al Mukarramah. The author gave a general introduction on 'Ulam al Qur'ān

---

and treated in detail aspects of *Asbāb al Nuzul*, the wisdom behind piece meal revelation of the *Qur’ān*, compilation and standardization of the *Qur’ān*. He also treated an aspect of *Tafsir wal Mufassirun*, focusing attention on *Tafsir bil Riwāyah* and its elements, *Tafsir bil Ra'y* (bil Dirāyah), *Tafsir al Ishāri* (symbolic *Tafsir*) and touches on aspects of *Ijāz al Qur'ān* and its scientific miracle. He also explained on the qualifications of a good *Mufassir* and gave detailed examples of praiseworthy and blameworthy types of *Tafsir bil Ra'y*. The following are some of the *Tafsir* made to reflect on sectarian inclinations of the authors he cited as examples:

*Shi'ah Tafsir*

They interpreted it as meeting *Imām 'Ali* (R.A).

Another important work in this field is A. mad's Von Denffer's work 'Ulum al Qur'ān (An introduction to the Sciences of the *Qur’ān*). The book discusses traditional subjects of 'Ulum al Qur'ān, such as the meaning of revelation, history and transmission of the *Qur’ān*, compilation of the *Qur’ān*, its literary forms and style as well as specialized aspects like *asbabs al nuzul*, *muqāmat* and *mutashābihat*, *nāsikh* wal *mansukh*, *Qirā'at*, *Ijāz'* exegesis of the *Qur’ān* etc.

---


Issues of recent origin like recording of the Qurʾān, translation of the Qurʾān into foreign languages, Orientlist's views on the Qurʾān were also discussed extensively. The author expressed the aim of his work in the following words: "Is to help toward a better understanding of the Qur'anic message by providing information on its setting, framework and circumstances. To a great extent it is a descriptive account of the traditional subject of 'ulum al Qurʾān."23 Though, the author has touched on the aspect of tafsir, he discussed tafsir bil ra'y very briefly. The present research will expand on this aspect in practical sense of it with reference to the views of some Islamic organizations in Northern Nigeria.

Another work of importance on this subject is Dr Hadi Tāhir 'Usman Bauchi's Qur'anic Commentary between Tradition and Opinion.24 The author has tried to explain Qur'anic commentary by tradition known as tafsir bil Maʾthur. He explained various aspects of tafsir bil maʾthur and its elements which include the commentary of the Qurʾān by the Qurʾān, the Sunnah or tradition of the prophet, statements of the .Modifiedābāh and the sayings of the Tābiʿun. He went on to explain the commentary of the Qurʾān by opinion (Tafsir bil ra'y) and its sub-divisions. He stated that "Tafsir bil ra'y or commentary by opinion, which itself is divided into al Tafsir bil ra'y al Maʾmud and al Tafsir bil ra'y al Madhmum or commentary by reprehensive opinion, the later known as dakhil al tafsir or alien commentary."25 He observes that, this type of commentary must be based on wide range of

25 Bauchi, Dr H. T. U., Qur'anic Commentary. p51
religious knowledge rather than an imagination, hypothesis and heresay. He outlined the prerequisite knowledge required before one embark on this type of *tafsir* to include: lexicography (*lughah*), syntax and etymology (*naq\\u0672w* and *qarfa*), rhetoric (*bal\\u065f\\u0646ghah*), Qur'anic sciences (*'ulum al Qur\\u0644\\u064a\\u0627n*), science of recitation (*Qir\\u0646\\u0627at*), abrogation and abrogated verses (*n\\u0676\\u0646\\u0645\\u0674\\u0676x\\u0672x\\u0646 mansukh*), reasons for revelations (*asb\\u0646b al nuzul*), principles of religion (*u\\u0677l\\u064b\\u0650 al din*), *adith* and its sciences (*'ulum al adith*), the basis of jurisprudence (*u\\u0677l\\u064b\\u0650 al fiqh*), jurisprudence (*fiqh*) and others.

1:8 Conclusion

The present research will attempt to continue on the Qur'anic commentary by opinion of some Islamic religious organizations in northern Nigeria as practical examples of this type of *Tafsir*. It is in the aforementioned light that this present research focus attention on sectarian influence on *Tafsir* among some selected Islamic organizations in Northern Nigeria become relevant.

---

26 Bauchi, Dr H. T. U., *Qur'anic Commentary*., p52
CHAPTER TWO
THE EMERGENCE AND DEVELOPMENT OF TAFSIR

2:0. Introduction

In this chapter, an attempt was made to trace the historical development of Tafsir from the time of the prophet (ﷺ) to the time when books of Tafsir were codified and compiled. It will also touches on various aspects of 'ulum al Qur'ān in great detail.

2:1. Meaning of the Qur'ān

The word, Qur'ān is derived from the root "Qarā'a" meaning to call, to proclaim, to recite. The word, Qur'ān is a verbal noun and hence means the reading or recitation. As used in the Qur'ān itself, the word refers to the

---

revelation from Allah in the broad sense and is not always restricted to the written form in the shape of book as we have it before us today. According to Von Denffer, the Qur'ān is the speech of Allah, sent down upon the last prophet Muḥammad (ﷺ) through the angel Jibreel, in its precise meaning and precise wording, transmitted to us by numerous persons (tawātur), both verbally and in writing and without any doubt for guidance of mankind. The Qurān is the last and final revelation from Allah to man. It consists of the same basic message as that of the earlier revelations. That is to worship Allah alone and not associate Him with any idol.

The Qur'ān has used narratives to convey its message of guidance but it is not a book of history. Similarly, the law of nature is referred to with the main object of pointing out the grand design of the creator. Yet the Qur'ān is neither a book of science nor a book of philosophy. The Qur'ān has used almost all figures of speech which are to be found in any literature. Yet the Qur'ān is not a literary composition.

The Qur'ān is meant for the guidance of mankind. It is authored by Allah (SWT). The prophet Muḥammad (ﷺ) is not the author of the Qur'ān but rather received its revelation from Allah (SWT) through angel Jibreel.

---

28 Von Denffer, A. 'Ulim al Qur'an. op cit. P17
29 Tawātur means a report transmitted by numerous persons that couldn't agree on lies naturally.
30 Ibid
31 Surah al Nahl:36
2:2. The concept of Revelation (wa‌ّy)

The word ‘awā‘ from which ‘wa‌ّy’ (revelation) is derived, occurs in a number of shades of meanings in the Qur’ān, each of them indicating the main underlying idea of inspiration, directing or guiding someone.33 Linguistically, the word wa‌ّy means making known something hidden, to give message, to keep something in mind, conversation, etc. Technically, wa‌ّy in the sense of ‘revelation’ is used to represent the Divine communication. It may also represent an idea or an inspiration thrown into the minds of some chosen creatures of Allah. These creatures may be from the animals, insects, birds, etc as in the case of a honey-bee on where it should house itself.34 The Qur’ān says:

And thy Lord taught the bee to build its cells in hills, on trees and in (men’s habitation. 35

It may also be from other than the prophet as in the case of the mother of Musa (AS):

So we sent this inspiration to the mother of Moses: Suckle (thy child), but when thou hast fears about him, cast him...
into the river, but fear not nor grieve: For We shall restore him to thee and We shall make him one of Our messengers.\(^ {36} \)

As for the Prophet- Messengers, the Qur’ān states that:

\[ \text{We have sent thee inspiration, as We sent it to Noah and the Messenger after him: We sent inspiration to Abraham, Isma’il, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron and Solomon, and to David We gave the Psalms.}^{37} \]

In the Qur'anic terminology ‘wa\(^ y\)’ can be defined as divine message which is revealed to anyone of the messengers of Allah.\(^ {38} \) It is also used for the actual word of Allah which has been revealed to one of His prophets.\(^ {39} \) However, there are three means of revelation through which Allah (SWT) communicate with mankind. These are contained in the following verse of the Qur’ān:

\[ \text{It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by sending of a messenger to reveal, with Allah’s} \]

\(^ {36} \) Surah al Qasas:7  
\(^ {37} \) Surah al Nisā‘:163  
\(^ {39} \) Philips., A.B., *Usool al Tafseer*.. p118
permission, what Allah wills; for He is Most High, Most wise.  

1. **Waây –Inspiration** - In this form of revelation, an idea is thrown into one’s mind to clear a doubt. The best example of this kind of revelation is that of the mother of prophet Musa (AS) on how to save her child from the evil plot of Fir’aun (Pharaoh) and also the revelation to the honey-bee and to the prophets.

2. **Min warâ’ al ijâb.** - Speech hidden away – This kind may come in different forms either through ru’yah (dream) or kashf (vision) as in the case of prophet Ibrahim (AS) who dreamt sacrificing his son.

   ... He said: "O my son! I see in a vision that I offer thee in Sacrifice, now see what thy view is." (The son) said: "O my father! Do as thou art commanded: thou wilt find me, if Allah wills one practicing Patience and Constancy!"  

Another example is where it is related that God spoke to Musa (AS) from the fire:

   But when he comes to the (fire); a voice was heard "Blessed are those in the fire and those around; and glory to God the lord of the worlds, O Musa! Verily I am God, the exalted in might, the wise."

---

40 Surah al Shura: 51

41 Surah al Sâffât: 102

42 Surah al Naml: 8-9
3. *Irsāl-al–rasul* - Through sending a messenger – This is considered as the highest form of revelation in which Allah (SWT) sent angel Jibreel with Divine message to transmit it in words to the Prophet Muhammad (PAS) and other prophets. This kind of revelation is restricted only to the prophets and messengers of Allah. All Divinely revealed Books i.e. Zaboor, Torah, Injil and Qur'ān are all records of this kind of revelation. The vast majority of Allah's revelation was conveyed to the prophets by way of the angel of revelation, Jibreel. The final book of revelation, the Qur'ān was revealed in this way for the most part.\(^\text{43}\)

2:2:1. How Revelations came to the Prophet Muhammad (PAS)

The revelation of the Qur'ān came to the prophet Muhammad (PAS) in two ways, either in the form of reverberating sound like the gong of a bell, or in the form of the direct speech of the angel\(^\text{44}\) in the form of human being. A companion of the prophet, al ārith bin Hishām, once asked the prophet (PAS) on how the revelation came to him. The prophet (PAS) replied,

*Sometimes it comes to me like the ringing of a bell-This is the most severe form for me- then the ringing ceases and I have understood what (the angel) said.*\(^\text{45}\)

The second method was that sometime the angel comes in the form of human being and talk to the prophet (PAS) and he grasps whatever he says. The prophet (PAS) is reported to have said in reply to *Hishām's question*'

\(^{43}\) Sa'idu, I.S., *Sample Questions and Answers*, pp 2–5

\(^{44}\) Philips, A.B. *Usool at-Tafseer...* p22

\(^{45}\) Ibid
Occasionally the angel appears before me in the form of a man and speaks to me, and I grasp all that he says.\textsuperscript{46}

2:2:2. The Revelation of the Qur'ān

From the lawh al ma\textsuperscript{fu} (the protected Tablet) on which the Qur'ān was written, Allah (SWT) in His wisdom, has caused the Qur'ān to ascend to the lowest heaven referred to as bayt al 'izzah (house of power or honour) in the blessed night of decree (lailatul Qadr) in the blessed month of Ramadan.

\begin{center}
\textit{We have indeed revealed this (Message) in the Night of Power.}\textsuperscript{47}
\end{center}

Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also and clear (Signs) for guidance and judgment (between right and wrong).\textsuperscript{48}

This refers to initial revelation of the Qur'ān as a whole. Later it was revealed to prophet Mu\textsuperscript{ammad} (\textsuperscript{AW}) from the lowest heaven to earth in stages over the twenty three years of his prophet hood through the medium ship of angel Jibreel and was started in the month of Ramadan at the cave of \textit{ira' near Makkah while he was in a spiritual retreat.}\textsuperscript{49} this revelation began with the first five verses of surah al 'Alaq.

\begin{center}

\textsuperscript{47} Surah al Qadr:1

\textsuperscript{48} Surah al Baqrah:185

\end{center}
Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful,-He Who taught (the use of) the pen,-Taught man that which he knew not.  

After a break of a certain period the revelation was again resumed when the first five verses of surah al Mudaththir was revealed. Then surah al Muzammil was revealed. The revelation continued in gradual succession, till the last days of the life of the prophet. The total period of revelation is computed as 22 years, 5 months and 14 days.  

However, the first complete surah to be revealed was surah al Fātiḥah. The revelation of this portion of the Qur'ān marked the beginning of the final phase of prophet hood. The last surah to be revealed was surah al Naṣr.  

When comes the Help of Allah, and Victory, And thou dost see the people enter Allah's religion in crowds. Celebrate the praises of thy Lord, and pray for His forgiveness: For He is Oft-Returning (in Grace and Mercy).  

The last verse on legislation to be revealed was,

---

50 Surah al ’A’aq:1-5  
52 Ahmed, D.H., Introducing The Qur'ān. op.cit p19  
53 Philips, A.B., Usool at-Tafsir... p34  
54 Surah al Nasr:1-3
...This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your Religion....

at the prophet's farewell pilgrimage. And the last and final verse to be revealed was verse 281 of surah al Baqrah.

And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

The Qur’ān was revealed in piecemeal and at intervals rather than all at once like the former scriptures. This is testified from the Qur’ān itself:

(It is) a Qur’an which we have divided (into parts from time to time), in order that thou mightiest recite it to men at intervals: We have revealed it by stages.

One of the major reasons for the revelation of the Qur’ān in piecemeal is to make it easier for the believers to recite, comprehend its meaning and understand its judgments. Had it been it was revealed at once, it would have been difficult for the companions to learn and commit it to memory. Piecemeal revelation also allowed the gradual application of the Qur’anic injunctions on Islamic legislations.

55 Surah al Mā‘īdah:3
56 Philips, A.B., Usool at-Tafseer ... p 34
57 Philips, A.B., Usool at-Tafseer. p 34
58 surah al Baqarah:281
59 surah al Isrā':106
60 Sa‘īdu, I.S., Sample Questions and Answers, p8
thing to be revealed of the Qur'ān dealt with Heaven and Hell and that it was only after some times that issues of legal and illegal acts were dealt with. She said:

If the first thing to be revealed had been, 'Don't drink liquor', or 'don't commit adultery or fornication', they would have said,' we will never give (it) up."

The piecemeal revelation therefore, made it possible to establish the laws gradually. Thirdly, some verses were revealed as a result of certain events known as the causes of revelation (Asbāb al Nuzul). For example, verse 9 of surah al Jumu‘ah was revealed when the ḍa‘ābah deserted the prophet (ﷺAW) while he was delivering Jumu‘ah Khutbah and went to the caravan to get some of the properties brought. Furthermore, some verses were revealed in answer to questions asked by the ḍa‘ābah. These verses include the following:

They ask thee concerning wine and gambling. Say: in them is great sin, and some profit, for men; but the sin is greater than the profit. They ask thee how much they are to spend. Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: in order that ye may consider.

61 Philips, A.B., Usool at-Tafseer. pp 139-40
62 Sa'idu, I.S., Sample Questions and Answers.. pp 8-9
63 Surah al Baqarah:219
Finally, some verses were revealed in order to correct some evil practices that some of the Muslims practiced and wrongly considered them as righteous things. For example, they used to enter the Ka’bah through the back and considered the act as an act of righteousness. The following verse then was revealed to clear their doubts:64

\[
\text{They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back, it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper.} \tag{65}
\]

2:3. Compilation of the Qur'ān

The memory was the chief means of preserving the Qur'an during the lifetime of the prophet (ﷺAW). Though it had been written down in its entirety in the lifetime of the prophet (ﷺAW), it had not been compiled in a single book as arranged in the present order.66

The need to compile the Qur’ān into a book form was necessitated by the death of many Qur’anic memorizers at Riddah War during the Caliphate of Abu Bakr (RA).67 'Umar b. al-khattāb (RA) realized the danger of what was

---

64 Sa'idu, I.S., Sample Questions and Answers.. pp 8-9
65 Surah al-Baqarah:189
66 Al Suyuti, al-Iqtān Fi 'Ulum al-Qur'ān. vol.1 p41
67 Sa'idu, I.S., Sample Questions and Answers.. pp 11
happening and feared that if something was not done immediately, the Qurʾān would be lost to future generations of Muslims. He went to Caliph Abu Bakr and advised him to have the whole Qurʾān written down in one book in order to preserve it from being lost. Abu Bakr at first refused to do so, as the prophet (ﷺAW) had not told him to do it. He was afraid of bringing anything new into the religion, because the prophet (ﷺAW) had warned them about changing the religion.⁶⁸ After a lengthy explanation and discussion, the caliph finally agreed and appointed a committee under the leadership of Zaid b. Thābit to compile the Qurʾān in a book form, from the available records and people’s memory. They followed the special order in which the prophet (ﷺAW) used to recite the Qurʾān and was compiled in order different from its chronological order of revelation.⁶⁹

The Qurʾān was revealed in piecemeal and at intervals and in stages⁷⁰ and this was according to the need and capability of the people at the time. In addition, the Qurʾān was meant to be a book of guidance⁷¹ to mankind in general. It was, therefore, necessary to have it in an orderly manner for the understanding of all as the revelations came to the prophet (ﷺAW). Thus, the prophet (ﷺAW) used to indicate where a verse or some verses belonged and asked the scribes to note them as such.

---

⁶⁸ Philips, A.B., *Usool at-Tafseer*. p151

⁶⁹ Saʿīdu, I.S., *Sample Questions and Answers..* pp 11

⁷⁰ Surah al Isrā':106

⁷¹ Surah al Baqrah:2
The Angel Jibreel (AS) also used to recite the Qur’ān in an order different from the order of revelation to the prophet, the prophet also taught his followers to do the same. This order was according to the subject matter for a clearer understanding. Thus, the Qur’ān compiled had to be cross-examined by those who knew it by heart to ensure that there was no omission or addition but in accordance with the subject matter. The original copy compiled was kept under the custody of the caliph, who later turned it over to 'Umar prior to his death. It was later given to Թaksat, one of the Prophet’s wives, for custody after the death of caliph 'Umar (RA). She made it available to anybody who wanted to make copy or check the accuracy of their copies.72

2:4: Standardization of the Qur'ān

The prophet (ﷺAW) is reported to have said that the Qur’ān was revealed in seven letters. Muslim scholars explained that seven letters means the modes of reciting the Qur’ān. 'Umar b. Khāb (RA) once heard a companion reciting the Qur’ān in a different manner from that which he recited and reported the person to the Prophet (ﷺAW). The Prophet (ﷺAW) asked both the person and 'Umar to recite according to their form of recital. The prophet (ﷺAW) later affirmed the two modes of recitation and declared that the Qur’ān was revealed in seven letters.73 However, these differences do not involve any change in meaning.

---
During the Caliphate of 'Uthman b. Affan, and in the wars of conquest for the spread of Islam, a companion, Ḍudḥaifah al-Yamāni; who participated in battles of Armenia and Azerbaijan noticed that the Muslims were disputing among themselves regarding the manner of recitation of the Qurʾān. Each group considered its own as only genuine and right way. This led to a quarrel between them, to the point of declaring each other unbelievers. Ḍudḥaifah was afraid of these differences and hurriedly reported the matter to the Caliph so as to save the unfortunate situation. Caliph 'Uthman collected the original copy of the Holy Qurʾān compiled during the caliphate of Abu Bakr from Ḍafṣat the wife of the prophet and appointed a panel of 4 people to carry out the work of standardizing of the Holy Qurʾān. The panel was under the chairmanship of Zaid b. Thābit with Abu Bakr b. Zubayr, Sa’d b. Al-ʾārīṣ and Abdurrahman b. Ārīṣ b. Ishām as members. They were charged with the task of standardizing the manuscripts in perfect copies and to rely mainly on the copy received from Ḍafṣat. And in case of differences of dialect among the members, the dialect of Quraysh should supersede and be given preference.

The panel compiled the Qurʾān based on the above order and produced many copies. After finishing the work, the original copy was returned to Ḍafṣat by the Caliph, and copies sent to different parts of the Muslim world. And all other copies in circulation were retrieved and burnt. Copies were sent to Egypt, Syria, Yemen, Makkah, Basra etc. and a copy was left in
Madinah for the caliph. This was one of the greatest contributions of caliph 'Uthman to Islam.\textsuperscript{74}

\textbf{2:5. Makkan and Madinan Revelations}

Makkan revelations were the revelations received by Prophet Mu\textsuperscript{2}ammad (\\textasciitilde{AW}) before he migrated to Madinah. Whatever revelation he received before the \textit{hijrah}, whether in or outside Makkah, like the verses which were revealed in T\textsuperscript{a}\textsuperscript{i}f, as well as those revealed in other areas outside of Makkah are considered as Makkan revelations.\textsuperscript{75} The Makkan revelation lasted for about 13 years, from the first revelation in 610 CE up to the migration in 622CE. Out of 114 \textit{surahs} of the \textit{Qur\'\textae}n 85 are of Makkan period. These revelations represent the first stage of the Islamic movement, in which its fundamentals were established.\textsuperscript{76}

Madinah revelations are those revelations received by the Prophet Mu\textsuperscript{2}ammad (\\textasciitilde{AW}) after his migration to Madinah.\textsuperscript{77} This includes verses which were revealed during the battles, as well as those revealed in Makkah and Mina during and after the Farewell Pilgrimage. All these verses are considered Madinan because they represent the revelations of the second stage of the Islamic movement, in which the consolidation of the Islamic state took place.

\textbf{2:5:1. The Features of Makkan Revelations}

\textsuperscript{74} Sa'idu, I.S., \textit{Sample Questions and Answers.}, p16
\textsuperscript{75} Al-Suyuti, \textit{al-Ilt\textae\textasciiacute{n} Fi Ulum al-Qur\textae{n}} vol.1, p23
\textsuperscript{77} Philips, A.B., \textit{Usool at-Tafseer}. p206
Since the Makkah revelations is determined by the prime task of the prophet (ﷺ) to call people to Islam, the following are some of the features of the Makkah revelations:

1. The *Ayat* are brief and short.
2. People are invited towards 'Belief' (**Imān**) and hell, heaven and Day of Judgment are referred to.
3. Previous prophets and messengers are referred to, except *surah al Baqrah* which is Madinan.
4. All the *surahs* containing the 14 *Ayāts* after recitation of which *sajadah* (prostration) is obligatory are Makkah.
5. Where the words addressing the entire humanity are used they are also Makkah.
6. Of the 29 *surahs* which begin with *Muqāṣa‘a‘at* 26 are Makkah (except *Surah al Baqrah, Surah Al 'Imrān* and *Surah al Ra'd*, which are Medinite).
7. The mode of address in Makkah *Surahs* is usually 'O you people'.
8. Makkah revelations are rhymed in nature.

**2:5:2. The Features of Madinan Revelations**

Similarly, in the Madinan *Surahs* usually:

1. *Ayāt* are long.
2. Dos and don'ts, rights, liabilities and law are discussed.
3. The hypocrites are referred to.

---

4. The Madinan topics are mostly of social and legal implications.
5. Ayāts about warfare were revealed after hijrah when the Muslims were allowed to retaliate.
6. The addresses are 'O you who believe', 'O people of the Book'.

2:6. The Meaning of Tafsir

The word Tafsir comes from the verb ‘fassara’ and literally means an explanation, an exposition, comment, elucidation, expounding etc. as in the following verse:

And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).

However, in Qur’anic sciences, Tafsir is defined as a branch of knowledge by which the Book of Allah (SWT) that was revealed to prophet Muḥammad (ﷺ) is understood by explaining its meanings and deducting its laws and wisdom. It involves explaining the Qur’anic meaning, expressions, recitation, simple and composite injunctions, reasons and places of revelation etc. in order to bring its understanding to human level.

Jalaluddin al Suyūṭi has defined 'Tafsir' in al ittiqān fi ulum al Qur’ān, as follows:

---

80 Surah al Furqān:33
82 Al Sābunī, al-Tibyān fi ulum al-Qur’ān. p59
Tafsir is a science which discusses revelation of the Qur'anic āyāt, their backgrounds, āyāt revealed in Makkah and Madinah, āyāt precise and identical, revocatory and revoked, general and particular, conditional and unconditional, concise and elaborate, related to valid and invalid, annunciation and denunciation, order and prohibition, and the lessons and examples.  

The word 'Mufassir' (pl. Mufassirun) is the term used for the person doing the 'Tafsir', i.e. the 'exegete' or 'commentator'. His responsibility is to explain the text of the Qur'an as fully as possible. He aims to show where, when and why a subject is written and what it meant during the time of the Prophet, his companions and subsequent followers. He eventually tries to make the text communicate meaningfully within the time and cultural framework.

2:6:1. The Meaning of Ta’wil

The word Ta’wil is used synonymously with Tafsir by the early generations of the Muslims. However, in later period after the era of the ḍa’ībah and the Tabi’un the term Ta’wil took a new meaning. Ta’wil is derived from the word ‘Awl’ meaning, to interpret, to return to, to explain or to have recourse to. Some scholars stipulates that 'ta’wil' is derived from 'al-iyālah' i.e. 'al-

---

83 Ahmed, D.H., Introducing the Qur’ān. op. cit. p170
84 Von Denffer, Ulum al Qur’ān. Op cit. p123
85 Al Zarkhāshi, B.A., al Burhān fi 'ulum al Qur’ān op cit., p13
siyāsah' meaning to make the speech stable and place it in its proper placing. 86

According to Dr Ḥasanuddin Aḥmad, the word 'Ta'wil' is derived from the root 'awwala' meaning to revert, to return or to retrieve. The derived meaning of 'Ta'wil' is to revert to the one out of several possible meanings. In other word, if there is a possibility of inferring several meanings of a passage, Ta'wil is to retrieve one out of those meanings. 87 The Qurʾān made use of the term Taʾwil in different meaning.

(Q 3:07) .........

But no one knows its hidden meanings except Allah. 88

That is best, and most suitable for final determination. 89

Do they just wait for the final fulfillment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: The messengers of our Lord did indeed bring true (tidings). 90

Technically, Taʾwil means interpretation of sayings by explaining it whether it is apparently coherent with the outer meaning or otherwise. It also refers to the explanation of the deeper and hidden meaning of the Qurʾān. 91

2:6:2. The differences between Tafsir and Taʾwil.

86 Al Dhahabee, al-Tafsir wal Mufassian. vol.1, p 16.
88 Surah Al Imrān: 3
89 Surah al Nisāʾ:59
90 Surah al Aʾrāf:53
91 Saʿīdu, I.S., Sample Questions and Answers.. p62
The Muslim scholars have differed on the differences between *Tafsir* and *Ta’wil*. Ibn Ubaidah and his associates see *Tafsir* and *Ta’wil* as synonymous, while Raghib al-Aًfahāni stated that *Tafsir* is more generalized than *Ta’wil*. To him, *Ta’wil* is mostly used in Divine Books while *Tafsir* is used in both Divine Books and other sayings.\(^92\)

Others differences pointed out are that *Tafsir* is commonly used more than *Ta’wil* in explaining the Qur’ān. It is often used on expressions while *Ta’wil* is used on the meaning of expressions e.g., *Ta’wil* al-|a|ādith – interpretation of dreams. *Tafsir* also is by *Riwayah* (knowledge of transmission) while *Ta’wil* is by *Dirayah* (knowledge of skill).\(^93\) *Tafsir* explain the word if it is used in real sense. Example, ‘|i)rā’ is ‘|Tariq’ while *ta’wil* explains the inner meaning of the word. Example, ‘|i)rā’ is Islam.\(^94\)

Generally, with all the divergence of views of the scholars with regards to the differences between *Tafsir* and *Ta’wil*, we can conclude that *Tafsir* is what is referred to as a derived report (*al riwāyah*) while *Ta’wil* means exercising personal effort (*ijtihād*) in order to arrive at the meaning of a verse. This is because the exact meaning of *Tafsir* is to unveil (*ka|sh|f*) the meaning of the Qur’ān showing clearly what Allah means. This should never be based on personal opinion but rather in the context of the Qur’ān itself, the prophetic sayings and the sayings of the |a|ābah who witnessed the revelations, knew the situations that surrounded the revelation and learnt

\(^{92}\) Al Dhahabee, *al-Tafsir wal Mafassun*, p19  
\(^{94}\) Sa’īdu, I.S., *Sample Questions and Answers*. pp 62-3
from the prophet (ﷺAW) the meaning of the Qurʾān that are not clear to them.⁹⁵

2:7. The historical development of Tafsir

This discusses Tafsir during the life time of the prophet (ﷺAW) when the Qurʾān was being revealed and the Tafsir during the time of the ābah.

2:7:1. Tafsir during the life time of the Prophet (saw)

The Qurʾān was revealed to prophet Muḥammad (ﷺAW) in Arabic language, his mother tongue. All the messengers before him who received revelations received it in their mother tongue so as to make things clear for the people in their own language. The Qurʾān declares:

We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. ⁹⁶

With regards to Qur’anic revelation, it says:

We have sent it down as an Arabic Qurʾān, in order that ye may learn wisdom. ⁹⁷

The prophet (ﷺAW) therefore received the revelation of the Qurʾān in Arabic and delivered it in Arabic, the language and the style of speech of his

---

⁹⁵ Al Dhahabee, al-Tafsir wal Mufassirun. p22

⁹⁶ Surah Ibrahim:4

⁹⁷ Surah Yusuf:2
own people. However, some Muslim scholars stipulate that there are few words used in the Qur'ān that were not originally Arabic, but the Arabs borrowed them from other languages and Arabized them. For example, the words 'al-Mishkāt' with the meaning 'al-Kuwwāh' (niece of lamp), 'Qaswarah' meaning 'Asad' (lion) and 'al-Kifl' meaning 'al-Заّf' (weakness) are originally from Ethiopian language. Similarly, the words 'al-Qisās' meaning 'al-Mizān' (the balance), is of Roman origin, while 'al-Sijjil' meaning 'al-Hijārah' (pebble) is of Persian origin. The word 'al-Ghassāq' meaning 'al-Bārid (cold with pungent smell) is also of Turkish origin. However, this does not rule out the fact that the Qur'ān was revealed in perspicuous Arabic tongue.

The primary responsibility of the Prophet (ﷺAW) was to make clear the Qur’ān for the people as stated in the Qur’ān itself:

\[
\text{And we have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.}^{100}
\]

And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those

---

100 Surah al Nahl: 44
things in which they differ, and that it should be a guide and a mercy to those who believe.\footnote{Surah al Nahl:64}

Based on the above commandment, the companions used to refer to the Prophet in seeking explanation on any verse of the Qur’ān that become difficult to them. The Prophet also used to explain the meaning of some verses to the ābah for their comprehension. They also reported the prophet (AW) to have said “Didn’t I bring the Book (Qur’ān) and the like of it (Sunnah)? As reported by Abu Dāwud.\footnote{Al- Qurtubee, A Jāmi’...op. cit. p37, al Dhaabbeec, al-Tafsir wal Mufassium. op. cit. p64} This means that the Prophet was charged with exposing and elaborating on the verses of the Qur’ān to the ābah. This is evident when we have a look at major books of adith. We will find that specific chapters were reserved for dealing with commentary of the verses of the Qur’ān. A lot of traditional Tafsir were reported in these chapters.\footnote{Sa’da, I.S., Sample Questions... p62} Example of Tafsir during the time of the Prophet includes, Ibn Mas’ud said: when this ayah was revealed in which the Almighty says “Those who believe and mix not up their belief with al-’ulm (injustice).”\footnote{Surah al An’ām:82} The believers became worried and said to the Prophet who among us does not do injustice to himself? He replied: that is not what it means. Didn’t you hear what Luqmān said “surely associating partners with
Allah is a grievous offence.\textsuperscript{105} 'Al-\textit{ulm}' here means 'al-\textit{shirk}'. Transmitted by al-Bukhārī, Muslim and Ibn al-Ambali.\textsuperscript{106}

The \textit{Tafsir} during the time of the prophet also explained and deduced laws and wisdom of the \textit{Qur’ān}. Example, the prophet explained the times, manners of performing prayers with the number of \textit{raka’āt} to be observed. He showed practical method of performing \textit{ajj}. He further explains the verses that mention \textit{Zakāt}. Sometimes he explains ambiguous expressions made in the \textit{Qur’ān} like where Allah says

\begin{verse}
...And eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night.\textsuperscript{107}
\end{verse}

The Prophet explained it as until the appearance of \textit{al-fajr} (the dawn).\textsuperscript{108} He also explained the Day of Great Pilgrimage (\textit{Yawm al-\textit{ajj al-akbar}}) as the Day of Sacrifice (\textit{Yawm al-na\textit{r}}) as reported by Tirmidhī and 'al-\textit{Kawthar}' as a spring of water given to him in the Paradise as reported by A\textit{mad} and Muslim from Anas.\textsuperscript{109}

\section*{2:7:2. Tafsir during the period of the \textit{ahābah}}

\begin{thebibliography}{9}
\bibitem{Luqman} Surah Luqman:13
\bibitem{al-Dhahabee} al \textit{Dhahabee}., \textit{al-Tafsir wal Mufassīn}. op. cit. p46
\bibitem{al-Baqrah} Surah al Baqrah:187
\bibitem{NCE/DLS} N.T.I. \textit{NCE/DLS Course Book on Islamic Religious Studies}. op. cit. p7
\bibitem{Suyuti} Al-Suyuti, \textit{al-Itqān Fi 'Ulum al-Qur’ān} vol.2, p205 al \textit{Dhahabee}., \textit{al Tafsir wal..} vol.1. p46
\end{thebibliography}
As directed by the Qur’ān, the Prophet (ﷺ) has delivered the message of the Qur’ān to the people with all objectivity and sincerity. The companions learnt the Qur’ān and its meaning directly from the Prophet (ﷺ). The general view was that the Prophet (ﷺ) had explained many verses of the Qur’ān to the companions, and as such they were the people who understood the Qur’ān better than anybody beside the Prophet (ﷺ).\footnote{Sa’idu, \textit{Sample Questions and Answers.}, p66}

During the life time of the prophet (ﷺ) the ābah used to refer to him concerning the interpretation of some verses of the Qur’ān. However, after the death of the prophet (ﷺ), his ābah turned to those among them who were more gifted in understanding the Qur’ān and who had spent more time with the prophet (ﷺ) for the interpretation of the Qur’ān.\footnote{Abbas, U.S., (2005), \textit{Trends of Tafsir among Some selected Ulama’ in Northern Nigeria}. Op cit.,P25}

Ten prominent companions excelled others in understanding the meaning of the Qur’ān among them included the four rightly guided caliphs, Zaid bn Thabit, Ibn Abbas, Ibn Mas’ud, Ubayy Ibn Ka’b, Abu Musa al-Ash'ari and Abdullah bn Zubayr.\footnote{Al-Sābuni., \textit{al-Tibyān fi ulum al-Qur’ān}. p65}

The ābah therefore, disseminated Islam to many parts of the world. Wherever they settled, they concentrated on teaching converts to Islam the reading, recitation and explanation of the Qur’ān.\footnote{Yunus, M.K., (2005), \textit{Dirasah fi usul al Tafsir}. Kano: Dar al Ummah, p17.}

\textbf{2:7:3:1. Methods of Tafsir during the period of ābah}
Method of transmission of *Tafsir* at that time was through verbal narration. It wasn’t put into writing. The companions relied on three sources in explaining the *Qur’ān* as observed by some scholars like Ibn Taymiyyah and Ibn Kathir.

**2:7:3:2. Qur’ān as a source of Tafsir**

The first source was *Tafsir* of *Qur’ān* with al-*Qur’ān* i.e. to interpret the verse of the *Qur’ān* by using other verses. The content of the *Qur’ān* comprises of brief, lengthy, general, specific, restricted and absolute statements. This style makes the *Qur’ān* to explain itself in many ways. In some verses the *Qur’ān* speaks of a particular issue in brief and elaborated it in another verse. The following are some of the examples on how the *Qur’ān* explains itself.

a. Absolute statements explained by restrict.

\[\text{But those who divorce their wives by Zihār, then wish to go back on the words they uttered, (It is ordained that such at one) should free a slave before they touch each other…….}^{114}\]

The above verse stated the expiation for *ihār* as freeing a captive before they touch one another. In this verse to free a captive is absolute, it may be any slave. But in the following verse,

\[\text{Never should a believer kill a believer; but (if so happens) by mistake, (Compensation is due): if one (so) kills a believer, it is}

---

\(^{114}\text{Surah al Mujādalah:3}\)
ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. 115

On the expiation of unintentional homicide the verse restricted the captive to a believing one only. This verse restricts the former absolute verse. Therefore, in both cases a person is required to emancipate only believing slave.

b. Later verse explains the former. Example

By the Sky and the Night-Visitant (therein); - And what will explain to thee what the Night-Visitant is? - (It is) the Star of perching brightness. 116

Verse three explains the meaning of al-Tāriq as al-Najm al-Thāqib.

c. Specific verse explains general statements

O ye who believe! Spend out of (the bounties) We have Provided for you, before the Day comes when no Bargaining (will avail), nor friendship nor intercession Those who reject faith they are the wrong doers. 117

It is stated that on the Day of Judgment there is no bargaining, neither friendship nor intercession. Here, the verse generalized. But

115 Surah al Nisāʾ:92
116 Surah al Tāriq:1-3
117 Surah al Baqra:254
"Friends on that day will be foes one to another except the pious."  

has made an exception on friendship except those who are muttaqun (God conscious).

d. A clear statement explains a descriptive statement. Example, in the following verse, Allah (SWT) described some of our enemies as,

Allah doth wish to Turn to you, but the wish of those who follow their lusts, is that ye should turn away (from Him) – far, far away.

Who are those who follow their lust desire? The following verse:

Hast thou not turned thy vision to those who were given a portion of the book? They traffic in error, and wish that ye should lose the right path.

explain that they are the people of the Book.

2:7:3:3. The Prophet (ﷺaw) as a Source of Tafsir

The second source is Tafsir of the Qur’ān by the adith of the Prophet (ﷺAW). This is because all his sayings and actions are explanatory to the
Qur’ān. The primary duty of the holy Prophet (ﷺAW) was to explain the revelation to the Muslim Ummah according to their level of understanding. The Qur’ān says

...And we have sent down unto thee (also) the message; that thou mayest explain clearly to men what is sent for them and that they may give thought.121

The prophet is also reported to have said “Take your rituals from me” Reported by Muslim. 122 The Prophet (ﷺAW) used to give explanations of the verses of the Qur’ān to his companions. They directed their questions on whatever is not clear to them with regards to the Qur’anic verses. There are chapters dedicated to the Tafsir of the Qur’ān in most of the authentic books of ḥadīth. There are many Ṣādiqī ḥadīth that interpret the Qur’ān. The following are some of the examples:

1. In the last verse of Surah al-Fātiḥah

… those whose (potion) is not wrath, and who go not astray.123

The prophet (ﷺAW) interpreted those who earned Allah’s anger as the Jews while those who went astray refer to the Christians. Imām Aḥmad, Imām Tirmidhī and others reported this ḥadīth.

121 Surah al Nahl:44


123 Surah al Fātiḥah:7
2. In the Qurʾān verse 238 of surah al-Baqrah where Allah (SWT) mentioned ḥalat al-wusṭa (middle prayer),

\[ \\text{Qurʾān, surah al-Baqrah: 238} \]

Guard strictly your (habit of) prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind).”

The prophet explained it to mean Salāt al-ʿAsr (Afternoon prayer). Imam Tirmidhi and Ibn Ḥibban reported from Ibn Masʿud.

3. The Prophet (ﷺ) explained the meaning of

\[ \\text{Qurʾān, surah al-ʾAnʿām: 82} \]

It is those who believe and confuse not their beliefs with wrong-that are (truly) in security, for they are on (right) guidance.

to mean those who did not ascribe partners to Allah. Bukhāri, Muslim and Al-Qārim reported the hadith.

Furthermore, the prophet (ﷺ) explained the times, manners and how to perform prayers as enjoined on the Muslims by the Qurʾān as he did on Zakāt, ḥajj and haj. All unclear statements in the Qurʾān were explained by the Prophet (ﷺ). He distinguished to his companions between Nāsik (abrogating verse) and Mansukh (abrogated verse) in the Qurʾān. The true and authentic traditions of the Prophet never contradict the Qurʾān but rather complement it.

---

124 Surah al Baqarah:238
125 Surah al Anʿām:82
126 Saidu, I.S., Sample Questions and...op cit. pp 78-79
2:7:3:2. Ijtihād as a Source of Tafsir

The third source is Tafsir of the Qurʾān by ijtihād (independent judgment) if there is no clear explanation from the first two sources mentioned. Ijtihād refers to exertion of an effort by the experts in law to arrive at a conclusion on a particular legal issue that has no solution from either the Qurʾān or the Sunnah of the Prophet (ﷺ). Ijtihād as a third source of Tafsir developed after the death of the Prophet (ﷺ). Although not all the companions supported it, the majority of them have supported it. Abu 'Ubaidah and 'Urwah b. Zubayr were among those that opposed the use of ijtihād as a source of Tafsir. On the other hand, 'Abdullah b. Mas'ud, 'Ali b. Abi Talib, 'Abdullah b. 'Abbās and others supported the use of ijtihād in Tafsir. Both parties agreed that anything explained by the Qurʾān or the Sunnah of the Prophet, no one has the right to add to it. It is only in the absence of the Qurʾān and the Sunnah that the companions can exert their reasoning ability to look into the matter that needs explanation and give their own opinions. This attitude developed from their being pure Arabs with deep knowledge of Arabic Language, and the causes/reasons of revelations of the verses. Their explanations became a source of Tafsir after the Qurʾān and the Sunnah of the Prophet (ﷺ).

The best example of this kind of Tafsir was that of 'Umar b. al-Khaqān who interpreted the verse

---

127 Saidu, I.S., Sample Questions and... op cit pp 78-79
to mean the approaching of the death of the Prophet (ﷺAW). This was based on the analogy that since the religion is perfected then the Prophet’s mission and life have come to an end.\textsuperscript{129}

Though the use of \textit{ijtihād} is allowed in interpreting the \textit{Qur’ān}, a \textit{Mujtahid} can only arrive at the right interpretation when he possesses the following qualities:

1. Knowledge of the composition of Arabic language, literature and the hidden meanings of Arabic words and expressions.

2. Knowledge of culture and pre-Islamic customs of the Arabs. A \textit{Mujtahid} who is not conversant with these practices may interpret the \textit{Qur’ān} wrongly. Example,

\textit{... it is no virtue if ye enter your houses from the back, It is virtue if ye fear Allah. Enter houses through the proper Doors: And fear Allah: That ye may prosper.}\textsuperscript{130}

\textsuperscript{128} Surah al Mā’idah:3

\textsuperscript{129} Sa’idu, I.S., \textit{Sample Questions and...} op cit pp 78-79

\textsuperscript{130} Surah al Baqrah:189
3. Knowledge of the attitudes of the Jews and Christians who lived in Madinah during the time of revelation. This helps the Mujtahid to know their habits towards the Prophet and the reply given to them by Allah (SWT).


5. Ability of understanding and capacity of perception and intellectual reasoning.

6. Free from sectarian or political inclination. If a Mujtahid is sectarian his Tafsir may reflect the opinions of his sect rather than its real interpretation.¹³¹

The companion has made use of ijtihād in interpreting the Qur’ān because they have fulfilled all of the above prerequisites.

2:7:3:3. Isrā’iliyat as a Source of Tafsir

‘Isrā’iliyat or narrations from the people of the Book (Jews and Christians) in order to furnish more information on areas that touched them directly in the Qur’ān is considered as the fourth source of Tafsir. Isrā’iliyat is the body of narratives originating from Judeo-Christian traditions, rather than from other well-accepted sources. The Isrā’iliyat are mostly non-biblical explanatory stories and traditions (Hebrew: midrashim) giving extra information or interpretation about events or individuals recorded in the Hebrew scriptures. Scholars starting with the Ḥaḍāb have studied

¹³¹ Sa'du, I.S., Sample Questions and... op cit. p 67
narrative accounts of other Abrahamic religions to further explain and clarify verses, especially parables, in the Qur’ān. While some may be accurate, these narratives are not subject to ḥadīth authenticity criteria, and are generally not favored for use. It is considered a major weakness in tafsīr, as these narratives are not compatible with Islamic thought.\footnote{"http://en.wikipedia.org/w/index.php?title=Tafsir&oldid=471520938" retrieved on 15/5/2012}

There are divergent views among the Muslim scholars with regards to using Isrāʿīliyat as a source of Tafsīr. Those who rejected the use of Isrāʿīliyat in Tafsīr stipulated that most of the reports were fake and false to the extent that we could not easily sieve the genuine from the fabricated narrations. As such, to be on the safer side it is better to reject them all.

On the other hand, those who accepted Isrāʿīliyat as a source of Tafsīr depended on the Ḥadīth of the Prophet (ﷺAW) in which he was reported to have said “Extend from me even if it is a single verse and it is no offence to you to quote Bani Israʾil”\footnote{Al Asqalānī, ibn Hajr, (nd) Fathul Bari Sharh Sahih al Bukhari, Beirut: ae al Fikr. vol 6, p329} this encouraged the Muslims to take explanations on stories that the Qurʾān and the ḥadīth were silent or brief. For example, the names of Ashābul Kahf (the people of the cave), the name and colour of their dog, the name of the boy killed by Khīṭr, the beginning of creation, the description of ālūṭ’s box, etc.

In some respect, also, the Qurʾān agrees with some content of the revealed Books of these people especially about stories of the Prophets and the ancient civilizations. The Qurʾān used to stop at the silent point without
narrating the whole story extensively just for a lesson. The information received from these people explains further. Though Isrā’iliyat is recognized as a source of Tafsir, there is limit to what we can accept from it. The Muslim scholars have classified their narrations and explanations as follows:

1. Anything that is in conformity with the Qur’ān we abide by it.

2. Anything that contradicts the Qur’anic text we must reject it entirely.

3. Anything which our text (Qur’ān) is silent, we have the freedom to explore other sources.  

There were prominent learned men of the Book, who later converted to Islam, and their explanations and former views found their ways into the commentaries of the Qur’ān. They include 'Abdullahi bin Salām, Wahab bn Munabbih, Ka’ab al-Akhbār, Tamim al-Dāri and others.

**2:7. Tafsir during the period of Tābi’un**

The Tabi’un were the Muslims who met the companions of the prophet (SAW) and learnt from them. They never met the presence of the prophet (SAW). The development of Tafsir started with the period of the prophet (SAW) and the a Joseph Alkahab which was considered as the first stage. The

---


135 Saidu, I.S., Sample Questions and...op cit pp82-84
period of the *Tābi‘un* marked the second stage of the development of *Tafsir*.136

Many of the companions of the Prophet taught the *Qur‘ān* and its exegesis to the next generation of Muslims, *Tābi‘un*. The conversion of many people from different faiths and walks of life made it imperative that the *Tābi‘un* should not only treasure the existing information but also build on it, a body of learning known as *‘Ulum al- Qur‘ān*.

It is believed that within half a century after prophet Muḥammad (ﷺ)'s death three main schools of Qur'anic *Tafsir* had developed in Makkah, Madinah and Iraq.137 The Makkan group is said to have been taught by Ibn 'Abbās. The best known of the group among learners are Mujāhid (d. 722), 'Ata (d. 732) and 'Ikrimah (d. 729). The Madinan group had the best known teachers such as 'Ubay b. Ka'b. This group had some well known *Mufassirin* for example, Muḥammad b. Ka'b al-Qarzi (d. 735), Abul 'Aliya al-Riyahi (d. 708) and Zaid b. Aslam (d. 747). The Iraqi group who followed Ibn Masud had centres in Baṣra and Kufa. The best known among the teachers in *Tafsir* were Al-Hasan al-Baṣri (d. 738), Masruq (d. 682) and Ibrahim al-Nakha'i (d. 713).138

2:8:1. Sources and Methods of Tafsir during the period of Tābi‘un

---

138 http://www.altafsir.com
The prophet (ﷺAW) was the first to interpret the verses of the Qurʾān to the ḥaḍābah that were difficult to comprehend and those they asked. The companions took over after the death of the prophet (ﷺAW) the interpretation of the Qurʾān to their followers. After the period of the ḥaḍābah the Tābiʿun continued to disseminate the knowledge of Tafsir in the same manner they learnt from the ḥaḍābah. They relied on

1. The interpretation of the Qurʾān with the Qurʾān.
2. From what the ḥaḍābah reported from the prophet (ﷺAW).
3. From the ḥaḍāba’s interpretation of the Qurʾān.
4. From what they derived from the Scriptures and reports of ahl al kitāb (ʾisrāʾiliyyah).
5. From their own personal ʾijtihād which they exercise in line with the teachings of the Qurʾān, Sunnah and the sayings of the ḥaḍābah.\(^{139}\)

**2:9. Tafsir during the Compilation period (ʾasr al tadwin)**

The third stage in the development of Tafsir started during the compilation period towards the end of Omayyad regime and the beginning of Abbasid period.\(^{140}\) Prior to this period, the Tafsir was transmitted through riwāyah (narration). The companions narrated Tafsir from the prophet (ﷺAW) and used to narrate from themselves. Similarly, the Tābiʿun also narrated from

\(^{139}\) Al Dhabab, *al-Tafsir wal Mufassāun*. p99

\(^{140}\) Ibid, p140
the ّاٰbab as they narrated it from among themselves. This marked the beginning of the compilation of *Tafsir*. 141

The second process started after the period of the ّاٰbab and the Tābi’īn when the compilation of the ّadīth of the prophet ( ﷺAW) started. 142 At this stage there were different chapters on ّadīth which were arranged according to their subject matter, and a chapter on *Tafsir* was one of them. Some of these scholars paid special attention to the narration of *Tafsir* attributed to the prophet ( ﷺAW), the ّاٰbab and the Tābi’īn. 143 During this period there was no attempt to separate ّadīth from *Tafsir* or interpret the Qur’ān from beginning to the end. 144 Although *Tafsir* remain a section of ّadīth, there were people who specialized and were more interested in the section of *Tafsir*. Those who showed more interest in *Tafsir* were called *Mufassirun*. Shu’bah and Sufyān ibn Uyainah were famous *Maudhūthun* (Traditionalists) who showed more interest in *Tafsir*. 145 Those who came after them wrote *Tafsir* from the beginning up to surah al Nās. Among them were Ibn Mājah (d 273), Ibn Jarir al Ḥabarī (d 310), al Nisāburi (d 318), Ibn Abi Hātim (d 405) and Ibn Mardawayh (d 410). These people wrote separate books on *Tafsir* and were the first to write on commentary of the Qur’ān and separated ّadīth from *Tafsir*. Their method was relating the *Tafsir* to the

141 Ibid
142 Ibid, p141
143 Ibid, Abbas, U.S., *Trends of Tafsir Among Selected Ulama’ in the Defunct Northern Nigeria* op cit, p32
144 NTI, *NCE/DLS Course Book on Islamic Religious Studies* op cit, p11
145 Ibid, p12
prophet (ﷺAW), the رَاھَب and their تَابِع* and the method and system remained like مَذِيدٍ with its full chain of transmitters and the text.146

2:10. Qualifications of a Mufassir

Though Tafsir of the Qurʾān is necessary for understanding the text by the Muslims, it is not permissible for a person to interpret the Qurʾān without the necessary qualifications. The Tafsir should not be based on personal opinion of the Mufassir “Whoever speaks about the Qurʾān with his own judgments will find his place in the hell fire”147 Muslim scholars have laid down certain basic conditions for sound and acceptable Tafsir as follows:

1. Knowledge of Arabic language. The Mufassir must have working knowledge of classical Arabic, its grammatical construction and its figures of speech, because this is the language of the Qurʾān.148 He should master the language in order to know the various meanings of a word, Arabic phrase and how the prepositions change the meaning of a sentence.149 Mujāhid, the student of Ibn Abbās said "It is not permissible for anyone who believes in Allah and the last Day to explain Allah's book if he is not knowledgeable in Arabic language."150 He should also have the knowledge of Arabic

147 Tirmidhi, M.I.S., (2003), Sunan al Tirmidhi, Bab ma jā'a fi alladhi yufassir al Qurʾān bi ra'yihi, Hadith no.2950 p685, Beirut: Dar al kutub al ilmiyah
148 Philip, Usool at-Tafseer. op cit, p49
149 NTI, NCE/DLS Course Book on Islamic Religious Studies. op cit, p20
vocabulary, etymology, history of 'Arab culture and the three branches of the science of *balaghah* (Eloquence) i.e. Rhetoric, Metaphors and *Ma‘āni*.

2. Knowledge of *Qirā‘at* (Recitation dialects)

3. He must have sound faith that can prevent him from corrupting the text and free from sectarian inclination so that he will not favour his sectarian points of view.

4. He should have a deep knowledge of the Qur’anic Sciences in areas like *Asbab-al-Nuzuλ* (causes of revelation), *Nāsiθk wal Mansukh* (abrogating and abrogated), *Mubham* (ambiguous), *Mujmal* (concise), *Mutashābihat* (allegorical), *Muθkamāt* (decisive), *Tajwid* (Science of Recitation) etc.

5. He should have a deep knowledge of *adith* literature and the Sciences of *adith* in order to make sure that explanations attributed to the prophet (ﷺAW) or his companions that he uses in the *Tafsir* are authentic.

6. He should have possessed good knowledge of *Usul – al – Fiqh* (principles of Islamic jurisprudence) and the sources of Islamic law in order to accurately extract or deduce Islamic law from its passages.

### 2:11 Some specific aspects of 'Ulum al Qur‘ān

There are some aspects of *‘ulum al Qur‘ān* that are vital in understanding the meaning of the *Qur‘ān*. They are in fact the primary knowledge that one is expected to master before he interprets the *Qur‘ān*. They include the following:

---

151 Saidu, I.S., *Sample Questions and...* op cit, p102


153 Philips, *Usool at-Tafseer*. op cit p50
2:11:1 Nasikh wal – Mansukh and its importance in the Qur’ān.

The words ‘Nasikh’ and ‘Mansukh’ are both derived from the same root word ‘Nasakha’ which carries meaning such as ‘to abolish, to replace, to withdraw, to delete, to remove, to abrogate. The word nāsiḥ (an active participle) means the abrogating while mansukh (passive) means the abrogated. Technically, it refers to certain verses of the Qur’ān which have been abrogated by others. The abrogated verse is the one called ‘mansukh’ while the abrogating one is called ‘nāsikh’. The concept of naskh is referred to in the following verse of the Qur’ān:

None of our revelations do we abrogate or cause it to be forgotten, but we substitute something better or similar; knowest thou not that God hath power over all things?

However, some Muslim scholars, like al Mawdudi stipulates that this refers to the revelations before the Qur’ān, which have now been substituted by the Qur’ān itself. Abu Muslim Iqfahani also refused to accept naskh and declared that it does not go with the holiness of the Almighty. He stated that abrogated ayat were those Divine messages which were found in earlier Books (Taurah, Injil, etc.) Allah abrogated those earlier āyāt due to neglect of the Book by the respective followers and hence the contents of those Books do not find place in the Qur’ān. He quoted the following āyah to support his argument:

154 www.sunnipath.com/library/books/B0040P0021.aspx retrieved on 13/6/2012, see also Sa'idu, op cit, p19-20
155 Surah al Baqarah:106
156 Ahmed, Dr H., Introducing The Qur'an. op cit, p269
And recite (and teach) what has been revealed To thee of the Book of thy Lord: none can change His words, and none wilt thou find as a refuge other than Him.

Another scholar who rejected the doctrine of abrogation in the Qur'an was an eminent Indian scholar Maulāna 'Abdul Qādir Siddiqi. According to him the word ayah in ayah 106 of Surah al Baqrah refers to the signs of nature. He stated that when Allah eliminates or changes any of His ayah (sign) He replaces it with another or a better one.

The message of Islam was introduced as something new to the Arabs, different from their system of life. As such, it was introduced in stages in order to bring important changes gradually so as to allow the believers to adjust to the new way of life. For example, the prohibition of alcohol was in three stages for it would not be easy for the Arabs to instantly quit alcoholism, which formed part of their leisure life. The third verse that totally prohibited alcoholic drinks abrogated the first two that partially allowed it under some conditions. In this respect, some scholars did not count the final prohibition of alcohol as abrogation, this is because the law which has been replaced has to have been a Divine law and that there was no any previous statement by Allah that alcohol was permissible.

Knowledge of naskh is of great importance to the scholars of fiqh (Islamic law) and Tafsir, in order that application of Islamic laws does not become

---

157 Surah al Kahf:27
159 Sa'idu, I.S., Sample Questions and... op cit, p20
160 Philips, A.B., Usool at-Tafseer op cit p221
confused. Someone who is ignorant of (mansukh) repealed laws may try to apply them and end up doing harām acts and calling others to harām. Suyuṣṣi quoted a narration that Caliph 'Ali b Abi ṣālib passed by a judge and asked him if he knew in which laws naskh had occurred. The judge replied "No." 'Ali said to him, "You have perished and cause others to perish."162

There are three types of abrogation in the Qurʾān namely:

(a) Abrogation of the verse together with the legal ruling. Example, 'A’ishah (RA) reported that it had been revealed in the Qurʾān that ten clear suckling make the marriage unlawful, then it was abrogated (and substituted) by five suckling, and Allah’s apostle (ﷺ) died and it was before that time (found) in the Qurʾān (and recited by the Muslims). Muslim reported this in his Ṣaḥīḥ.163

(b) Abrogation of the legal ruling without the recited verse. Example, the bequest to parents and near relatives is still being read in the Qurʾān, but the laws were abrogated by the verses of Mirāth in surah al-Nisāʾ.165

(c) Abrogation of the (recited) verse without the legal ruling. Example of this is stoning of an adulterer or adulteress to death. 'Umar b. Ḵaṭāb (RA) confirmed that the verse was being read and later was abrogated and the ruling of the āyah still remained valid.166

161 Philips, A.B., Usool at-Tafseer. op cit p222
163 Sahih Muslim, II, No. 3421
164 Surah al Baqarah:180
165 Surah al Nisaʾ:7-9
166 See Sahih Muslim, III, Hadith No. 4194 and Sahih al Bukhārī, VIII, Hadith No. 816
2:11:1. Importance of Nāsikh wal Mansukh in Islam

a. It is one of the important conditions for Tafsir.

b. It is one of the conditions for understanding and application of Islamic legal system.

c. It helps in understanding the meaning of the revelations concerned.

d. It traces the historical development of Islamic legal code.\(^{167}\)

2:11:2. Muğ̣ḳamāt and Mutashābihāt

One of the important branches of *ulum al-Qur'ān* is the knowledge of Muğ̣ḳamāt and Mutashābihāt. The word Muğ̣ḳamāt is derived from the root ‘qa’ama’ meaning judged, firm and decisive.\(^{168}\) In technical language it refers to all clearly decided verses of the Qur’ān, mostly those concerning legal rulings, but also to other clear definitions such as between truth and falsehood, est.\(^{169}\) While the word Mutashābihāt is derived from the root ‘Shubbiha’ meaning resembling. As things very closely resembling each other create a doubt as to which one is original, the derived meaning of this word is ‘to be doubtful’.\(^{170}\) In Technical language it refers to those verses of the Qur’ān the meanings of which is not clear or not completely agreed upon, but opens to two or more interpretations.\(^{171}\)

\(^{167}\) Von Denffer. A., ‘Ulum al Qur’an. op cit. P.79

\(^{168}\) Hısnuddin, D.A., op. cit. P.257

\(^{169}\) Von Denffer, Ulum al Qur’an. op cit. P.79

\(^{170}\) Hısnuddin, D.A. op. cit. P.257

\(^{171}\) Von Denffer, A., Ulum al Qur’an. op cit. p198
According to some scholars, *Muqam* means the verse whose interpretation is known either by the clear meaning of the verse or through the application of *ta’wil*, while *Mustashābih* refers to those verses whose exact meaning is only known by Allah. Some other scholars viewed *Muqam* as those verses whose meaning is very clear, while *Mutashābih* refers to the contrary. The third group viewed *Muqam* as those verses whose meaning could be understood on their own while *Mustashābih* stands for those verses whose meaning could not easily be understood on their own unless through the application of *ta’wil*.  

The Qur’anic revelation was a means of distinguishing between truth and falsehood in man’s relationship with his creator and with the creation in which he exists. The basic principles of these relationships have been clearly defined in the *Qur’ān*, leaving no room for speculation or doubt, and these are the principles, which make up the essence of the Book (*Umm al-kitāb*). Hence the foundation for the unity of the Muslim nations (*Ummah*), are firmly laid down by the essential verses of the *Qur’ān* itself. These verses and the principles which they contain have been referred to as the *Muqamat*. On the other hand the Qur’anic verses that speak on the mysteries of creation and the creator in such way that their reality remains obscure are referred to as the *Mutashābihāt*.

---

174 Ibid
175 Philips A.B. *Usool at-Tafseer*. p.240
The Qur‘ān has in some places described itself as being entirely Muƙamāt and entirely Mutashābih in another places. This was based on the general linguistic term, not in its technical meaning. The all Qur‘ān is Muƙam (Perfected) in respect to its construction, its logic its message and mutually resembles one another (Mutashābih) in their rhythmic and poetic perfection and mutually confirmed each other's meanings.\(^{178}\)

The knowledge of the specific meaning of these two terms, Muƙamāt and Mutashābih play a very important role in ulum-al-Qur‘ān, the following verses has addressed the issue,

\[\text{He It is who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning);, they are the foundations of the Book: others are allegorical. But those in whose hearts are perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord." And none will grasp the Message except men of understanding.}^{179}\]

---

176 Surah Hud:1
177 Surah al Zumar:23
178 Philips, A.B., Usool at-Tafseer. P. 240
179 Surah al Imrān:7
Many English translators have rendered the word *Mustashhabihat* in the verse as allegorical, ambiguous, figurative not entirely clear, and co-similar (open to various interpretation).

Ahmad Von Denffer described *Mukamāt* as something of which knowledge was desired, with only one dimension and sufficient in meaning requiring no further explanation. While *Mutashābihāt* refers to as something known to Allah only with more than one dimension and requiring further explanation. He further explained that, hence in the *Qur’ān* those āyāt dealing with *alāl* and *aram*, punishments, inheritance, promise and threat, etc belong to the *Mukamāt*, while those concerning the attributes of Allah, the true nature of the resurrections, judgments and life after death, etc belong to the *Mutashābihāt*.

However, Dr. A. asnuddin, sees ayat *Mutashābihāt* to mean those *ayat* of the *Qur’ān* which are similar to the *ayat* of earlier Books or earlier messages. This is in accordance with the repeated declarations of the *Qur’ān* that it is not the first or the only Book from Allah.

---

180 Ahmed Ali, Dr Aneesuddin, Muh Asad, T.B. Irving, Dr Rashād Khalifah, Zafrullah Khan, Pikhtal, M.H. Shakir e.t.c
181 Arberry, Imadul Mulk, N.J. Dawood, Mawdudi, Palmer, M.A.K. Pathen
182 Abul fazl, Maulana Azad, Dr. Latif
183 Abdullah Yusuf Ali
184 Abdulmajid Daryibadi
185 Von Denffer, A., *Ulum al Qur’an. op cit*, p80
186 Ibid, p81
It is He who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).^{187}

The Qur’ān also declares:

\[ \text{Without doubt it is (announced) in the mystic Books of former peoples.}^{188} \]

\[ \text{And this is in the Books of the earliest (Revelation), – The Books of Abraham and Moses.}^{189} \]

He further argued that, the same fact is reiterated on ayah 3:7 and the similarly with the earlier Books is shown on the significant quality of Qur’ān. The generally believed view counters the declaration of the Qur’ān that, its teachings are very clear. These are messages of revelation of a discourse clear in itself^{190} and clearly shown the truth. He concluded that, the fact that its message is clear is so much emphasized in the Qur’ān that it swear by it, i.e. by the Book (which is) clear (Mubin).^{191,192}

2:11:3 Asbāb-al-Nuzul (causes or reasons of revelations)

---

^{187} Surah al Imrān:3-4
^{188} Surah al Shu'ārah:196
^{189} Surah al A'lāh:18-19

^{190} Surah al Naml:1, Surah al Hijr:1
^{191} Surah al Zukhruf:1
^{192} Hasnuddin, D. A., *Introducing The Qur’an*. op cit, pp 262-264
The Qurʾān as a Divine Book was revealed for the guidance of mankind for all times and situations to come. However, various Surahs and verses were revealed at a particular time in history and in specific circumstances.

Asbāb is the plural of the Arabic word sabab, which means 'cause', 'reason', or 'occasion', and nuzūl is the verbal noun of the verb root nazala, literally meaning to descend or to send down, and thus (metaphorically) to reveal, referring Allah sending down a revelation to his prophets.193 Ashbāb al-Nuzul, therefore, means causes or reasons of revelation. This refers to the knowledge connected with the particular events and circumstances in history that are related to the revelation of particular verse or chapter of the Qurʾān.194 Some verses and chapters were revealed in response to certain questions posed to the Prophet (ﷺAW) by the Muslims on various issues that were not clear to them and/or to clear some legal injunctions.

The knowledge of Asbāb-al-Nuzul helps one to understand the direct and immediate meaning and implication of an āyah within its circumstantial context. Example,

> To Allah belong the East and the West; Whithersoever ye turn; there is the presence of Allah, for Allah is all Pervading all-Knowing.195

---

193Rippin, Bulletin of the School of Oriental and African Studies (BSOAS) 48, p. 14
194Sa'idu, I.S., Sample Questions and... op cit. p.17
195Surah al Baqarah:115
From the surface point of view, one may conclude that it is permissible to face any direction while praying. The knowledge of the cause of revelation of the verse explains its meaning. Some Muslims traveled in the night and missed the direction of the Qiblah (Ka'bah) while praying. Later, they raised the matter to the Prophet (ﷺ) who kept silence until he received the revelation confirming the validity of their prayers. The injunction was that one must face the Qiblah (Ka'bah) but if he missed the direction unintentionally his alāt is valid.\textsuperscript{196} It also helps in specifying the general laws. Example, the law of ihār connected to Aws b. āmit and his wife Khawlah bint Tha`labah in Surah al-Mujādalah. The law was revealed in connection with their case; but extended to other Muslims.

\textbf{2:12. Divisions of Tafsir}

The Muslim scholars divided Tafsir into three broad categories namely:

i. \textit{Tafsir bil Riwāyah}. It is also called \textit{Tafsir bil naqīl} or \textit{bil Ma'qūl}.

ii. \textit{Tafsir bil Dirāyah}. It is also called \textit{Tafsir bil Ra'y}

iii. \textit{Tafsir bil Ishārah}. It is also called \textit{Tafsir al Ishārī} by the scholars.\textsuperscript{197}

\textbf{2:12:1. Tafsir bil Ma'qūl or bil Riwāyah}

\textit{Ma'qūl} can be defined as a tradition, or narration, or story, handed down from one to another, from generation to generation. Some linguists refer to


\textsuperscript{197} Al-Sāhuni, \textit{al-Tibyān fi ulum al-Qur'ān}. op cit, p61
the literal meaning of *al Ma’thur* as traced and said it is what is traced from the period of the prophet (ﷺAW), *aābah* and Tābi’un.\(^{198}\)

*Tafsir bil Ma’thur* refers to interpretation of the *Qur’ān* by transmission. It consists of *Qur’ān* explaining itself through using other portions of the *Qur’ān*, explanations transmitted from the Prophet (ﷺAW), his companions and Tābi’un (followers of the companions). It is a traditional type of *Tafsir*, because it is based on information received from the men around the Prophet (SAW). In short, the ingredients of *Tafsir bil Ma’thur* consist of the *Qur’ān*, the *Sunnah* of the Prophet, and the explanations made by the companions and their followers.\(^{199}\)

In addition to using the *Qur’ān*, the *Sunnah*, the explanation made by the companions and the Tābi’un, some scholars include little information received from Ahlul-kitāb (people of the Book) known as *Isrā’iliyat* in explaining verses that talk about Ahlul-kitāb. It is also noticed that some *Aḥādīth* quoted in the *Tafsir* lacks full chain of narrators.

Some famous books on *Tafsir bil Ma’thur* include:


---

\(^{198}\) N.T.I., *NCE/DLS Course Book on Islamic Religious Studies* op cit, p84-85

\(^{199}\) Saidu, I.S., *Sample Questions and...* op cit, p84-85
2:12:1:1 Examples of Tafsir bil Ma’thur

i. Verse 3 of surah 86 explained verse 2 of the same surah. ‘And what explain to thee what the Night-visitant (āriq) is? (It is) the star of piercing brightness.’

ii. The messenger of Allah was asked by 'Ali b. Abi Ṭālib (R.A) on the day of great pilgrimage (yawm al-ajj al-akbar). The Prophet (SAW) replied that it is the day of sacrifice (the tenth day of Dhul Hijjah). Reported by Tirmidhi.

iii. The meaning of surah – al-Naṣr was interpreted by 'Umar b. al-Khaṭṭāb (RA) to mean approaching the Prophet’s death. He analogized that nothing follows perfection but deficiency. And the Prophet died eighty one days after the revelation of the verse.

2:12:2. Tafsir bil Ra'y or bil Dirāyah

It is also called by the aḥabah as Tafsir bil 'aqli, because the Mufassir does not based his Tafsir directly on transmission of knowledge by the predecessors, but on the use of reason and ijtihād based on sound sources.

We should note that the use of reasoning in this type of Tafsir is resorted to only in the absence of any authentic transmitted evidence about issues in the

200 Surah al Tāriq:2-3
201 Surah al Taubah:9
202 Sa'idu, op cit, p70-71
203 Al-Sābuni, al-Tibyān fi 'ulum al-Qur'ān. op cit, p146
Qur’ān. Some scholars are opposed to this type of *Tafsir* while some accepted it under certain conditions.  

There are divergent views with regards to permissibility or otherwise of *Tafsir bil Ra'y*. Some scholars believed that no matter how scholarly one is, he is not allowed to interpret the Qur'ān based on reasoning and *ijtihād*. He should only restrict himself to what came from the prophet (ﷺAW), his *aḥbāb* and the Tabi‘un. They advanced verses of the Qur'ān to support their argument. "And saying things about Allah of which you have no knowledge." and the hadith "Whoever said about the Qur'ān out of his fancy or out of what he did not know, should find himself a position in the Hell fire." Those scholars who supported *tafsir bil ra'y* allow it for a scholar who fulfilled its requirements such as sound knowledge in the following fields: *ilm al balāghah*, *ilm usul al fiqh*, *ma'rifat asbāb al nuzul*, *ma'rifat al nāsikh wal mansukh*, *ilm al Qirā'at* and inclined towards faith which is a gift from Allah and not a skill to be acquired. These scholars based their argument on the tradition reported when the prophet (ﷺAW) sent Muādh bin Jabal to Yemen as a judge. He asked him of what he is going to judge? He responded that he will judge with the Book of Allah, then the *Sunnah* of the prophet (ﷺAW) and in the absence of a decision in the two above he will resort to his personal judgment (*ijtihād*). The prophet (ﷺAW) then congratulated him and was pleased with him. In addition, the prophet

---

204 Sa'idu, I.S., *Sample Questions and...* op cit, p86
205 Amin, B (1979)
206 Surah al 'Arāf:93
(AW) prayed to Abdullah ibn Abbās that "May Allah endowed him with the knowledge of Din and teach him Ta'wil." clearly signified the importance of Ta'wil and it refers here as Tafsir bil Ra'y and ijtihād.²⁰⁹

2:12:2:1 Divisions of Tafsir bil Ra'y

*Tafsir bil Ra'y* is divided into two categories namely; Tafsir bil Ra'y al Maʾmud (praiseworthy and accepted one) and Tafsir bil Ra'y al madhmun (blameworthy and rejected one).

(i) Tafsir bil Ra'y al Maʾmud

The word *al Maʾmud* means the good, praised or accepted one. This is the type of Tafsir bil Ra'y whereby the Mufassir has met all the prerequisite requirements for a sound and good Tafsir. It is also known as *al Tafsir al Mashru'*(the Tafsir accepted by the Shari'ah).²¹⁰ Imām al Dhahabi has selected ten different books of Tafsir bil Ra'y that were acceptable (*al Maʾmudah*) which includes, *Mafatiṣ al Ghayb*. By Fakhrud din al Razi, *Anwar al Tanzil wa asrār al Ta'wil*. By al Baidawi, Tafsir al Jalalayn. By Jalaluddin al Suyūṭi and al Muʿalli, *Ruḍ al Ma'ani fi Tafsir al Qur'ān al Azim*. By al Alusi and others.²¹¹

²⁰⁹ Al-Sābuni, *al-Tibyān fi ʿulum al-Qur'ān*. op cit, p 158

²¹⁰ Sa'idu, I.S., *Sample Questions and...* op cit, p

²¹¹ Al-Sābuni, *al-Tibyān fi ʿulum al-Qur'ān*. op cit, p156
(ii) Tafsir bil Ra’y al Madhmun

The word madhmun means blameworthy, rejected or distorted one. This is the type of Tafsir bil Ra’yi whereby the Mufassir lacks the needed requirements for Tafsir or that he has all the requirements but uses his deviant opinions and sectarian whims and caprices to interpret the Qur’an.212 Almost all sectarian types of Tafsir belong to this category. Examples of these Tafsirs include: Tanzih al Qur’ān anil ma‘ā'in. By Abdul Jabbâr b A’mad al Amdani (d. 410AH). (Mu’tazilite Tafsir). And Majma’u al Bayān, by Fadl b Aasn al Abarasi (538AH). (Shi’ite Tafsir).

2:12:2:2 Trends of Tafsir bil- Ra’y

By the eleventh and twelfth centuries, Greek philosophy and science that had been translated in the previous centuries began to have effect on almost all various Islamic fields of study. The door of Tafsir according to personal opinion was thus opened. Works on Tafsir soon began to reflect various trends of thought in Muslim society. Sectarian inclinations started to reflect in the Tafsir of the Qur’ān. Each trend of thought tried to use the Qur’ān Tafsir to justify its thought and oppose its opponents.213 The following are some of the trends of Tafsir bil Ra’yi:

(i) Tafsir Lughawi (philological Tafsir).

212 al Dhahabi, al-Tafsir wal Mufassium. op cit, p289

213 Al-Sâbuni, al-Tibyân fî ilum al-Qur’ān. op cit, p156
This discusses on language aspect of the Qur’ān like, syntax, morphology, rhetoric, style etc. *Tafsir al-Kashshāf an Gawāmid al-aqā’iq al-Tanzil wa 'Uyun al-Aqāwil fi Wujuh al-Ta’wil*, by Muammad bn 'Umar Jārullah al-Zamakhshari, popularly known as *Tafsir Zamakhshari* and *Tafsir Bahr al-Mu‘īt*, by Muammad b Yusuf b Hayyān Al-Andalusi are the examples of philological *Tafsir*.

(ii) *Tafsir – al- Ilmi* (Scientific *Tafsir*).

It is a *Tafsir* done in the light of modern scientific discoveries. *Tafsir Al-Jawāhir fī Tafsir al-Qur’ān* by Sheikh šantāwi al-Jawhari is the best example in this respect.

(iii) *Tafsir – al-Falsafiyyah* (Philosophical *Tafsir*).

This *Tafsir* is based on philosophical expositions of the Holy Qur’ān. *Tafsir Mafātiṣ al-Ghayb*, by Muammad b. 'Umar Fakhruddeen al-Razi and *Lubāb al Ta’wil fī Ma‘āni’ al – Tanzil* by 'Abdullah b Muammad popularly known as Al- āzin is the best example in this respect.

(iv) *Tafsir aṣufiyah* (Mystical *Tafsir*)

This is done from a mystical perspective. The best example is *Tafsir of Mu‘yiddin ibn 'Arabi* especially his ideas in *Futuḥāt al- Makkīyyah*.214

(v) *Tafsir al Fiqhiyyah* (Jurisprudential *Tafsir*)

---

During the era of the prophet (ﷺ AW) all verses of the Qur’ān that consist of laws governing the behaviour of the believers were explained to the ābah by the prophet (ﷺ AW) whenever there is a difficulty in understanding their meanings. With the death of the prophet (ﷺ AW) his senior companions were consulted by their juniors and the Tābi’un to elucidate on the juridical issues that may arise regarding Muslim personal or administrative affairs. In explaining these issues they resorted to the Qur’ān and adīth of the prophet (ﷺ AW). If no explicit text is available from the two sources above, they resorted to the use of their own personal effort (ijtihād), in this way they solve their problems. They agree among themselves on certain issues and disagree on other issues. For example there was a divergence of opinion between caliph 'Umar and caliph 'Ali on the interpretation of the following verses of the Qur’ān on ‘iddah period,

الطلاق: ۴

... for those who carry (lives within their wombs), their period is until they deliver their burdens....”

And

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days....

'Umar view the two verses as independent of one another and gave a verdict that her period will end after giving her birth, while 'Ali combined the ruling

---

215 Surah al Talāq:4
216 Surah al Baqarah:234
of the two verses and said her waiting period ends after her delivery by four months ten days.\textsuperscript{217}

In the later period of Tābi’un when new problems emerged the scholars referred to the Qur’ān, the Sunnah and the sayings of the aābahah in order to arrive at solution to these problems. In the absence of explicit solution from the three sources mentioned, they resorted to exercising ijtihād through Qiyās (analogy) in order to arrive at the required conclusion.

It is natural that in the process of such ijtihād there might emerge differences of understanding. It was this which gave birth to the schools of law (al madhāhib al fiqihiyah). Up to the time of the emergence of these schools of law, the Qur’ān and the Sunnah remain the primary sources of legislation. It was later on that the proponents of these madhāhib struck to the juristic views of their madhāhib, hence taqlid (blind imitation) which in turn gave birth to ta'sib (bigotry) on the madhāhib.\textsuperscript{218}

This development led some Mufassirun to interpret the Qur’ān to suit the opinion of their madhahib. Example, 'Abdullah al Kharki (d.340AH) an adherent of Hanafī school of law is reported to have said, "Any verse or hadith that is not in line with our thought is regarded as either having a hidden meaning or abrogated."\textsuperscript{219} The pioneers of this kind of Tafsīr, have two respective styles in pursuing it, one is to single out the āyāt al ahkām or the law giving verses and to expound them separately and to enrich them

\textsuperscript{217} NTI, NCE/DLS Course Book on Islamic Religious Studies. op cit, pp 86-88

\textsuperscript{218} Abbas, U.S. Trends of Tafsir Among Selected Ulama’ in the Defunct Northern Nigeria. op cit. pp 37-38

\textsuperscript{219} NTI, NCE/DLS Course Book on Islamic Religious Studies. op cit. p86, Amin, B. op cit. p126

76
with inferences and deductions based on the opinion of the juristic school or *al madhāhib al fiqihiyyah* to which the commentators themselves belong. Some of them also cite the inferences and views of the other schools and make a comparison with that of their own school; they often advocate that of theirs but not persistently.\(^{220}\)

Examples of *Tafsir al fiqihiyyah* (jurisprudential *Tafsir*) includes, *Aًkām al Qur’ān* by Abūmad b 'Ali al Rāzi al Jassās (d.370AH), a Hanafite, popularly known as *Tafsir al Jassās, Al Iklil fi istinbāt al Tanzil* by Jalāl al din al Suyūṭi, a Shāfi‘ite, popularly known as *Tafsir al Suyūṭi, Aًkām al Qur’ān* by Muḥammad b 'Abdullah al Andalusi (d.543AH), a Mālikite, popularly known as *Tafsir Ibn al 'Arabi and Ath ṣamarāt al Yāni'ah*, by Yusuf b Abūmad ath Thulāṭi (d.832AH), Zaidi, popularly known as *Tafsir al Zaidi.*\(^{221}\)

### 2:12:3 Tafsir al Ishāri (symbolic or indicative Tafsir)

*Tafsîr bi-l ishāra,* literally, the interpretation of the subtle allusions, which is also known as *tafsîr faidî* or *kashfî,* that which uses mystical experience or disclosure. This approach is particularly found among the mystics or *Sufis* who draw on traditional sources but also used spiritual experiences.\(^{222}\) It is

---


\(^{221}\) Al Săbuni, *al-Tibyān fi ulum al-Qur‘ān.* op cit. p187

\(^{222}\) God is Light of Heaven and Earth Quran 24:35, A Sufi Commentary. A lecture by Dr.Marcia Hermansen, Professor of Theology, Director World Islamic Studies Program, Loyola University, delivered at International Mawlid un Nabi Conference 1997, UIC, Chicago, Sponsored by Naqshbandiyah Foundation for Islamic Education (www.nifie.com ) VIDEO LECTURE: Part 1 of 3 http://www.youtube.com/watch?v=KU3rMXokNUs retrieved on 21/5/2012
the type of *Tafsir* which considers the distance meaning of a text and does not necessarily go with the direct or literal meaning of the text.\(^{223}\)

It is the interpretation of hidden meaning of the *Qurʾān*. It is does not centre on speculation but in training and moulding the spirit so as to attain a level of perfection and closeness to God.\(^{224}\) Such *Tafsir* is normally carried out by talented and gifted scholars those that Allah (SWT) has opened their hearts and enlightened their minds. They do not rely much on acquired knowledge. This is only a gift from Allah *(al 'ilm luduniy)* which is achieved through piety, steadfastness and closeness to Allah.\(^{225}\) However Ibn al-Qayyim is reported to have said that results achieved by *tafsir bi-l-ishārah* are permissible and constitute good findings, if the following four principles are jointly applied:

i. That there is no disagreement with the plain meaning of the verse.

ii. That it is a sound meaning in itself.

iii. That in the wording there is some indication towards it.

iv. That there are close connections between it and the plain meaning.\(^{226}\)

*Al tafsir al ishāri* has its basis from verses 78 and 82 of surah al Nisā’i:

![Verse 78 and 82 of surah al Nisā’i](image)

*But what hath come to these people, that they fail to understand a single fact?*\(^{227}\)

---

\(^{223}\) Abbas, U.S. *Trends of Tafsir Among Selected Ulama’ in the Defunct Northern Nigeria.* op cit. pp37-38


\(^{225}\) Al ʿābuni, *al-Tibyān fi ulum al-Qurʾān.* op cit. p187

\(^{226}\) Al ʿābuni, *al-Tibyān fi ulum al-Qurʾān.* op cit. p161
Do they not consider the Qur'ān (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.\footnote{Surah al Nisā': 78}

According to al Dhahabi, the above verses indicate that there is the surface as well as the hidden meaning of the Qur'ān. Allah's challenge to unbelievers that they do not understand the Qur'ān does not mean the literal or outer meaning but rather the deeper meaning of the Qur'ān.\footnote{Al-Dhahabi, \textit{al-Tafsir wal Mufassil}. vol II, p19}

The \textit{ahābah} also has interpreted the Qur'ān by applying \textit{al tafsir al ishārī} method. For example, 'Abdullah b 'Abbās has interpreted Surah al Na\textit{r},

\begin{quote}
\textit{When comes the help of Allah, and victory. And thou dost see people enter Allah's religion in crowds, Celebrate the praises of thy Lord, and pray for His forgiveness: For He is Oft-Returning (in Grace and Mercy).}\footnote{Surah al Nasr: 1-3}
\end{quote}

This clearly indicates that the demise of the prophet (\textit{AW}) is approaching.\footnote{Al-Dhahabi, \textit{al-Tafsir wal Mufassil}. vol II, p213, Denffer, A.V., (1983), \textit{Ulum al Qur'an: An Introduction to the Sciences of the Qur'an}. London: Islamic Foundation. P134} It was also reported that one day the prophet (\textit{AW}) has delivered a sermon and in it he stated that "Allah (SWT) has given a choice
to a servant between this world and what is with Him (the hereafter) and he chooses what is with Him." On hearing this caliph Abu Bakr (RTA) cried and the other companions were astonished until after the demise of the prophet (ﷺ) they understood that the servant was the prophet (ﷺ) and Abu Bakr was more knowledgeable than them.232

Furthermore, when verse 3 of surah al Mā‘idah was revealed, This day I have perfected your religion for you, completed My favour upon you, and have chosen Islam as your religion.233 Almost all the Sahābah were happy to hear this with the exception of 'Umar (RTA) who wept and said "There was nothing after perfection other than decline." And the prophet (ﷺ) acknowledged 'Umar's statement.234 This shows that 'Umar has understood the deeper meaning of the verse, while the rest of the Sahābah comprehends its direct meaning only.235

2:12:3:1 Examples of al Tafsir al Ishāri

The following are the famous books of al tafsir al ishāri: Tafsir al Qur‘ān al Karim, by Sahl b 'Abdullah al Tustari, popularly known as Tafsir Tustari, Tafsir ibn 'Arabi, by Muḥyiddin ibn 'Arabi, popularly known as Tafsir ibn 'Arabi and Ruh al Ma‘āni, by Shihābuddin Muḥammad al Alusi, popularly

232 Al Sābuni, al-Tīyān fi ulum al-Qur‘ān. op cit. p163
233 Surah al Mā‘idah:3
234 NTI, NCE/DLS Course Book on Islamic Religious Studies. op cit p67
235 Al-Dhahabi, al-Tafsir wal Mufassīm. vol. II, p21
known as *Tafsir al Alusi*. Example, Tustari, in his commentary on the verse,

```
7

Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the mother of cities, and all around her....
```

He says:

```
In its outward meaning, it (the mother of the cities) refers to Mecca. In its inner meaning it refers to the heart, while those around it refer to the bodily members (Jawārih). Therefore warn them that they might safeguard their heats and bodily members from delighting in acts of disobedience and following their lusts.
```

The use of symbolism of the house for the heart can also be seen in the interpretation of,

```
25

Now such were their houses in utter ruin,--because they practiced wrong-doing. Verily, in this is sign for people of knowledge.
```

He also stated that:

```
Their houses are an allusion to hearts; for there are hearts which are inhabited ('Amir) through remembrance (dhikr) and there are those which are ruined (khārib) through heedlessness (ghaflah). Whomsoever God Mighty
```

---

236 Al Sābuni, al-Tibyān fi ulum al-Qur‘ān..op cit. p188
237 Surah al Shura:7

238 www.fonsvitae.com/tabid/58/pid/33/item.aspx retrieved on 11/6/2012
239 Surah al Naml:52
and Majestic is He inspires with (His) remembrance, he has freed from oppression (الإطمئنان).

2:13 I'jaz al Qur'an (the miracle of the Qur'an)

The Qur'an is a miracle because it has certain features which make it unique and of inimitable quality. This is called *i'jāz al- Qur'ān* i.e. miraculous nature of the Qur'an. The word *I'jāz* is derived from the root word *'ajaza*', which means, to be incapable, to make powerless, to be impossible, to be inimitable, etc. Generally *I'jāz al-Qur'ān* means the inimitable and unique nature of the Qur'an which leaves its opponents powerless and incapable of meeting the challenge which the Qur'ān poses to them.

Say: Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! (do), if ye are truthful.

The Qur'ān declared that even if the whole men and jinn combine efforts to produce it's like they cannot do so. This challenge is repeated in various verses, like to produce ten surahs or to produce only one surah. This challenge to the unbelievers has never been met as the Qur'ān declared.

---

240 [www.fonsvitae.com/tabid/58/pid/33/item.aspx retrieved on 11/6/2012](www.fonsvitae.com/tabid/58/pid/33/item.aspx)

241 Von Denffer, *Ulum al Qur'an*. op cit. p149

242 Surah al Qasas:49

243 Surah al Isrā’:88

244 Surah Hud:13

245 Surah Yunus:38

246 Surah al Baqarah:23-24
This is one of the main aspects of the unique and inimitable nature of the Qurʾān – Iʿjāz al-Qurʾān. Muslims consider the Qurʾān, the Holy Book of Islam, as the word God and a miracle. According to Islam faith, the Qurʾān was revealed miraculously to Muḥammad from Allah through angel Jibreel (Gabriel), as a perfect, verbatim copy of what was written in heaven and existed there from all eternity. Therefore, the verses also mean “a sign” in the Arabic Language. It remains at the same as revealed to the prophet Muḥammad ( PUBH ) in the year 610 AD. It stated an open challenge for anyone who denies its divine origin to produce a text like it.

The Qurʾān state that Muḥammad was illiterate and neither read book nor wrote a book and that he did not know about past events

Some Muslims believed that Qurʾān is a “miracle of eloquences” rather than a source of Scientific revelation; they consider Scientific miracles as pseudoscience. Sheikh Maḥmud Shaltut, Dr. Aisha 'Abd-al-Raḍāmān, and Khaled Montaser were among the ones who rejected the idea of the Qurʾān

---

247 Sa′īdu, I.S., Sample Questions and ... op cit p26
250 Ibid
251 Surah al Isrā’;88, Surah Hud:12-13, Surah al Baqrah:23
253 Surah al Ankabut:48
254 Surah al Imrān: 44, Surah Hud: 49, Surah al Qasas: 44.
255 Tuncer, International conferences in Islam in the Contemporary World. March 4-5, 2006, Southern Methodist University, Dallas, Texas, USA., P 95-96
Scientific miracles. The miracle of the Qur’ān can be classified into 3 categories:

(I). Inimitability of the Qur’ān: The Qur’ān has an insuperable literary style and that this is proof of its divine origin and cannot be matched by human endeavour.

(II). Scientific Miracle: the Qur’ān had prophesied Scientific theories and discoveries and that Scientific facts exist in the Qur’ān in many different subjects, including creation, astronomy, human reproduction, Oceanography, embryology, Zoology, the water cycle and many more. All these divine are manifest evidence to proof the divine origin of the Qur’ān.

2:13:1 Examples of Scientific discoveries in the Qur’ān

(i) Origin of the Earth and the Heaven.

{do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder? We made from water every living thing. Will they not then believe?}
First part of the verse is referring to the Big Bang theory and the second part refers to the fact that all living things are made of water, since water being a necessary component of life.

(ii). The Qur’an also refers to the protective properties of the atmosphere when, it says:

\[ 
\text{And We have made the heavens as a canopy well guarded: Yet do they turn away from the Signs which these things (point to)!}\]  

(iii). It also mentions the rotation and orbit of the sun and the moon when it states

\[ 
\text{It is He Who created the Night and the Day, and the sun and the moon: each in its rounded course.}\]

2:14 Translation of the Qur'an into other languages

Translation can be defined as the action or process of delivering from one language into another. It is the expression or rendering of sense of words, sentences, and passages, etc from one language into another.

Translation may also refer to rendering the same idea in a different language. This type of translation is by meaning and is explanatory. This type of

260 Surah al Anbiyāʾ:32
261 Surah al Anbiyāʾ:33
262 Hasnuddin D.A, Introducing The Qur'an. op cit. p191
translation is permissible for the Qur’ān. Some scholars held the view that human being has no right to translate the Qur’ān into any other language. This is because no matter how a person masters the other languages he cannot render exact meaning or aim that which Allah has provided.\footnote{Sa‘īdu, I.S., \textit{Sample Questions and...} op cit, p88.} Those who support the idea of translation stipulated that the Qur’ān is meant for the whole world and not for the Arabs alone and cannot therefore, be understood by all if it is not introduced in the language they understand. Rendering the Qur’ān into different languages will promote more understanding of Islam. They support their view with a case of Salman al-Fārisy who sought the Prophet’s permission to translate \textit{surah al-Fātiḥah} into Persian language for the use of his people and the prophet granted him that permission.\footnote{Sa‘īdu, I.S., \textit{Sample Questions and...} op cit, p88.}

The following conditions are laid down by the scholars for the translators of the Qur’ān into other languages:

a. The translator should be a good, righteous and pious Muslim who is not associating himself with fake and false beliefs that contradict or discredit the principles of Islam.

b. The translator must master both Arabic language and the language he is translating into.\footnote{Von Denffer, \textit{Ulum al Qur’an.} op cit. p147}

c. The text of the Qur’ān should be written first, and then followed by the translation.\footnote{al Dhahabi, op cit p30}
d. The translation must be explanatory, and be derived from the knowledge of the Qur’ān itself, hadith and other Islamic sciences.\textsuperscript{267}

e. He should be aware of the details and the background of the text which he has to render into another language. He should be able to grasp the spirit of the original and then he should be able to give it a new garb.\textsuperscript{268}

**2:14:1 Importance of Translation of the Qur'ān**

Due to the above and the following reasons the translation of the Qur'ān into other languages is of paramount importance if not a necessity, in order to present the message of Islam to non-Muslims and invite them to ponder over the Qur’ān. And to point out to Muslims the revealed guidance and will of Allah to be observed by them.\textsuperscript{269} According to al Sābuni, translations of the Qur’ān are not only permissible but a duty and obligation upon the Muslims. This is because vast majority of the Muslims and non-Muslims were not acquainted with the meaning of the Qur’ān unless it is rendered into their mother tongue. And that it is the practical basis for da’wah to the global populace.\textsuperscript{270}

**2:15 Conclusion**

\textsuperscript{267} Sa’īdu, I.S., Sample Questions and... op cit, p 90

\textsuperscript{268} Hasnuddin D.A., Introducing The Qur’an. op cit. p192

\textsuperscript{269} Von Denffer, A. op cit p145

\textsuperscript{270} al-Sābuni, al-Tibyān fi ulum al-Qur’ān. op cit p232
We have so far discussed on the definition of the Qur'ān and the Qur'anic revelation, its collection, arrangement and compilation. It also discusses the areas of convergence and divergence between Makkān and Madinan revelations. Some specific aspects of the Qur'an like nāsikh wal mansukh, muhkamat wa mutashābihāt, Ashāb al nuzul, Qirā'at, I'jāz al Qur'ān and their like were discussed. The chapter also discusses on the meaning of Tafsir, Ta'wil and their differences in the view of the scholars. The historical development of Tafsir from the time of the prophet (ﷺAW), the companions (.ctx) Tābi‘un and the contemporary time were also explained. Other areas treated include the sources of Tafsir, division of Tafsir and translation of the Qur'ān into foreign languages.
CHAPTER THREE
THE EVOLUTION OF SECTS IN ISLAM

3:0 Introduction

In the prophet's life time, the Muslim Ummah was getting more and more united. Almost all Muslims from all angles of the world were brotherly united with the early converts. All their questions with regards to social, economic, political or religious aspects were answered by the prophet (ﷺAW). The on-going revelation by then solved all the problems that arose at that time. However, after the death of the holy prophet (ﷺAW) the issue of Khilafah arises. The Muslim Ummah in Madinah constitutes the Muhājirun (Those who migrated from Makkah) and the Ansārs (The natives of Madinah). The Ansār proposed and defended a Caliph to emerge from them while Muhājirun preferred a Quraishite Makkan. After lengthy discussion, Abu Bakr al Sadiq, the most elderly and wise Quraishite Makkan Muhājir was appointed as the caliph. The Muslims paid their allegiance to him and emerged as the first Muslim caliph. On the other side, there were some Muslims who preferred 'Ali ibn Abi Ṭalib the cousin and son in law to the prophet to become the caliph. Though 'Ali was not appointed as the caliph,
his admirers still maintain their view of supporting him to be the caliph. Prominent among them include 'Ammār bin Yāsir, Salmān al Fārisi and Abu Dharr al Ghifārī.

After the murder of 'Uthmān the third caliph, 'Ali was elected as the fourth caliph. He became determined to replace all the Governors against whom the people had grievances. He replaced the Governor of Busrah, Ibn 'Amir with 'Uthmān b Hanif. 'Abdullahi the Governor of Egypt was replaced with Qays. The Governors of Syria and Kufah were asked to resign to make place for new Governors. The Governor of Kufah agreed to resign; but Mu'āwiyyah the Governor of Syria refused to obey him as a khalifah and had to face troubles of Mu'āwiyyah. 271

alḥat and Zubayr, the two prominent companions of the prophet at first accepted 'Ali as Khalifah. Afterwards they disowned him, because he did not agree to their demand that he would immediately punish the murderers of Khalifah 'Uthmān.272 Their demand of Mu'āwiyyah could not be met immediately because of the chaotic situation that follows the murder. Both alḥat and Zubayr had followers in al-Hijāz and al-Irāq who refused to acknowledge 'Ali's successor ship.273 They started for Busra where they counted a large following of their own. On the way they met Hazrat 'A'ishah, the widow of the prophet (AW), who was returning from the pilgrimage. Being informed of the assassination of Khalifah 'Uthmān, she was greatly shocked. When she heard that Khalifah 'Ali did not agree to punish the

---

272 Ibid, p97
assassins, she joined ʿalāʾat and Zubayr and returned to Makkah with them.\textsuperscript{274} From Makkah, they went to Busrah and made the Governor, Ibn Hanif a prisoner. Outside of al Basrah, on December 9, 956, 'Ali met and defeated the coalition in a battle styled "the battle of the camel";\textsuperscript{275} after the camel on which 'A'ishah rode, which was the rallying point for the rebel warriors. Both rivals of 'Ali fell; he magnanimously mourns the fallen and had them honourably buried.\textsuperscript{276} 'A'ishah was taken prisoner. Khalifah 'Ali sent her to Madinah escorted by her brother Muḥammad with due respect.\textsuperscript{277}

The Omayyad chief, Mu'āwiyah ibn Abu Sufyan the Governor of Syria who was aiming at the Caliphate, exploited the situation created by the murderers of 'Uthmān to his advantage.\textsuperscript{278} Mu'āwiyah now came out as the avenger of the martyred caliph. He exhibited in the Damascus mosque the blood-stained shirt of the murdered ruler and the fingers cut from the hands of his wife Nā'ilah as she tried to defend him.\textsuperscript{279} He demanded that 'Ali should find out and punish the murderers or he should accept the position of the murderer.\textsuperscript{280} Considering the situation on the ground, Mu'āwiyah's demand cannot be met instantly. 'Ali has made all efforts to persuade Mu'āwiyah to settle the matter peacefully. However, Mu'āwiyah insisted that he must identify the murderers and punish them before anything else. As the two parties could

\textsuperscript{274} Rahim, A. Islamic History. op cit, p97
\textsuperscript{275} For detail on this see Ibn al Arabi, al Awāsim min al Qawāsim.
\textsuperscript{276} Hitti, History of the Arabs, op cit, p179-80
\textsuperscript{277} Rahim, A. Islamic History. op cit, p98
\textsuperscript{278} Rahim, A. Islamic History. op cit, p98
\textsuperscript{279} Hitti, History of the Arabs. op cit, p180
\textsuperscript{280} Rahim, A. Islamic History. op cit, p100
not settle peacefully, the two armies finally stood face to face on the plain of Siffin south of al-Raqāq.281

3:1 The Emergence of the Kharijites

In the course of the battle when the camp of 'Ali, under the leadership of Malik al-Ashtar, 'Ali's forces were on the point of victory when the shrewd, wily 'Amr ibn al 'As, Mu‘awiyyah's leader, resorted to a ruse.282 The copies of the Qur’an fastened to the lances were raised seeking for arbitration (tahkim). Caliph 'Ali called upon his followers to cease-fire and arbitrate as required by the opposition camp. The parties agreed with the arbitration proposal. Amr bin al-'A__ was appointed from Mu‘awiyyah’s group while Abu Musā Al’ash'ari represented 'Ali’s camp. So when the arbitrators came out with their decision to relieve both 'Ali and Mu‘awiyyah of their posts and elect a new caliph, no reference was made to any Qur’anic text that could support their arbitration. Consequently, 12,000 people withdrew from 'Ali’s camp and declared that “La inkum illa lillāh” meaning there is no judgment except to Allah alone and that all those who accept the arbitration were grave sinners and condemned. The argument of this group is the arbitration involves no text from the Qur’an as it was the copies of the Qur’an that were raised for the arbitration proposal.283 They moved to a place called Harurah and elected 'Abdullahi bin Wahab al Rasibi as their Amir al Muminin. They

---

281 For detail on this see Ibn al Arabi, al Awāsim min al Qawāsim
282 Hitti, History of the Arabs, op cit, p181
were later known as *Khawārij* meaning those who withdrew or secedes. That was the first instant of schism in Islam.\textsuperscript{284}

Al-Shahrastāni defines a *Khāriji* as: "Anyone who walks out against (seeking to overthrow) the true appointed Imām (leader) upon whose leadership the majority is in agreement is called a *Khāriji*. This is the case, whether the walking out (against the Imām) occurred in the days of the Rightly guided Caliphs or other than them from the *Tabi’in*.\textsuperscript{285} Those who remained with 'Ali and accept arbitration were known as “*Shi’ah ’Ali*” meaning the followers of ’Ali. The outcome of arbitration was not favourable to ’Ali thus added fuel to the crises.

The *Khawārij* Khārijites formed themselves into a distinct group with new set of beliefs. The following were the principles or beliefs of Khārijites.

1. *La šukm illa lillāh*. There is no a judgment or arbitration except to Allah. According to them only Allah can judge and settle between the people not human beings. Caliph 'Ali’s reply to this principle was that “these are true words intended for falsehood”\textsuperscript{286}

2. The Kharijites believed that the act of sinning is analogous to *Kufr* (disbelief) and that every grave sinner was regarded as a *Kāfir* (disbeliever) unless he repents.\textsuperscript{287} He should therefore be killed and his property is confiscated and deposited in the Muslim treasury on

\textsuperscript{284} Ibid, p93
\textsuperscript{285} Ibid
\textsuperscript{286} Shaharastāni, A.M.A., *Al Milal wa Al Nihal* p94
account of his grave sin. It was based on this belief that they killed caliph 'Ali, for they charged him and Mu‘āwiyyah with the crime of killing the Muslims and acceptance of arbitration that was not based on any Qur‘ānic text.

3. They considered the caliphate of Abu Bakr and 'Umar to be rightly guided but believed that 'Uthman ibn Affān had deviated from the path of justice and truth in the last days of his caliphate, and hence was liable to be killed or displaced. They also believed that 'Ali ibn Abi Ṭalib committed a grave sin when he agreed on the arbitration with Mu'āwiyyah.  

4. *Khilafah* (Leadership) is not necessary in Islam. Islam can stand without a designated leader hence there is no course for the Muslim to fight each other because of leadership.  

5. Any Muslim who is outside their creed is considered as *kāfir*. To them all non-Kharijites are *Kuffār* and that their blood was made lawful.

6. Any *caliph* who misused his power is to be killed. It was based on this doctrine that they found justification to murder *caliph* 'Ali.

---

7. The children of non-believers are also unbelievers who will enter hell fire with their parents.\textsuperscript{292}

8. Belief and action are inseparable; therefore, a grave sinner is out of the fold of Islam according to them.

On the death of \textit{khalifah} 'Ali in 661 C.E, the Kufans elected his eldest son Hasn to the \textit{Khilafat} and he was recognized as \textit{Khalifah} by the people of Madinah. At the same time, Mu'awiyah, who had contested the \textit{khalifat} with 'Ali, declared himself \textit{Khalifah} at Damascus and he was recognized by Syria and Egypt.\textsuperscript{293} To avoid further bloodshed and save the Muslim \textit{Ummah} from possible disintegration, \textit{Aasan} prepared to abdicate in favour of Mu'awiyah. With his abdication, Mu'awiyah became the undisputed caliph of Islam. He transformed the caliphate into monarchy. Hence the caliphate belongs solely to the family of Omayyad. The dynasty founded by Mu'awiyyah was known as Omayyad dynasty in the history of Islam.

The family of 'Ali and their sympathizers would no longer recognize the leadership of Omayyad. Hence, they formed a rebel group against the Omayyad regime. They were calling for return of caliphate to the family of 'Ali. Before his death, Mu'awiyyah appointed his son Yazid as his successor, and the Muslims were forced to pay allegiance to him.\textsuperscript{294} During the regime of Yazid, \textit{Usayn} the son of 'Ali refused to pay allegiance to him. The people of al-Iraq invited him from Medinah to come to their city so that they could install him as the caliph. He was besieged and killed at Karbala.

\begin{footnotesize}
\begin{enumerate}
\item al-Mubarrad, al Kāmil, vol3, p31, al halbi: Misr.
\item Rahim, \textit{A. Islamic History}. p113
\item Rahim, \textit{A. Islamic History}. p115
\end{enumerate}
\end{footnotesize}
by the Omayyad army through the order of Yazid. Almost all the offspring of 'Ali were killed except very few of them, among them were 'Ali Zain al 'Abidin.

3:2 The Emergence of the Shi’ah sect

Shi’ah, which means literally partisan or follower, refers to those who consider the succession to the Prophet - may God's peace and benediction be upon him - to be the special right of the family of the Prophet and who in the field of the Islamic sciences and culture follow the school of the Household of the Prophet.²⁹⁵

Shi’ism at its early inception was a mere political group supporting the idea that 'Ali and his descendents were to succeed the holy Prophet after his death. This movement started immediately after the demise of the Prophet (\\AW) and gathered momentum during the civil war between 'Ali and Mu’āwiyyah after the murder of Uthmān. The unfortunate incident of Karbala that led to the murder of Ṭusayn, the son of 'Ali, proved to be the seed of the Shi’ite sect. Karbala’s tragic scene gave Shi'ites battle-cry for unity organization and revenge. All supporters of 'Ali were brought together in a common flat form, i.e. to avenge the death of Ṭusayn and restore 'Ali’s family to its legitimate position in the caliphate.²⁹⁶ Hence, the movement metamorphosized from a mere political party to a theological sect with set of beliefs. These beliefs emanates based on circumstances they found

---

²⁹⁵ Tabatabā’i, A.S.M.H., (nd) Shi’ah, Qum, IRJ: Muassasat al Balaghah, p3
²⁹⁶ Rahim, A. Islamic History: p124
themselves. Hence the doctrine of imamate through divine right was introduced followed by the concept of Al-Ismā (infallibility of the Imām).

The Shi‘ites were severally persecuted in the hands of the Omayyad rulers because of their rebellion against the Omayyad regime. At the end, they succeeded in overthrowing the Omayyad with the help of the Abbasids. However, after the revolution, the Abbasids betrayed the Shi‘ites and ascended the throne. The Shi‘ites further extended their rebellion to the Abbāsid regimes until when they were recognized by al-Mā‘mun to the extent of nominating 'Ali al-Rida in 817 AD as his successor. Disorder broke out in Baghdad and Mā‘mun was declared deposed until he withdrew his hasty decision of nominating al-Riza as his successor.297

After Mu‘tasim and Wāthiq, the successors of Mā‘mun, came al-Mutawakkil. In 850 AD he resumes the early practice of persecuting the Shi‘ah. He destroyed the tomb of 'Ali at al-Najaf and the more venerated one of Ḥusayn at Karbala, thereby earning the everlasting hatred of the Shi‘ites. In 1029 A.D., caliph al-Qādir drove a Shi‘ite leader out of his Baghdād mosque and installed in his place a Sunnite. This general hostility led the Shi‘ites to the adoption of the principle of dissimulation (taqiyyah) i.e. dispensation from the requirements of religion under compulsion or threat of injury as their third fundamental tenet. They contributed to it further point that when a believer finds himself in a position where his adversaries are in the ascendancy, not only may he profess outwardly the form of the

297 Ibid, p196
prevailing religion but he must do so as a measure of protection for himself and co-religionists.  

The murder of Ḥusayn the son of 'Ali proved to be the origin of Shi'ah as a sect in Islam. The supporters and sympathizers of ‘Ali regrouped themselves and call for the revenge of the murder of Husayn. This movement later transformed Shi’ah from a political group to a theological sect, which came with a new set of beliefs to support their cause. The following were the five main principles of Shi’ah.

1. *Imāmah:* They believed that *Imāmah* or *Khilāfah* solely belongs to the “*Ahl al Bayt*” members of the house of the prophet, starting from 'Ali, ʿāṣasan, Ḥusayn, and their descendants. To them therefore, the leadership of the first three caliphs was illegitimate. They also believe that leadership is a fundamental of faith and were ordained by divine right not by the consensus of the *Ummah* as held by the Sunni Muslims. 

2. *Al 'Iramah:* Infallibility of the Imāms. They believe that the Imām had inherited from (prophet) Muḥammad not only his temporal sovereignty but the prerogatives of interpreting the law. In that capacity he was an infallible teacher and to his infallibility (*ʿiṣmah*) he added the divine gift of impeccability.

3. *Taqiyyah:* Precautionary dissimulation. *Taqiyyah* mean concealing one’s faith when he found himself in his adversaries in order to save his religion, life and property. They attributed the practice of

---

298 Hitti, *History of the Arabs*, p440
Taqiyyah to 'Ali bin Abi Talib when the IVER ahābah usurped his right of Caliphate and entrusted it to Abu Bakr. According to them 'Ali did not revolted because of Taqiyyah.301

4. Mahdiyyah: The Shi’ites believes in the Mahdi. According to them the last Imam of the Shi’ah, the twelfth Imam is the Mahdi . He would appear to fill the world with justice and equity as it was filled with injustice and tyranny. He should be called āib al Zamān, master of the age and would restore the leadership of the Muslim to its rightful owners, the ahl al bayt.

5. Al Raj’ah: Return of the Imām. The Shi’ites believes in the reappearance of the twelfth Imām who would be the Mahdi. They believe that the twelfth Imām did not die but was hidden from public view in a spiritual concealment (ghaibah). One day he would return as the Mahdi to fill the world with justice and equity as it was filled with injustice and tyranny.302

Apart from the above, there were other believes attributed to the Shi’ah sub sects. The above were the believe of the majority Shi’ah group, Imamiyyah, or Ithna ’Ashri, The Twelve’s as they were called. Let us now have a look on one of the prominent sub-sect of the Shi’ites i.e. Ismā’iliiyyah.

3:2:1 Ismā’iliiyyah Shi’ah

301 Sa’idu, I.S., An Examination of Taqiyyah from the Sunni and Shi’i Points of view, in Danmarna International Journal of Islamic Culture and Heritage, Umaru Musa Ya’adua University, Katsina Nigeria. Vol 4 no.1 July 2010
302 Al Muzaffar, S.M.R., Aqā’id al Imāmiyyah., Maktab al thiqāfah al Islamiyyah, p80
As opposed to the believe in twelve Imams as held by the Imāamiyyah, the Ismāʿīliyyah belief that the line of the Imāmate ended with Ismāʿīl ibn Jaʿfar al-Sādiq, the seventh Imām. Because of this believe, they were given another title Sabaʿiyyah (the Seveners). They excluded Musa Al-Kazim from the line of the Imams as held by the twelve's.\(^{303}\)

1. Ismaʿīl was the seventh and the last Imām.

2. The Qurʿān consists of two meaning; Zāhir and Bātin (outward and concealed meaning). So ordinary Muslim understands only the Zāhir but only the Imams understand the Bātin. Every revelation therefore has its special taʿwil (interpretation) from the mouth of the Imāms.

3. They believe in the existence of two spiritual axes that the world exists because of their existence. They are called Hujjatullah (proof of God). They are of two kinds: the speaker (nātiq) referring to the prophet and the silent proof (āmit) refers to the Imāms.\(^{304}\)

4. Both the prophet and the Imāms have access to the Divine secret knowledge. The only difference is that, the prophet received direct from God while the Imāms inherit from the prophet.

5. They believe in the infallibility of Imams like the twelve’s.\(^ {305}\)

### 3:3 The development of 'ilm al kalām.

In the second century of hijrah, Islam expanded to foreign nations such as Persian, Roman and Egyptian empires. This contact of Islam to foreign cultures led to cultural integration between the conquered land and Islam.

\(^{303}\) Tabatabā'i, Shiʿah. op cit, p21

\(^{304}\) Ibid, p22

\(^{305}\) Tabatabā'i, Shiʿah. op cit, p 22.
Men of letters among the conquered land who were converted to Islam introduced scientific and philosophical knowledge into Islam. This is because it was discovered that all scientific facts were in conformity with Islamic knowledge. Caliph Al Mā’mun in Baghdad has established research centers for scientific and philosophical research. These new knowledge that were in conformity with Islam were incorporated into Islam. Later on the application of reason side by side with revelation started gaining ground. Hence the knowledge of dialectic or theological speculations emerged under the name “ʻilm kālam”.306

ʻIlm al kalām consist of discussions on theological issues like Imān, Qadar, the concept of reward and punishment in the hereafter, etc. Rational approach towards these issues was what led to the emergence of theological schools of thought. Prominent among them were the Mu’tazilites, the Ash’arites, the Jabarites, the Qadarites and the Murji’ites. For example, Al-Jabriyah followers are of the opinion that humans have no control over their actions and everything is dictated by Allah. The other group is al Qadariyyah (not to be confused with the Sufi order, al Qādiriyyah), which is of the opinion that humans have complete control over their destiny, to the extent that Allah does not even know what we will choose to do. The Sunni view is in the middle of these two views, where they believe that Allah has

knowledge of everything that will be, but that humans have freedom of choice.\textsuperscript{307}

**3:3:1 The Mu’tazilite school**

The term *Mu’azilah* is derived from Arabic word *I’tazil* meaning to isolate, to withdraw or to separate or to keep away. So *Mu’azilah* means those who isolate, withdrawers or separators.\textsuperscript{308} The *Mu’azilah* School emerged towards the end of the first century of *hijrah* during the Abbasid caliphate. It was founded by Wā’il ibn Atā’ one time student of Imām Hasan al Baʿrī. One day Imam Hasan al Baʿrī was asked a question on the position of one who committed a grave sin whether he is a believer or a *Kafir*. Before Hasan al-Baʿrī responded, Wā’il replied that “he is neither a believer nor an unbeliever, but he is in between the two status, *al manzilah bayn al manzalatayn*, and that, if he died without repentance he would abide in hell fire forever”. Hasan al Baʿrī rejected Wā’il’s opinion. Wā’il left the circle of Hasan al-Baʿrī and went to the extreme corner of the mosque with 'Amru bin 'Ubaid began to explain his own views. When Hasan noticed Wā’il preaching in the different corner of the mosque, he said *l’izaal annā Wā’il* that is Wā’il has withdrawn from us.\textsuperscript{309}

**3:3:1:1 The principles of the Mu’tazilah**


\textsuperscript{309} al Dhahabi, M. H., *al-Tafsir wal Mufassirun*…op cit. vol i, pp268-269
1. *Al manzilah bayn al manzilatayn.* A grave sinner is neither a Muslim nor a *Kāfir* but lie in between the two status and if he died without repentance, he would abide in hell forever.\(^{310}\)

2. *At Tawīd.* They believe in the unity of Allah. On the questions of Allah’s attributes, they maintain that the word Allah is not independent of His other names as regarded by other schools of thought as His attributes. They consider Allah and His attributes as one as against the general concept among the Muslims that the word Allah is the personal name of Allah and that other names like *Al-raḥmān, Al-ākeem* are only His attributes. They explained that such distinction between Allah’s names would mean that Allah acquires those attributes at a certain time, an idea that contradicts Allah’s omnipotence and divinity. For instance if one regards Allah’s name *Raḥmān* (the Merciful) as an attribute, then it means that at one time Allah was not merciful, but is at a certain time; He performed an act of mercy and therefore given the attribute of mercy. Just in the same manner as a newly born child is called a baby before any other name is given to it. The child continues to get other names (or attributes) at various times and stages of his lifetime. For example in the first place he is called a child, then he gets other name say *Musa* and then other names say *Musa* the farmer, etc. The *Mu’tazilah* opposed this idea and regards it as unsuitable to be applied to Allah.\(^{311}\)

3. *Al wa’d wal wa’id.* Promise and threat. They use this principle to refute the *Murji’ites* view which says that sin has no effect on one’s

---

\(^{310}\) *al Dhahabi,* *al Tafsir wal Mufassirun.* vol i, pp368

faith as one’s submission to God has no fruit without faith. The Mu’tazilites stated that God’s promise of good reward or paradise would be fulfilled and His treat of evil reward for the corruptible would be inevitable, hence there would be no pardon of grave sin without repentance and no deprivation of good reward for the uprights.\textsuperscript{312}

4. *Al ’Adl.* Justice. They use this point to refute the Jabriyyah sect, which denied human freedom. They said justice is that Allah does not love corruption and that man is the maker of his actions. That God orders man that which He wishes and forbids him that which he detest and that human action depends on the power (*Qudra*) which is being created in them.

5. *Al amr bil ma’ruf wal nahy an al munkar.* Commanding good and forbidding evil in the society is the responsibility of each and every Muslim; It is not restricted to certain people.\textsuperscript{313}

A part from the above principles the Mu’tazilites explained that the Qur’an is created and that it is not eternal or an attribute of Allah’s speech. To them this implies anthropomorphism (*tasbih*). They also stated that human being could not see Allah whether here or hereafter.\textsuperscript{314}

3:3:2 The Murji’ah School of Thought

The Murjites emerged along with the growth and development of other theological sects like the Shi’ites, the Kharijites and the Mu’tazalites. These


\textsuperscript{313} Ibid, p381

\textsuperscript{314} Ibid, p380
sects have gone extreme in interpreting certain concepts of matters of theology and *Uṣul*. For example, the Shi'ites stipulated that imamate is divine institution and that God designated 'Ali and his family as the legitimate leaders, to them the appointment of three caliphs was contradictory to the Qur’anic text.  

The Kharijites stated that *Imām* means a combination of mental conviction (*Al-taqādiq*), verbal testimony (*mutq bil-lisān*) and performance of practical duties (*amal bil-jawāriq*). If one neglects one aspect out of the above that will render him a *kāfir*. The *Mu’tazilite* maintained that a grave sinner lies between Islam and *Kufr* and will abide in hell fire forever if he dies without repentance. Concerning this argument, the *Murji’ites* responded that faith (*Imān*) refers only to a mental conviction and though verbal confession and action are important as well, their absence will not render a person a *Kāfir*. The early scholars who propagated the idea of the *Murji’ah* includes Al-*usayn*, ibn *Mu*ammad bin Suleimān, Maqātil, ibn Jubay, Abu Yusuf, As-*Shaibani*, etc.

3:3:2:1 Their doctrines

1. *Imān* means a mental conviction and can stand without verbal testimony and practical duties.

---

315 Tabataba'i. *Shi’ah. op cit.* p32
316 al Dhahbi. *Al Tafsir wal Mufassirun.* vol I, p368
317 National Teachers Institute., (1990), *NCE/DLS Course Book On Islamic Religious Studies,*Cycle 4, pp16-17
2. *Imān* is indelible in the heart as such no amount of sin that will render a person unbeliever, as actions without faith do not create *Imān* in the heart.

3. A sinner should not lose hope for the achievement of Allah’s mercy.

4. No human has the right to judge on a Muslim’s moral conduct, such judgment should be left to Allah alone to determine especially on matters involving faith and *Kufr*.

5. Any judgment related to the punishment of a capital sinner should be suspended till on the day of resurrection for Allah to judge.\(^\text{318}\)

### 3:3:3 The Jabriyyah School of Thought

The *Jabariyyah* School was founded by Ja’ad bin Dirham. They held the view that man is compelled by Allah to do all his actions whether good or bad. Therefore one is not to be blamed for committing sins.\(^\text{319}\) To them man has no choice of his own, whatever he should commit is subject to Allah’s wish and command. A sinner is therefore, not to be blamed. A virtuous person is equivalent in rank with the vicious person, for both actions emanates from Allah not from their own will.

### 3:3:4 The Qadariyyah School of Thought

The *Qadarites* are the direct opposite of the *Jabarites*. They stipulated that man is free; Allah has no influence over his actions. Each person is responsible for his actions whether good or bad. They disbelieve in the pre

---

\(^{318}\) National Teachers Institute., (1990), *NCE/DLS Course Book...* p17


106
measurement of good and evil. To say that Allah has destined somebody to be a Muslim and other a Kafir is irrational and unaccepted according to Qadarites. They further explained that Allah never decreed a person to be good or bad, but rather Allah created human beings and gave them freedom of choice to either be virtuous or vicious. In short, man is responsible for his guidance and error. They believe that both Paradise and Hell Fire have an end and that eternity mentioned in their description is just for a long time. The Qadariyyah scholars includes Ma’bad bin Khālid Al Juhni in Iraq and Gilān in Damascus.320

3:3:5 The Ash’ariyyah School of Thought

Abu Ḍ asan Al-ash’ari a student of Ali Al-jubā’i, a Mu’tazilite scholar founded the Ash’ariyyah School. Al-Ash’ari asked his teacher a question as follows: There were three brothers, one a believer, the second Kāfir and the third an infant and all died. What would be their condition? Al-Jubā’i replied, the believer hold a high position in paradise, the infidel is in the hell fire and the child would be among those to obtain salvation to paradise. Al-Ash’ari further asked, if the baby requested to be in the higher stage in paradise like the elder brother is he going to be given? No he replied, for he would be told that his brother obtained this place through his numerous work of obedience to God and has no such works to forward.

Al-Ash‘ari asked, suppose the child say to God ‘this is not my fault; You did not leave me to live to perform them. Then al – Jubā‘i said, the creator would say that if I had allowed you, you would have been disobedient and have incurred the punishment of hell. Therefore, I act the advantage for you. Then Al-Ash‘ari says, the unbeliever would say: O God, You knew my condition as You knew the condition of this child why did You give him advantage without including me? Al-Jubā‘i then bec...
5. God must be known through revelation not through reason or rational arguments.

6. Things are neither good nor bad in their essence, but became either good or bad when Allah decreed it to be so.

7. Satan tempts men as stated in the Qur’ān and Sunnah.

8. They introduced the theory of Kasb “acquisition” to bridge the gap between the two extreme positions of Jabriyyah and Qadariyyah. The former expressed that man’s actions are predetermined by God while the latter stated that man is free in his choice of actions. The theory of Kasb stated that man is endowed with power, which he uses to acquire actions. He either uses it for obedient or disobedience, and he would be responsible for his actions because of this power given to him by God.322

3:3:6 The Ahl al Sunnah wal Jamā’ah

Ahl as Sunnah wal Jamā’ah, the upholders of the Sunnah and the community, assumed their name during the reign of caliph al Mansur of the Abbasid dynasty. Al Mansur was the founder of the Sunni school of thought.323 During the time of the prophet (AW) up to the early period of ‘Ali’s caliphate Muslim Ummah were known as the Muslims only with no other address.

Shi’ah as a political group emerged and later Khawarij broke away from the Shi’ah group and formed their school of thought with their set of beliefs. After the murder of Husayn the son of 'Ali at Karbala, Shi’ah transformed

322 Sheikh, M.A., Islamic Philosophy. op cit p19. See also Shaharastani, al fasl fil milal wal ahwa’ wal ninal, on Ashariyyah.
323 Rahim, A. Islamic History. op cit. p178
into a theological sect and was the minority Muslims. The majority Muslims who stick to the teaching of Islam according to the way the prophet and his companion taught were later known as *ahl al Sunnah wal jamā’ah*, the upholders of the *Sunnah* and community.\(^{324}\)

The *Qur’ān* has addressed the Muslims as one Ummah, "*This your Ummah is one Ummah and I am your lord, so fear Me,*"\(^{325}\) The *Qur’ān* further cautioned the Muslims not to be divided into sects, as did the Christians and Jews. *Hold fast all of you with the rope of Allah and be not divided (into sect).*\(^{326}\)

Those Muslim who broke away from the majority and invented alien beliefs were known as “*firaq*” or sects. Those who holdfasts the original teaching of the prophet and remained with the Muslim community were known as “*jamā’ah*”.\(^{327}\) The beliefs of the *firaq* or sects are in most cases contrary to those of the *Jamā’ah*. The *Jamā’ah*, relied on the *Qur’ān*, the *Sunnah* and the *ijmā’* of the *Saḥābah* in deducing their teachings. The upholders of sects on the other hand, inclined to their reasoning and innovations in sourcing their beliefs. They are therefore, known as *ahl al bid’ah*, people of innovation.

Let us outline some of the principles of *Ahl al Sunnah wal Jamā’ah* School specifically in relation to the beliefs of *Shi’ah*, *Khawārij*, *Mu’tazilah*, *Qadariyyah*, *Murji’ah* and *Jabriyyah*. The Sunni school hold the view that

---

\(^{324}\) The prophet SAW has several times warned the Muslims against division and diversion from what he established (*Sunnah*) and asked them to be united as single entity, ummah/jama’ah.

\(^{325}\) Q23:52

\(^{326}\) Q3:103

\(^{327}\) Q23:52
though *Imāmah* is very important for the upkeep of religion, it is peripheral to the basic tenet of faith. And that though *Khilāfah* is restricted to *Quraishite* it is not the monopoly of the *ahl al bayt* as held by the *Shi’ites*. The *Sunnis* further believe that the prophet left the issue of *Khilāfah* to the believers to decide on their own through *ijtihād*. It is therefore, based on *Ijmā’* not by divine appointment as held by the *Shi’ites*.

To *Sunnis*, a caliph/Imām can make a mistake in his judgment like any other human being beside the prophet. The question of infallibility in relation to Imāms as held by the *Shi’ah* is not accepted in *Sunni* thought. Though *Taqiyyah* is recognized in *Sunni* Islam, it is highly discouraged for it manifests weakness in faith. To *Shi’ites* they count it as a pillar of religion. Though the concept of *Mahdi* is recognized in *Sunni* Islam, it is not emphasized as in the *Shi’ites* thought. The concept of *al Raj’āh* attached to the appearance of *Mahdi* in *Shi’ite* thought is not accepted by the *Sunnis*. To *Sunnis* the *Mahdi* would appear only as a seal of the reformers.

Beliefs in pre destination are a branch of *Imān* in *Sunni* Islam. Whatever happened whether good of bad is subject to God’s will, though that would not absolve a person from responsibilities assigned to him by Allah. Both guidance and error lies in the hands of Allah and that man would be

---

329 This is because the *Sunni* Muslims believed that the Prophet SAW did not assigned his successor but rather leave the issue open on the Muslims to decide by themselves.
330 Muslim, I., *Sahih Muslim*, Book I, Hadith Number 79.

111
responsible for his actions. Allah rewards the virtuous out of His mercy and punishes the wicked out of His own justice.\textsuperscript{333}

To Sunnis, anybody who proclaimed \textit{Shahādah} becomes a Muslim and his blood, property and dignity must be preserved and respected by the Muslims.\textsuperscript{334} He is considered as a brother in Islam, even if he holds contrary belief in his mind. Committing grave sin does not render a Muslim \textit{Kāfir} as believe by the \textit{Kharijites}. Faith and action must go together. One’s faith must be translated in doing good actions as exemplified by the prophet (\textsc{AW}). The Sunni Muslims in most cases shun allegorical interpretation of clear verses of the \textit{Qur’ān} and keeps away from interpreting the verses that are \textit{Mutashābihāt}, allegorical. Instead they only said we hear and we believe, all are from Allah our lord.\textsuperscript{335}

\textbf{3:7 The Origin and Concept of \textit{īfī}sm in Islam}

Two origins of the word \textit{īfī} have been suggested. Commonly, the lexical root of the word is traced to \textit{afā} (صَفَّا), which in Arabic means "purity". Another origin is \textit{ūf} (صُوف), "wool", referring to the simple cloaks the early Muslim ascetics wore. The two were combined by the \textit{īfī} al-Rudhabari who said, "The \textit{īfī} is the one who wears wool on top of purity." The wool cloaks were sometimes a designation of their initiation into the \textit{īfī} order. Others have suggested that the word comes from the term \textit{ahl a}-\textit{ūfah}

\textsuperscript{333} Al Qirawani, A. A., \textit{Risālah}, (nd), Cairo: Dar al Arabiyah, p4
\textsuperscript{334} Muslim, I., \textit{Sahīh Muslim}, Book I, Hadith Number 32.
\textsuperscript{335} This is in compliance with Allah's command in the Qur'an Surah Al Imran, verse 7.
("the people of the bench"), who were a group of impoverished companions of Muḥammad who held regular gatherings of dhikr.\footnote{Retrieved from "http://en.wikipedia.org/w/index.php?title=Sufism&oldid=493477986" on 20th May 2012. See also Iqbal, S.M., (1908), \textit{The Development of Metaphysics in Persia}. London: Lucas and Co. p97.}

Sufism or Tasawwuf (Arabic: ﺗﺼﻮّف) is defined by its adherents as the inner, mystical dimension of Islam.\footnote{Alan Godlas, University of Georgia, \textit{Sufism's Many Paths}, 2000, University of Georgia} A practitioner of this tradition is generally known as a Ṣufi (صُﻮفی). Classical Ṣufi scholars have defined Sufism as "a science whose objective is the reparation of the heart and turning it away from all else but God".\footnote{Nuh Ha Mim Keller, "How would you respond to the claim that Sufism is Bid'a?", 1995. Fatwa accessible at: Masud.co.uk}

Alternatively, in the words of the Darqawi, Ṣufi teacher Aḥmad ibn Ajiba, "a science through which one can know how to travel into the presence of the Divine, purify one's inner self from filth, and beautify it with a variety of praiseworthy traits".\footnote{Zubair Fattani, "The meaning of Tasawwuf", Islamic Academy. Islamicacademy.org}

Classical Ṣufis were characterized by their attachment to dhikr (a practice of repeating the names of God) and asceticism. Ṣufism gained adherents among a number of Muslims as a reaction against the worldliness of the early Umayyad Caliphate (661-750 CE).\footnote{Zubair Fattani, "The meaning of Tasawwuf", Islamic Academy. Islamicacademy.org}

Sufis have spanned several continents and cultures over a millennium, at first expressed through Arabic, then through Persian, Turkish and a dozen

other languages. "Orders" (عُرُق), which are either Sunni or Shi'i or mixed in doctrine, trace many of their original precepts from the Prophet Muḥammad (SAW) through his cousin 'Ali, with the notable exception of the Naqshbandi who trace their origins through the first Caliph, Abu Bakr. Other exclusive Schools of Ṣufism describe themselves as distinctly Ṣufi. Modern Ṣufis often perform dhikr after the conclusion of prayers.  

Some mainstream scholars of Islam define Ṣufism as simply the name for the inner or esoteric dimension of Islam. René Guénon in Insights into Islamic Esoterism and Taoism (Sophia Perennis 2003) contended that Ṣufism was the esoteric aspect of Islam supported and complemented by exoteric practices and Islamic law. However, according to Idries Shah, the Ṣufi philosophy is universal in nature, its roots predating the rise of Islam and the other modern-day religions, save for perhaps Buddhism and Jainism; likewise, some Muslims consider Ṣufism outside the sphere of Islam.

3:7:1 Development of Tasawwuf into Ṣufi orders

At the time of the followers of Tābi‘un there was a religious degeneration. People turned themselves towards materialism. At that time some orders came into being to oppose the material tendencies and isolate themselves for the purpose of remembrance of Allah so as to gain His love. They


wanted to purify themselves through meditation. To them a piece of gold and a piece of clay has the same value in their eyes.

They resorted to self mortification in order to overcome the lower qualities of their self (Nafs). The heart is redeemed from thinking of anything other than Allah. They strictly adhered to the teachings of the Qur’an and the Sunnah. The early Sufism appeared as a form of expression of religion in a communal affair. They tried to put into practice the Qur’anic piety. This is manifested by the ascetics and devotees. Then Ḥuṣufism developed out of these tendencies as it appears in early Islam and continues to appear in a unique way to the extent of incorporating foreign ideas such as Neo-Platonism. This came about when the Muslims were versed in Greek philosophy and Science. The habit of wandering from one place to another also influenced the practice of Ḥuṣufism especially in search of spiritual guidance.

The Ḥuṣufi practice even though contemplative and emotional has found its way into almost all parts of the Muslim world. This was done through the medium of religious orders. The foundation of Ḥuṣufi order is a system of relationship between the Murshid (guide) and Murid (seeker). The Murshid direct the Murid in matters of meditation because he has acquired insight into the spiritual journey.

The Tariqah is a way of guiding the aspirant through successive stages to attain experience of Divine reality. In this respect a number of disciples

---

343 Hitti, P.K., History of the Arabs, op cit p433
gathered around an acknowledged Murshid by way of association and companionship only. These loose and mobile ḍuṭīs in search of spiritual guidance live on alms. Later on ribats (hostels) were founded as the centre of the ḍuṭīs. By 11th century many ḍuṭīs traveled from one place to another searching for spiritual masters. They were always on the move. With the death of the master usually the ribat break away and went further for search of another master. During the course of time, the practice was institutionalized and ḍuṭī teaching centers were established after the name of some ḍuṭī masters. Some adherents flock around a Murshid in a new way and turn into a school designated after his name. This is done usually after the death of the Murshid. The school was meant to immortalize his name, type of teachings, mystical exercise and rules of life. The first fraternity (tariqah) established on such a principle was the Qādiriyyah, so named after 'Abdul Qādir Jilāni (1077-1166) which flourished in Baghdād.  

Each Tariqah is handed down through mystical initiatic tie (silsilah). In this respect the sheikhs were the founders of the Tariqah and through his silsilah a link is established with the Shaykh. As time went on the manifestation of spiritual powers became increasingly associated with the ḍuṭī orders. The concept of Waliyyullah started to manifest, the spiritual power of the Awliya' did not terminate with their death. The successors of the saints inherited their blessing and act as a medium of their powers.

---

From 12th century onward popular Ṣufi institutions started to appear and are more than 300 such as Naqshbandiyah, Yāsirīyyah, Qādirīyyah, Badawīyyah, Sunusiyyah, Sammāniyyah, Tijjāniyyah, etc.\(^{347}\)

3:7:2 Some Prominent Ṣufi Orders in Northern Nigeria

Like any other Muslim country, Nigeria is not an exception in terms of the presence of Ṣariqah fraternities. There exist numerous Ṣufi orders being practiced here and there. But we have the two most popular and predominant ones, i.e. Qādirīyyah and Tijjāniyyah.

3:7:2:1 The Qādirīyyah Ṣufi Order

The Qādirīyyah Order is one of the oldest Ṣufi Orders. It derives its name from 'Abdul Qādir Jilānī (1077-1166), a native of the Iranian province of Jilān. The order is one of the most widespread of the Ṣufi orders in the Islamic world, and can be found in Afghanistan, India, Pakistan, Turkey and the Balkans and much of East and West Africa. The Qādirīyyah have not developed any distinctive doctrines or teachings outside of mainstream Islam. They believe in the fundamental principles of Islam, but interpreted them through mystical experience.\(^{348}\)

The Qādirīyyah order was brought to West Africa by Sheikh Muḥammad ibn 'Abdulkarim al Maghili and was responsible for popularization of the order in Hausa land. Others who contributed to its spread were Sheikh Mukhtar al Kunti, Sheikh Jibril ibn 'Umar and the Sokoto Jihād leaders, i.e.  


Sheikh 'Uthmān ibn Fodio, his brother Sheikh 'Abdullahi and his son Sheikh Muḥammad Bello with their lieutenants. In Nigeria, it has large followers in Kano, Sokoto, Kebbi and Ilorin. It is headed in West Africa by Sheikh Qaribullah Nasir Kabara of Kano.

3:72:2 The Tijjāniyyah Ṣufi Order

Tijjāniyyah order was named after the name of its founder, Abul Abbās Aḥmad ibn Muḥammad al Mukhtār al Tijjāni (1737-1815). He was born in 'Ain Mādi, southern part of Algeria. He had his early education in his hometown and later went to Fez in Morocco to pursue higher education. He later returned home and developed interest in Ṣufism. He joined many Ṣufi orders and at one time he was even a Muqaddim of Khalwatiyyah order.349 He travelled to Makkah at the age of 36, there he met a Ṣufi Sheikh who was suppose to be the Quāb of the time and prayed for him to achieve the highest Quābāniyyah. He finally returned home in 1777CE and settled at the oasis of Abu Samghan.350 Sheikh Tijjāni claimed that while he was in a state of khalwah (spiritual seclusion) and personal devotion, he saw the prophet Muḥammad (SAW) yaqṯatan (awake) not in a vision and gave him permission to form his order.351 Afterwards he continued to initiate people into the order until such a time when trouble ensued between him and the French authorities, which made him to left for Morocco on the advice of his disciple, Aliyu Harāzimi.

351 Harazimi, S.A., Jawahiril Ma‘āni wa bulughil Amāni..vol 1, p62
Tijjaniyyah order was spread to West Africa through the agency of Moors (Mauritanians). Sheikh Umar Futi was the person who brought Tijjaniyyah into northern Nigeria when he visited Sokoto during the reign of Muḥammad Bello, the Sultan. It later gained sporadic support with the visit of Sheikh Ibrahim Inyass al Khaulakhi of Senegal in 1970s was considered as the Gauth of the time. Sheikh Ishaq Rābi'u, a prominent businessman in Kano is now the Khalifah of Tijjāniyyah in Nigeria though some did not pay their allegiance to him.352 The ideas and the doctrines of the order are mainly found in "Jawahiril Ma‘āni wa bulughil Amāni fi fuyudi Sayyadi Abil Abbās al Tijjāni" of Sheikh 'Aliyu Harāzimi, a close disciple of Sheikh Aḥmad Tijjāni.

3:8 Religious Organizations in Northern Nigeria

Like in any Muslim country, there exist a number of religious organizations in Nigeria. These organizations are categorized into 4 major groups. Under the Salafiyyah/Wahābiyyah umbrella we have organizations like Jamā'at Izālatil bid'ah wa Iqāmatus Sunnah, Salafists, Shabābul Islam, Jamā'at Ahlusunnah lil Da'wah wal Jihād (alias Boko ʿarām), Jamā'at Tajdidil Islami, etc. The Ṣufi inclined organizations include Munazzamatu Fityānul Islām (Tijjāniyyah based), Jundullah (Qādiriyah based), Tā'ifatul Mubārakah, Shabābul Faidah, Wa jam'u Rasulullahi la yatasha'athu, e.t.c. Muslim brothers, popularly known as ''Yan Shi'ah'' and finally the Qur'aniyyun, popularly known as 'Yan Qala Qāto or 'Yan Qur'ani zalla or

352 For example Sheikh Tahir Uthman Bauchi and many of his murids did not pay homage to Sheikh Ishaq Rabi'u as the Khalifah of Tijjāniyyah in Nigeria.
'Yantatsine. All the above religious organizations mentioned above and others were under the umbrella of *Jama’at Nafril Islam*, JNI with the exception of Muslim brothers and *Qala Qāto*.

3:8:1 *Jama’at Nafril Islam*, JNI

The idea of forming a society that will educate Muslims in the north was conceived by Amadu Bello Sardauna and Sheikh Abubakar Gumi at Muna, Saudi Arabia during the 1962 *ajjj*. This came about as a result of the attitude of some Nigerian Muslims during throwing *jamarah*. They used huge stones and slippers with abusive words thinking that they were fighting the real *shaytan*. When Sardauna saw this he asked "what are we to do, Mallam Abubakar?". He replied that "Nothing other than to educate them."

The Sardauna accepted this and promised to consider what he could do on returning home. The Sardauna employed five teachers to round and educate people and teach the new converts. Later Sheikh Gumi observed that the task is enormous as such he advised the Sardauna on the need for a formal organization to handle the matter. A meeting was called to sound out opinions of some Muslim elites living in Kaduna. The premier, Amadu Bello Sardauna, Ali Akilu, Ammed alib, Ammed Joda, Armiya’u Katsina and many others attended the meeting with Abubakar Gumi and Abubakar Imām who was elected as the Secretary General on consensus. The association was named *Jama’at Nafril Islam*, JNI.\(^{354}\)


\(^{354}\) Ibid, p106
After a number of organizational meetings a caretaker committee is set up, and asked to draw up rules and regulations for the society. Early in 1963, Abubakar Gumi announces publicly that the society intends to encourage Islamic literature in Nigerian vernacular languages, build mosques and encourage Islamic centers of learning. Membership is open to all Muslims. The Sultan Bello mosque in Kaduna is the centre for the JNI and the building near the mosque is used as offices.\textsuperscript{355}

Sardauna presided over the first meeting in August, 1963. An advisory committee of 46 scholars from different parts of Nigeria was set up to look into the Muslims social, economic and religious affairs headed by Waziri Junaidu of Sokoto. The Sardauna calls for unity of all the Muslims irrespective of their brotherhood affiliation. Later the society was chaired by the Sultan of Sokoto and the Sardauna served as the patron.\textsuperscript{356} The advisory committee members usually sat and resolve issues that were controversial like the issue of \textit{Qab\textsuperscript{3}} and \textit{Sadl} forms of praying and their like. Meanwhile, the central committees of the JNI, which consist of many senior civil servants in Kaduna meet regularly on the last Tuesday of every month, and consider various ways of promoting Islamic education and other related matters.\textsuperscript{357}

The primary function of JNI, was to educate the Muslims, provide active support for conversion of non-Muslims to Islam and publication of \textit{Jihād}

\textsuperscript{355} Paden, J.N., AHMADU BELLO Sardauna of Sokoto, Values and Leadership in Nigeria, Zaria: Hudahuda Publishing Co., p549
\textsuperscript{356} Ibid, p450
\textsuperscript{357} Ibid, p550
manuscript into vernacular languages. The JNI, with the financial aid from the Ministry of Education and the Government of Saudi Arabia built its own primary school at Unguwar Sarkin Musulmi Kaduna. A Secondary School, Sheikh Sabba College, later renamed Sardauna Memorial College Kaduna was built with the donation to JNI from the Kuwaiti Government.\textsuperscript{358} Emirs were later incorporated into the JNI as officials hand in hand with the scholars and senior civil servants. This led to a friction as a result of Abubakar Gumi's preaching against the practice of some emirs having concubines and his attack on the \textit{Sufi} practices. Whatever the case, the JNI is the only organization that is representing the interest of all Muslims in Nigeria irrespective of their sectarian or brotherhood affiliation.

\textbf{3:8:2 Munazzamatu Fityānul Islam}

This organization was established in 1963 in Kano. The reasons for the establishment of this organization were to solve the problems faced by the Muslim youth as a result of the appearance of \textit{Aḥmadiyyah} sect in Kano. Many youth were attracted by the activities and ideas of \textit{Aḥmadiyyah} sect that came to Kano in 1960. They believed that Aḥmad Ghulam of Qadayan was a prophet of Allah. According to the Kano \textit{uṣūlī} scholars, this belief constitutes outright rejection of the Qur'anic verse that says prophet Muḥammad was the last prophet. A Muslim youth by name Mallam Maḥmud Salga consulted Sheikh Aḥmad Tijānī 'Usman on what he

\textsuperscript{358} Gumi, S.A., with Tsiga, I.A., \textit{Where I Stand}. p107
observed and the Sheikh told him that he is aware of these deviant sect of Ahmadîyyah. He stated that Sheikh Yusuf al Nabahani has mentioned it with Wahâbiyyah sect in his book "Shawâhid al Haqq" and there to Muslim's faith. They agreed that something urgent should be done to address this unfortunate development. He later consulted other prominent scholars and all of them agreed to have a medium that will guide the youth against the deviation of Ahmadîyyah and Wahâbiyyah sects.

In that year Mallam Mamud Salga visited Egypt and saw a religious organization for the youth named "Shabâb al deen". The function of this society is to disseminate religious teachings to the youth and prevent them from involving in Satanic activities that characterized their time. Mamud was impressed with this society and hopes to establish similar organization on his return to Nigeria. From Egypt he branched at Senegal and there, too, he saw a similar society with that of Egypt.

On his return to Nigeria, he met some of his colleagues like Alhaji Ali Alkali and others and related to them all what he saw with regards to the aforementioned organizations. After a discussion, they agreed that similar society be established to address the menace of Ahmadîyyah and Wahâbiyyah sects. Munazzamatu Fityânul Islam was therefore, established in 1963 for the said purpose under the leadership of Mamud Salga. In their manifesto they stated the aims of the organization as follows:

i. Da'wah. Calling people to Islam.

ii. To protect the religion of Islam in its pure sense against the blasphemies of *Amadiyyah, Wahābiyyah and similar unorthodox organizations in the country and abroad.

iii. Dissemination of knowledge to the Muslims through establishing schools, teaching and preaching in all nooks and corners of the country.

iv. To promote study of Arabic language for it is the language of the * Qur'an*, the language of Islam.

v. To protect the sanctity of *Tijjāniyyah* brotherhood against the attack of *Wahābiyyah* and *Amadiyyah* and their like. This should be achieved through preaching, *Tafsir* and debate if it warrants.

In the late 1970s with the establishment of "*Jama'at Izālatil Bid'ah wa Iqāmatis Sunnah*, Munazzamatu Fityānul Islam stood as a formidable force in defending the views of *ufīsm* in general including the *Qādiriyyah* against the attack of *Izālah*. It too, like *Izālah*, organize preaching sessions at Federal, State and Local Government level to disseminate and defend their creed. The *Tafsir* of the *Qur'ān* took another dimension among the *ufīs* because of these developments, hence another trend of *Tafsir* emerged among the adherents of *arīqah* through this organization.

### 3:8:3 Salafiyah/Wahābiyyah Movement

The Salafī movement was revived by the 18th century teacher Sheikh Muḥammad ibn 'Abdul Wahhab in the Arabian peninsula, and was instrumental in the rise of the House of Saud to power. Salafism is a puritanical and legalistic Islamic movement under the Sunni umbrella, and is
the dominant form of Islam in Saudi Arabia. The terms "Wahhabism" and "Salafism" are often used interchangeably, although the word "Wahhabi" is specific for followers of Muhammed ibn 'Abdul Wahhab who are the far right wing of Salafi Islam.

In addition to the *Qur’an* and *adith*, the works of earlier scholars like Ibn Taymiyyah, Ibn Al Qayyim and Muhammed bin 'Abdul Wahhab are used for religious guidance. Salafism is, in general, opposed to *Sufism* as well as sects outside of the *Sunni* fold, which they regard as heresies. They see their role as a movement to restore Islam from what they perceive to be innovations, superstitions, deviances, and idolatries. Salafist view the first three generations of Muslims, Muhammed's companions and the two succeeding generations after them, the *Tāhīn* and the *Tābi‘ al Tābi‘un*, and those who followed in their path as being the best sources in order to understand the foundational principles of Islam, this being the methodology of the *Salaf*.361

Close to *Salafiyyah* is the *Wahābiyyah* movement which gave birth to *Izālah*, *Shabābul Islam* and Boko *aram* organizations in Northern Nigeria. It emerged in the middle of 18 century in Arabia as a religious and political movement as a response to the decline of Ottoman empire and the increasing strength of *Shi‘ah* in Iran.362

---

It was founded by Sheikh Muammad ibn Abdul Wahhab who was born in 'Uyaynah in the Najd area of present day Saudi Arabia in the Tamim branch of Banu Shinan tribe. After travelling in al ḥijāz, al Irāq and Syria, ibn Abdul Wahhab returned home impressed with the idea that Islam, as practiced by his contemporaries had deviated widely from the orthodox practices and theory as prescribed by the prophet and the Qur'ān, and he himself was determined to purge it and restore it to its primitive strictness.

In 1774, ibn 'Abdul Wahhab formed an alliance with Muammad ibn Sa'ud a local chief of Dar'iyyah to wage war against the Ottoman regime in Arabia. Muammad ibn Sa'ud has accepted the doctrines of 'Abdul Wahhab's movement and placed him as political leader while he assumes the role of religious leader. In 1801 they sacked Karbala, captured Makkah in 1803 and Medinah in 1804 destroying venerated tombs and purge these cities of all that savoured idolatry. This cause alarm in the Ottoman government which dispatches an army to crush the movement in 1818 and brought an end to the first Saudi-Wahhabi venture.

In 1902, 'Abdulaziz ibn Sa'ud with the help of remnants of Wahhabi followers scattered in central Arabia occupied Riyadh an event which led to his gradual conquest of the interior of the Arabian peninsula. In 1927, Sa'ud signed a treaty with the British (who at that time were controlling parts of the Arabian peninsula), which gave him full independence in exchange for his

---

363 Hendriks, S.Seraj, Muammad ibn Abdulwahab and the origin of Wahabite Movement, in Questions and Answers.com
364 Hitti, P.K., History of the Arabs, op cit, p740
366 Hitti, P.K., History of the Arabs, op cit, p740-741
recognition of British suzerainty over the gulf Sheikdoms. In 1932 he named his state the Kingdom of Saudi Arabia. *Wahabiyyah* then became the official doctrine of the state. Today the Saudi state remains firmly rooted in the *Wahhabi* creed.\(^{368}\)

**3:8:3:1 The doctrines of the Wahhabis**

The *Wahhabis* believed that the religion of Islam was adulterated by saint worship, polytheism and superstition which need to be purified. They claim to base their doctrines to the teaching of 14\(^{th}\) century scholar Ibn Taymiyyah. They stressed that all objects of worship other than Allah are false and anyone who worship in this way deserved to be put to death. Introducing the name of a prophet, saint or angel into a prayer or seeking intercession from anyone but Allah constitutes polytheism. They prohibited smoking of tobacco, drinking coffee and shaving of the beards. They condemned beautification of the mosques and buildings on the tomb of the ปากะbah and the saints. They prohibited the celebration of Prophet's birthday (*Maulud*) and considered it as innovation in the religion.\(^{369}\) The *Wahhabis* called themselves *al Muwa\iddun* (the Unitarians). Their opponents called them *Wahhabis*. They claimed to have been the only upholders of the doctrine that God is one. Their ideas are mainly found in two major works of Muḥammad ibn 'Abdul Wahhab namely (i) *Kashf al Shubhāt an Khaliq al ard wa al samāwat* (Clarifying the obscurities surrounding the creator of the Earth and the Heavens) and *Kitab al Tawāhid* (The Book of Divine Unity).\(^{370}\)

---

\(^{368}\) ibid


\(^{370}\) Hendriks, S.Seraj, Muhammad ibn Abdulwahab and the origin of Wahabite Movement, in *Questions and Answers.com*
The first Islamic scholar who openly opposed Sufism in northern Nigeria was Sheikh Abubakar Gumi. He was a prominent scholar who attended Kano Law School as well as Bakht al Ruda in the Sudan where he graduated in 1956. He worked as a teacher, a pilgrim officer at Jeddah, Deputy Grand Qādi and finally the Grand Qādi of northern Nigeria.

He enjoyed the support of the Premier of northern Nigeria, Sir Ahmadu Bello Sardauna, who introduced him to the World Muslim League in Saudi Arabia. He was given the opportunity to preach and teach Islamic religion at the Sultan Bello central mosque, Kaduna. Later his preaching were broadcasted in the northern Nigeria radio station N.B.C., in his public preaching he used to point out that Ṣufism and Ṣufi practice is alien to Islam as such people should discard Tariqah in totality if they want attain salvation in the next world. He wrote a book "al 'Aqidah al Ṣa'iḥah bi Muwāfaqati al Shari'ah" (The right belief is based on the Shari'ah).

In this book, he refuted the claim of the Ṣufis to have a special place above other Muslims as a result of their access to hidden and extraordinary knowledge gained through direct experience. They claim to be able to communicate with the Holy prophet and receive special message or prayers from him whose content differ from what is normally available to other Muslims. He stressed that Allah has perfected His religion and completed His favours upon the Muslims and had chosen Islam as the only religion. There was no left over message to be revealed later to anybody. Anybody

371 Gumi, S.A., with Tsiga, I.A., Where I Stand. p142
who claims this is only a deceiver and impostor. He also clarifies the
differences between a prophet and a messenger. The prophet was a holy man
chosen, purified and elevated. While a messenger in addition to the above
was to go out and share his message with people. The *Walîy* never receives
any message from God nor is he sent to any community.  

He stated that he rejected *Wâfī* on ground that whoever claimed to have receive something
from the Holy prophet pertaining to rituals, like the *Wâfî* leaders were
ascribing to their Sheikhs is also claiming to be a prophet himself.  

He condemned *Salātil Fāthih*, a popular *salāt* among the *Tijjānis* and considers
its origin as fake and blasphemous. He also rejected the weight it carries
when recited.  

He also condemned the spiritual training of *Tarbiyyah* as
practiced by *Tijjāniyyah Faidah* group.

He accuses the followers of *arihah* of exaggerations and excessiveness. He
pointed out that many of these ideas were not necessarily propagated by the
early Sheikhs themselves as claimed by their later followers. He stipulated
that both Sheikh Abdulqâdir and Sheikh Tijjâni were innocent of most of
what was written about them, including many practices which they were said
to have advocated or sanctioned.  

Mallam Isma‘ila Idris, a primary school teacher and a student of Sheikh
Gumi started preaching with *al Aqidah al Sa‘iâ’ah* in public which
generated a lot of controversy. He resigned his teaching appointment and
enlists in the Nigerian Army where he became their *Imām* at Kontagora. He

---

372 Ibid, p143  
373 Ibid p146  
374 Harazimi, S.A., *Jawâhiril Ma‘âni wa bulughil Amâni*. op cit, vol 1 p135  
continued with public preaching while in the Army service which subsequently led to his resignation. When he resigned his sympathizers proposed the formation of an organization under which he would continue to propagate Islam and its reform activities. On the 25th May 1978, at Jos township stadium, the *Jamā’atu Izālatil Bid’ah Wa Iqāmatis Sunnah* (Society for Removal of Heresy and Establishing the Tradition) was formally launched under the leadership of Sheikh Isma’ila Idris. The movement is silent over the qualifications or conditions for admission of members, but in section 4 of its constitution, *Izālah* warns all members of the movement “To protect the dignity of this Society (JIBWIS) and sovereignty of the nation”.

From then, the organization started a full fledge preaching sessions at National, State and Local Government levels. In their preaching they quoted the *Qur’ān* and the *adith* to support their mission. This led to the emergence of a new trend of *Tafsir* in northern Nigeria. In the subsequent chapter we are going to analyze the *Izālah* trend of *Tafsir*. The *Izālah* people considered themselves as the only true *Ahl al Sunnah* who is following the foot step of the *Salaf*, as such they ascribe themselves to *Salafiyyah* movement. The *Izālah* movement in Nigeria is an offshoot of *Wahābiyyah* movement of Saudi Arabia. Most of the prominent scholars of *Izālah* were trained in Saudi Arabia, as such they were classified under *Salafiyyah* movement.

---

3:8:3:3 Jamā'at Ahl as Sunnah lil Da'wah wal Jihād (Boko Haram)

"Boko ḍaram" is an Islamic movement in Northern Nigeria founded by Muḥammad Yusuf in Maiduguri, the capital of Borno State, north east of Nigeria in a form of resurgence. The movement has adopted its official name to be "Jamā'at ahl as-Sunnah li-d-da'wa wa-l-jihād " (جماعة أهل السنة للدعوة) "the Congregation of the People of Tradition for Proselytism and Jihad". They also called themselves as "Ahl as Sunnah wa al Jamā'ah ala Minhāj as Salaf" which translates to: "People of the Way of the Prophet Muhammad (SAW) and the Community (of Muslims), in line with the earliest generation of Muslims."³⁷⁷ They were popularly known as "Boko ḍaram" meaning "Western education is sinful" because of their opposition to Western education which it sees as corrupting Muslims. It is essentially an anti-establishment group that is against the Government institutions like police and other agencies. It is an Islamic Jihadist militant organization. It is an Islamist movement which strongly opposes non-Shari'ah legal systems, and what they deem "Westernization" and seeks to establish Shari'ah legal system in the country. The group is also known for attacking Christians, bombing churches and attacking schools. They gunned down 44 people who they perceived as vigilantes praying at a mosque in northeast Nigeria for they considered them as collaborators with the satanic regime.³⁷⁸


that interaction with the Western World is forbidden, and also supports opposition to the Muslim establishment and the government of Nigeria.\textsuperscript{379}

The members of the group do not interact with the local Muslim population and have carried out assassinations in the past of anyone who criticizes it, including Muslim clerics.\textsuperscript{380} Moreover, it is still a matter of debate whether Boko Haram has links to terror outfits outside Nigeria, and its fighters have frequently clashed with Nigeria's central government. A US commander stated that Boko Haram is likely linked to Al Qāeda in the Islamic Maghreb (AQIM), The group exerts influence in the States of Bornu, Adamawa, Kaduna, Bauchi, Yobe and Kano.\textsuperscript{381}

In 1995, the group was said to be operating under the name Shabāb, Muslim Youth Organization with Mallam Lawal as the leader. When Lawal left for further studies to Saudi Arabia, he left the mantle of leadership to the senior clerics of the movement. But two years later, Muammad Yusuf staged what may be referred as coup to assume leadership of the sect.\textsuperscript{382} Yusuf’s leadership allegedly opened the group to political influence and popularity. He established a religious complex that included a mosque and a school where many poor families from across Nigeria and from neighboring countries enrolled their children. The centre had ulterior political goals and soon it was also working as a recruiting ground for future jihadists to fight

\textsuperscript{382} Mohammed, A., The Paradox of Boko Haram, 2010, Kaduna: Moving Image Ltd, p40
the State.\textsuperscript{383} The group includes members who come from neighboring Chad and Niger and speak only Arabic.

In a BBC interview, Mu\text{"}ammad Yusuf, then leader of the group, stated his belief that the concept of a spherical Earth is contrary to Islamic teaching and should be rejected, along with Darwinian Evolution and the concept of rain originating from water evaporated by the sun.\textsuperscript{384} The chief argument of the Boko \text{"}aram sect of denouncing western education was "predicted on the view that the content of some subjects of instructions in our schools contradict the tenets of Islamic religion. Notably, The Big Bang Theory, Darwinism; the law of conservation of matter and energy; and the views of some free thinkers and philosophers that question the existence of God or divine religions". In view of these, the Boko \text{"}aram sect is expecting all Muslims to take up arms to purge our curriculum of heresy.\textsuperscript{385} Before his death, Yusuf reiterated the group's objective of changing the current education system and rejecting democracy.

The group conducted its operations more or less peacefully during the first seven years of its existence.\textsuperscript{386} That changed in 2009 when the Nigerian government launched an investigation into the group's activities following reports that its members were arming themselves. Prior to that the

\begin{footnotesize}
\begin{enumerate}
\item Mohammed, A., \textit{The Paradox of Boko Haram}, p52.
\end{enumerate}
\end{footnotesize}
government reportedly repeatedly ignored warnings about the increasingly militant character of the organization, including that of a military officer.\textsuperscript{387} When the government came into action, several members of the group were arrested in Bauchi, sparking violence which led to the deaths of an estimated 700 people. During the fighting with the security forces, \textit{Boko Haram} fighters reportedly "used fuel-laden motorcycles" and "bows with poison arrows" to attack a police station.\textsuperscript{388} The group's founder and then leader Muhammad Yusuf was killed during this time while in police custody.

After the killing of Muhammad Yusuf, the group carried out its first terrorist attack in Bornu in January 2011. It resulted in the killing of four people. Since then, the violence has only escalated in terms of both frequency and intensity.\textsuperscript{389} In January 2012, Abubakar Shekau, a former deputy to Yusuf, appeared in a video posted on YouTube. According to Reuters, Shekau took control of the group after Yusuf's death in 2009.\textsuperscript{390} Also in January 2012, a group split away to form the Vanguard for the Protection of Muslims in Black Africa (\textit{Jamā’atu Ansāril Muslimina fi Bilād al Sudān}), better known as \textit{Ansāru}. It has since carried out a number of high-profile kidnappings and other attacks.

In their attempt to win the heart of people the \textit{Boko Haram} sect leaders used to conduct public preaching in Maiduguri and environ. In the course of their

\textsuperscript{387} "Nigeria accused of ignoring sect warnings before wave of killings". London: The Guardian. 2 August 2009. Retrieved 2009-08-06


\textsuperscript{389} "Boko Haram strikes again in Borno, kills 4". Tribune.com.ng. 20 January 2011.

preaching they usually quote the Qur‘ān and the ḥadīth and interpret them to suit their interest. This led to the emergence of a militant trend of Tafsir under Boko ARAM. This we shall see in due course. Whenever they committed killing of security agents or bombing of any government agency, their leader appeared on the internet claiming the responsibility and make quotations from the Qur‘ān and the ḥadīth to justify their actions.

3:9 Islamic Movement in Nigeria/Muslim Brothers Movement (Shi‘ah)

The name of the movement is not certain because it is not a structured organization. According to its leaders, the movement is neither a society nor an organization that might need to be registered with secular government as have the Jamā‘atu and ʿizālah. They could be identified as Muslim Brothers (Yan’uwa Musulmi). The membership of the movement is opened to all Muslims irrespective of their sects or sex provided that one is committed to their struggle for actualization of Shari‘ah in Nigeria.391

The decisive victory of the Islamic revolution of Imām Ayatollah Khomeini in Iran in 1979, has greatly facilitated the existence of the movement. It has made a great impact on Nigerian Muslims along with literatures obtained from the leaders of Muslim Brotherhood, Ikhwān al-Muslimun of Egypt. These revolutionary literatures on audio and video cassettes most of which were widely circulated among the Muslim youth particularly those in tertiary

institutions, free of charge by the government of Iran and other international Islamic foundations helped greatly in the growth of the movement. In one of these publications, Ayatollah Khomeini urged the Muslims worldwide to support his revolution for the fact that it is for Islam and Muslims worldwide and cannot be restricted to one country. The Muslims must wake up and fight the *kufri* (unbelievers) system wherever they are. These speeches of Khomeini has enticed the minds of many Muslim youths especially students of the tertiary institutions in Nigeria. At one meeting of the Muslims Students Society held at Ahmadu Bello University Zaria, Mallam Ibrahim Ya’qub El-Zakzaky, the pioneer and National Leader of the movement without any hesitation responded to the call and declared saying: I hereby declare, with Allah as my witness, I’m disbeliever of Nigeria's constitution, its laws and leadership. I recognized none of these, instead I reaffirm my total faith in the book of Allah, His Shari’ah and leadership of His messenger (peace be upon him). There and then, the movement vehemently rejected the clause of the 1979 Constitution of the Federal Republic of Nigeria declaring the constitution supreme and any law inconsistent with it to be void (Art. 1).^392^

El-Zakzaky started his *da’wah* activities at ABU Zaria from 1978 through 1980 and other schools in Zaria city and environs. He succeeded in winning the minds and support of many youth through his sermons that mainly focused on the struggle against anti-Islamic forces all over Nigeria. Muslim

---

Student Society of Nigeria (MSSN) was used as an umbrella to extend the mission to other students.

The main objective of the movement is to create an Islamic environment that is independent of the western influence as Khomeini did in Iran. It is aimed at educating Muslims against the Western ideologies be it political, economic or military domination. They argue that it is only a fully operated Islamic system of government that will guarantee peace, security, justice and the general welfare of the citizens since military and democratic governments in Nigeria have failed woefully in this regard. The movement has rejected the constitution of the Federal Republic of Nigeria in totality and called it "Kwance tushe" meaning "losing the foundation (of Islamic religion)". Their constitution is the Book of Allah and the adith of the Prophet Muḥammad (SAW). They address the leaders on power and the top government officials as "Tawāghit" (False gods) for recognizing and working under the Constitution of Nigeria.

The movement has numerous da’wah programmes across the northern states which include: organizing Unity Week annually, Quds Day procession on the last Friday of the month of Ramadan, Shuhadā’ Day the last Saturday of every Rajab and ’Ashura Day on 10th Muḥarram; lectures on Islamic issues are given during this day in addition to the procession. They also conduct an annual lecture which demands serious attention of Muslim, called Makon hadin kai (Unity Week). The theme of the lecture is usually on fostering

393 Field note. Interview with Mallam Ya’qub Yahya Katsina, the leader of the Islamic Movement, Katsina State.
394 Field note. Sheikh Zakzakiy delivering a lecture in Zaria, on Shuhadā’ day. Audio cassette, 2007
unity, love and prosperity among Muslims. The movement has continued to be facing persecution and humiliation of its members by the security agencies on account of their struggle. The admiration of Imam Ayatollah Khomeini as a model in the da’wah activities of the movement raised doubt on whether they were trying to technically indoctrinate Shi’ah creed on the Muslims.

Although the Muslim Brothers started as a Sunni group, the close association with Iran and the fact that several of their members were given scholarship by Iran’s government to study at the city of Qum, led inevitably to their infiltration by Shiite doctrine. The leader, El-Zakzaky, was himself soon to be seen as a Shi’ite, a fact that led to rebellion and fragmentation in the movement. A splinter group was formed, led by some of Zakzaky’s most loyal members, including Abubakar Mujâhid, (Zaria) Aminu Gusau (Zamfara) and Aâmad Shuaibu (Kano). This group, however, maintained that its disagreement with Zakzaky was purely doctrinal in that they rejected Shi’ite theology. They, however, claimed to remain committed to the revolutionary process of Islamisation being undertaken by the Muslim Brothers, while sticking to Sunni orthodoxy.395

Now it has come to light that the Islamic Movement in Nigeria under the leadership of Sheikh Ibrahim el Zakzaky is purely representing Shi’ah creed in Nigeria. This can be seen in their mode of prayers and the conduct of ceremonies that are purely Shi’ah in nature. In the conduct of their Tafsir

they used Shi‘ah references and condemning the first three caliphs and other companions of the prophet in support of Imāmiyyah Shi‘ah views.\footnote{The activities conducted and the portraits of world Shiite personalities hanged at Baqiyatullah Husainiyah centre in Zaria, the National headquarters of the movement is a good example to justify the above claim.}

3:10 Qur'aniyyun (Qala Qâto) sect

Qur'anism (Qur'aniyyun) is a denomination of Islam that holds the Qur'ân to be the only canonical text in Islam. They rejected the religious authority of ḍadith. This is in contrast to mainstream Muslims who consider ḍadith essential for the Islamic faith. They generally consider themselves to simply be "Muslims" a term directly from the Qur'ân.\footnote{See Q6:136, Q22:78, Q27:42, Q41:33, Q46:15 e.t.c.} They do not think of themselves belonging to a sect, like Sunni or Shi‘ah, as they do not accept any of the narrations beside the Qur‘ân, thereby universally rejecting the authoritative status applied to ḍadith by orthodox Muslims.\footnote{En.wikipedia.org/wiki/Qur%27an-alone. Retrieved on 15/9/2012}

They refused to accept the authenticity of the ḍadith for they hold that, the ḍadith is not mentioned as a source of Islamic theology and practice in the Qur‘ân and was not recorded in written form until more than 200 years after the death of the prophet Muammad (AW) and is full of internal errors and contradictions.\footnote{"The Quranist Path", http://www.quranists.com/. Retrieved on 15/9/2012} They consider themselves to follow only the Qur‘ân. Most of them accept the same Arabic Qur‘ân used by other Muslims, with only the minority "Submitters" sect reverting to what they claim is the

\footnote{The activities conducted and the portraits of world Shiite personalities hanged at Baqiyatullah Husainiyah centre in Zaria, the National headquarters of the movement is a good example to justify the above claim.}

\footnote{See Q6:136, Q22:78, Q27:42, Q41:33, Q46:15 e.t.c.}

\footnote{En.wikipedia.org/wiki/Qur%27an-alone. Retrieved on 15/9/2012}

original Qur’ān by removing ayats 128-129 of Surah al Tawbah to fit their Qur’ān code 19 theology.\textsuperscript{400}

The United Submitters International (USI) is a branch of Quranism, founded by Dr. Rashad Khalifah. Submitters considers themselves to be adhering to "true Islam", but prefer not to use the terms "Muslim" or "Islam", instead using the English equivalents: "Submitter" or "Submission". The group popularized the phrase: The Qur’ān, the whole Qur’ān, and nothing but the Qur'ān. After Khalifah declared himself the Messenger of the Covenant, he was rejected by other Muslim scholars as an apostate of Islam. Later, he was assassinated in 1990 by a Sunni terrorist group. His followers believe that there is a mathematical structure in the Qur’ān, based on the number 19.\textsuperscript{401}

A group of Submitters in Nigeria was started by Isa Othmān.\textsuperscript{402} In northern Nigeria, the members of this sect were called with different names. Some were called "Qala Qāto" literally mean "the man said". They were so called because they believed that any "Qala" (he said) that is not "Qala Allahu" (Allah said) is "man said" which is not accepted as religious authority in Islam. Some were called "Yan Tatsine" the followers of the notorious and fanatic Muammad Marwa who in his Tafsir, apart from ascribing kufr to many Muslims, he also cursed them by saying "Allah tatsine" (may Allah


\textsuperscript{402} Justice Isa Othman was a Nigerian High Court judge from Maiduguri, Bornu State. Until his death, he was a leader of the Quranists in Nigeria. He was influenced by the ideas of Rashad Khalifah, which were brought to Nigeria by Alhaji Mohammed Alabe.
curse you). His use of feminine Hausa pronoun "ta" to refer to Allah, instead of the masculine "ya" suggested his non-native background in Hausa. Muhammad Marwa was originally from the Republic of Cameroon. Others were called "'Yan Kaulāsan" for their frequent labeling of Muslims outside their creed as Kafir in the course of their Tafsir. The Arabic alphabet "Kāf" is called "Kaulāsan" in Hausa language.

Moreover, there are some hawkers who parade themselves on the streets in northern Nigeria, especially on market days and on Fridays, selling traditional medicine. In the process of advertising their products they try to conduct Tafsir in order to attract the attention of the people to patronize their products. This is very unfortunate especially in view of the fact that most of such hawkers lack the requirements for conducting Tafsir. Sometimes they used the sound of the verse of the Qur'ān that has relation with Hausa word to translate the Qur'ān.

The Qur'anists in northern Nigeria were not organized in a formal organization like Izālah, Fityānul Islam and Boko ARAM, they are scattered almost every where in the country especially in the villages. With the conversion of Sheikh 'Uthman Dangungu, a former national preacher of the Izālah sect to Qur'anism, the movement is gaining a lot of followers in the


404 Fieldnotes, interview with Mallam Hamza Sulaiman Safana, Secretary, Munazzamatu Fityanul Islam, Safana local government, Katsina State, with some observations from this researcher.

405 Abbas, U.S., Trends of Tafsir Among Selected Ulama’. op cit. p123
cities of Kaduna, Kano, Bauchi, Katsina and other places among some elites into the sect. The method of *Tafsir* used by this sect is entirely different from that of other Muslims. A new trend of *Tafsir* emerged as *Qala Qāto* trend of *Tafsir* which we will present in detail in due course.

3:11 Conclusion

We have so far seen how schism emerged after the death of the prophet (ﷺAW) with disagreement among the *Sahābah* on who would succeed the prophet. The first Muslim sect that emerged was that of *Kharijite*, though *Shi’ah* has preceded it as a kind of political group supporting the course of ‘Ali bin Abi Tālib (R.T.A) not in any sectarian sense. *Shi’ah* also emerged as a sect after the murder of ʿUsayn at Karbala. Later many sects and sub sects emerged under different reasons and circumstances as explained in the chapter. We have also discussed on the emergence of religious organizations in northern Nigeria focusing on the reasons for their emergence and their activities.
CHAPTER FOUR
THE ḌUFĪ TREND OF TAFSĪR IN NORTHERN NIGERIA

4:0 Introduction

The Qādiriyyah and the Tijjāniyyah are the two predominant Ḍufī orders in northern Nigeria. The Qādiriyyah has found its way into Hausa land with the arrival of Sheikh 'Abdulkarim al Maghili in the fifteen century. It became widespread after the emergence of Sokoto jihād movement and the subsequent establishment of the Sokoto caliphate in the nineteenth century.406

Tijjāniyyah on the other hand had penetrated northern Nigeria with the arrival of Sheikh 'Umar al Futi (1794-1864), though some asserted that there were some numbers of Tijjanis at Madābo quarters in Kano before the arrival of

Sheikh 'Umar al Futi. With the growing number of members of these orders, a sort of political struggle between these orders emerged. Each trying to dominate or supersede the other. Pamphlets on the karāmāt and excellence of the founder of each  Crowd in an attempt to supersede the other were in circulation. The issue of Qab (praying with hands folded on the chest) and Sadl (praying with the hands outstretched) form of salat has created a sharp division between the Qādiris and the Tijjānis. Even within the Tijjanis there was a division between the ulamā’ of Madābo who disapproved Qab, and the ulamā’ of Salga who practiced Qab. The division went to the extent of attacking each other in writing.}

With the appearance of Sheikh Ibrahim Inyāss Khaolakh in 1951, he practiced Qab form of alāt. Late Sheikh Nasir Kabara, the then leader of Qādiriyyah order, was among the few who pray in Qab form before, now reverted to pray in Sadl form to dissociate himself from Sheikh Ibrahim Kaolakh. This problem became serious to the extent that the followers of each Crowd refused to pray behind an Imām who practiced a position of arm different from their own. The struggle between the two orders continued up to the time of the advent of the Izālah sect.

The criticism of Sheikh Abubakar Gumi against the doctrines and practices of Sufi orders in northern Nigeria served as a major unifying factor for the Tijjāniyyah and the Qādiriyyah followers. It shifted the attention of Qādiriyyah followers from their traditional rivalry with the Tijjāniyyah

407 Abbas, U.S., Trends of Tafsir Among Selected Ulama’ op cit, p108
408 ibid
followers over the issue of Qab and Sadl and the controversies over the superiority complex of one ariqah over the other.\textsuperscript{409}

Both the Qādiriyyah and the Tijjāniyyah ulamā’ now resorted to write a rejoinder against the book "al Aqidah al ariqah bi Muwāfaqati al Shari'ah" (The Right Belief is in the Following of the Shari'ah) written by Sheikh Abubakar Gumi on attack on ufism in general and the Qādiriyyah and the Tijjāniyyah in particular. Sheikh Nāsir Kabara for example has published two books, al Nasiqah al Sariqah fi al Radd ala al aqidah al ariqah (Frank Advice in Response to al Aqidah al ariqah) and al mina al amidah Fi al Radd ala Fāsid al Aqidah (Praiseworthy Gifts in Response to the One who is Corrupted in His Faith) respectively.\textsuperscript{410}

Another rejoinder was written by Sheikh Ibrahim Saleh Maiduguri in 1982 with the tittled al Takfir akhtar al Bid'ah.\textsuperscript{411} Sheikh Tahir 'Uthman Bauchi also wrote a book called Gaskiya Ta Bayyana (The Truth Has Emerged) as a counter attack to Sheikh Gumi's al Aqidah al ariqah. Another book jointly published by the Tijjāniyyah and the Qādiriyyah ulamā’ in Ilorin to repel Sheikh Gumi's al Aqidah al ariqah was Raf al Shubu håt an ma fi Qādiriyyah wa al Tijjāniyyah min al Shata håt (lifting the Doubts about the Divinations of the Qādiriyyah and the Tijjāniyyah). This coalition between the Qādiriyyah and the Tijjāniyyah against the Izālah later led to the

\textsuperscript{409} ibid, p114
\textsuperscript{410} Abbas, U.S., Trends of Tafsir Among Selected Ulama’ op cit, p114
\textsuperscript{411} The tittle of the book is “al Takfir akhtar Bid’ah Tuhaddid al Salam wal Wahdah bayn al Muuslimin Fi Nigeria” (The Accusation of Unbelief Constitute a Blameworthy Innovation and Threatens Peace Between the Muslims in Nigeria).
emergence of a new trend of Tafsir meant for fighting back against the opposition.

4:1 The Aims of their Tafsir

The main aim of this Tafsir according to the Ṣaḥīḥ followers is to teach the Muslims the correct and right Islamic beliefs according to the teachings of the Qur’ān and the Sunnah. It was also aimed at defending the true Islamic faith as contained in the Ṣufi doctrines and practices. They will not waste efforts whenever they pass on a verse that seems to have Ṣufi inclination to interpret it to suit their views.

4:2 The Focus of their Tafsir

The main focus of this type of Tafsir is on the issues that have to do with Ṣufi doctrines and practices. It focused on the basis of Sufism and the Ṣufi practice from the Qur’ān. Other areas include dhikr, wasilah, istigātha, celebrating the Maulud al Nabiy, the issue of intercession, etc. Below are the typical instances that portray the Ṣufi interpretation of the Qur’ān in northern Nigeria.

4:3 Sample of the Ṣufi Sectarian Tafsir

Below are samples of Tafsir of some scholars of Qādiriyyah and Tijāniyyah in support of their beliefs and practices. They uses the Qur'ānic verses in finding justification of their practices and defence against the attack of the Izālah sect.

4:3:1 On the Basis of Tariqah in the Qur'an
Late Sheikh Nā́īr Kabara Kano, the then leader of Qādiriyyah order in Africa on interpretation of the verse 16 of surāh al jinn where Allah says:

(And Allah's Message is): If they (the pagans) had (only) remained on the (right) Way, We shall certainly have bestowed on them rain in abundance.\textsuperscript{412}

He commented on the verse as follows:

Hakika lamarin, da sun yi daidai su wadannan kafirai a kan Darika ta musulunci da mun shayar da su ruwa mai yawa.'

A sharhinsa sai ya ce:

'Yan bidi’ah na wannan zamanin namu, suna musun darikun Sufaye suwa cewa ba su san asalinta cikin al Qur'ani ba. Wannan makanta ce ta basira kawai, in ba haka ba wannan ayar ta bayyana karara cewa, Darikatul Islami wadda Shehu Muhalli ya fassara darika da ita, it ace Darikatul Junaidu, (RTA) wadda aka samo ta daga aikin ahlussuffati, wadanda aka saukar da ayoyi masu tarin yawa cikin bayanin kyakkyawan matsayinsu da tsarkakar halayensu, bayan ayoyin Tauhidi wadanda sune Darikatul Islami. Kamar yadda Sawi ya bayyana cewa aiki da ita ake nufi, wato bin ma’muru da nisantar munhiyyatu, wanda shi ake cewa takawa, wadda ita ce Darikar Sufaye ba dadi ba râgi. Abunda suke da shi na Khawarikul adati, wato karamomi da ilimi na ilhamatu, natijar takawa ne saboda haka, suka ce 'ji tsoron Allah ka ga abun mamaki'. Su 'Yan bidi’ah da Allah ya yi musu muwafaka ya danka musu 'siradal mustakima' sun hau gwadabensa ta hanyar takawa wadda aka samo ta daga Ma'aikin Allah (SAW)da ba su yi musun hakikun 'La ilaha illallahu' ba. Wadannan maganganu Ij'ma'i ne na Malaman Musulunci gabaninsu da bayansu. Allah ya yi mana taufiki...

Meaning:

\textsuperscript{412} Surah al Jin:16
The reality of the matter is that if these kuffār should stand on the right way of Islam, We should certainly have bestowed on them rain in abundance.

In his foot notes he said:

The people of bid'ah of our time are rejecting Sufism, saying that they don’t know its basis in the Qur’ān. This is only a blindness of heart. If not so, this verse has clearly expressed the meaning of ʿariqatul Islam, which Sheikh Muʿallī interpreted as ʿariqah, is the ʿariqah of Junaid [RTA]. It emanates from the activities of Ahlussuffāh, on whose many verses were revealed expressing their spiritual positions and their sincerity after the revelation of the verses of Tawāhid. As explained by Sāwi, that it means acting upon it in following the commands and shunning from prohibitions which is the Taqwah (piety), and that was out rightly the ʿariqah of the Sufis. What they usually performed in an extraordinary manner, that is (Karāmāt) blessings and inspired knowledge (Ilhāmah) was as a result of their piety. It is because of this they said "Fear Allah, and you will see wonders". If to say Allah will guide the people of innovation and put them on the right way and act righteously and piously as learnt from the prophet of Allah (SAW), they should not have hesitate or reject the reality of "Lā ilaha illallah". All these statements were the consensus of ulamā’. May Allah guide us...413.

Here it is to note that this verse was revealed drawing the attention of the polytheists to accept Islam, and on return Allah bestow on them His abundant bounties like rain and other means of sustenance, but in the process of interpreting the verse, Sheikh Nādir Kabara explained that this verse was one of the basis of Qādiriyyah order in the Qur'ān. In his Tafsir he categorized the verse under the title "ʿariqar Junaidu a cikin al Qur'ani",

413 Alsanhaji, Sheikh Muh Nāsir Kabara., Ihsan al Mannan Fi Ibraaz khabaayaa al Qur'an: Tafsir wa Tarjamaat Ma'ani al Qur'an al Azim ila Luggah Hausa, vol.4, p 1,777
meaning "Junaid's ariqah in the Qur'ān. Similarly, on the interpretation of verse 10 of surāh al Jumu'ah where Allah says:

And when the prayer is finished, then may ye disperse through the land, and seek of the bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.  

Sheikh Kabara interpreted the verse as,

Izan (idan) an gama sallah sai ku daidaita a bayan kasa ku nema daga falalar Ubangiji ku ambaci Allah ambato mai yawa domin ku rabauta.

Meaning:

And when the prayer is finished, then disperse through the land, and seek of the bounty of Allah: and remember Allah much so that you may prosper.

He went on to explain that,

"and remember Allah much" is the basis of Friday dhikr and mi'ād in the Qādiriyyah Sufi order.

Sheikh Tāhir ‘Uthman Bauchi also interpreted this verse as one of the basis of dhikr al Jumu'ah observed by the Tijjanis in congregation every Friday after 'Asr prayers shortly before the Maghrib prayers.

On the verses 41-42 of surāh al Ahzāb, where Allah says,
O ye who believe! celebrate the praises of Allah, and do this often: And glorify Him morning and evening.\(^{418}\)

Sheikh Kabara's interpretation goes thus,


Meaning:

O you who believe, celebrate the praises of Allah; and do this often; (Anything that is called Dhikrullah is included in this command, Prayers, Fasting or Dhikrullah Ta'ala like 'Bandir' or any other thing as confirmed by Muslim scholars in their books. Even the Maulawiyyah form of Dhikr by the disciples of Jalāl Rumi, because the Muslims have unanimously agreed upon these issues on Arbābul Awāl as said by Suyudi) and glorify Allah morning and evening.\(^{419}\)

Here Sheikh Kabara went on to justify the use of 'Bandir' music in performing Dhikr of Qādiriyyah and extended it to include the musical type of Dhikr performed by the Maulawiyyah order of Jalāl al Rumi which many Muslims objected to including many ūfis. Surprisingly, Sheikh Kabara in the commentary stipulated that the Muslims have unanimously agreed on the permissibility of this type of Dhikr in an attempt to justify his stand.

\(^{418}\) Surah al Ahzāb:41-42

\(^{419}\) Sheikh Muh Nāsir Kabara., Ihsan al Mannan Fi Ibraaz khabaayaa al Qur'an: Tafsir wa Tarjamah Ma'ani al Qur'ān al Azim ila Luggah Hausa, vol. 3, pp1261-1262
On the *Tafsir* of verse 56 of the same surah where it reads,

Allah and His angels send blessings on the prophet, *O* ye that believe! Send ye blessings on him, and salute him with all respect.\(^420\)

On interpreting the verse, he says,

(\textit{Dayan rukunan Darikar Sufaye guda ukku, salati ga Annabi (AW) hailala da Istigfari). Hakika Ubangiji da Shi da Mala’ikunsu suna yin salati ga Annabi (AW). Ya wadanda suka bada gaskiya, ku yi salati a gare shi, ku yi gaisuwa gareshi gaisuwa (wato ku ce: Allahumma Salli ala Sayyidina Muhammadin wa sallim).}

\textbf{Meaning:}

(\textit{One of the 3 pillars of Sufi orders, blessing the prophet (AW), Hailala (Lā ilāh illa Allah) and Istighfār). Surely, Allah and His angels send blessings on the prophet (AW). O you who believe! Send blessings on him and salute him with all respect (that is to say: May Allah bless our leader Muhammad and blessed).}\(^421\)

Here he defended the view that, the *kufr* practices have originated from the Qur’ān, as this verse has mentioned one of the three pillars of *Tariqah* according to his interpretation. He also justified the congregational *Dhikr* in the mosque as done by the Qādiris from the Qur’ān in verse 28 of *surā* al-\textit{Kahf}. He reiterated that the verse teaches the basis of *kufr*ism and the position of the *kufr*is and rejected the views of the anti- *kufr*is who regarded the whole *kufr* institution as innovative. Allah says:

\footnotesize
\textit{Q. 28:18} كَفَّ قُوْمٍ كَلِفْتُهُمْ مِثْلَ مَا كَلِفْتُ كُلَّ نَارٍ时代的{{سورة الكفر}}

\footnotesize\(^420\) Surah al Ahzāb:56
\footnotesize\(^421\) Alsanhāji, Sheikh Muh Nāsir Kabara., \textit{Ihsan al Mannan Fi Ibraaz..} op cit, vol. 3, pp 1,269
And keep thy soul content with those who call on their Lord morning and evening, seeking His face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.422

His interpretation is as follows,


Meaning:

(Command to associate with those that are truthful in Allah, Sufis and their like). Keep a company with those that worship

422 Surah al Kahf:28
their Lord morning and evening seeking for Allah's pleasure with their devotion (not because of one's need of here and hereafter, nay, they want to attain Allah's pleasure only, these are the real "Fuqarā'" and Murids"). Do not turn yourself away from them seeking worldly pleasures. Do not follow those that We made their hearts unmindful of remembrance of Allah (al Qur'ān and other adhkar, he is 'Uyaynah ibn Hisnu al Fazari and his associates in those days. But now it is referring to anybody who is proud of modern civilization that contradict the Holy Qur’ān and what the prophet (ﷺAW) trained his companions upon peace and blessings of Allah be with them. It is said that this verse was revealed on Ashabus suffah, they were 700 believers residing in the mosque of the Messenger of Allah. They don’t go out for trade or faming or rearing animals. They are there always for salat in the mosque. When the verse was revealed, the prophet (ﷺAW) said: Praise be to Allah who directed me in my Ummah to keep their company. This verse is the basis of Sufism and the Sufis in the Qur’ān. May Allah include us among them and bless us with being with them and take our lives on their way....) He follows his whims and his affairs became in ruin.

In another context he said:

Wato wannan aya ita ta tabbatar da cewa lallai Sahabban Annabi suna dhikirullahi a tattare a masallacinsa a gabansa safiya da yammaci. Mai cewa dhikirullahi a cikin masallaci bid'ah ne to bai san al Qur’ani ba, ga abin da Allah yake fada kuru-kuru? Idan kuma an duba Tafsirin Ibn Kathir wanda su wadannan Malaman suka yarda da shi, za su ga haka ya fassara wannan waje.

Meaning:

This verse is a justification that the Sahābah of the prophet (ﷺAW) conducted dhikr in unison inside the prophet's mosque and in his presence in the mornings and evenings. Therefore whoever said doing dhikr inside the mosque is innovative, such

423 Alsanhāji, Sheikh Muh Nāsir Kabara., Ihsan al Mannan Fi Ibraaz… op cit, vol. 2, pp 848-849
person does not know the Qur‘ān. If one refers to the Tafsīr book of Ibn Kathīr, the book that is mostly referred to by such ulamā’ one will see that he interpreted this verse in the same way we did.\(^{424}\)

4:3:2 Shari‘ah and ṣaqiqah according to the Ṣufis

The Ṣufis believed that Islam consist of two parts namely, Zāhir (Exoteric) and Bātin (Esoteric). Shari‘ah is representing the exoteric aspect while Tasawwuf is representing the esoteric aspect, the inner meaning of Islam (ṣaqiqah). Shari‘ah refers to ways both faith and practice which Allah has prescribed. It is the rule which govern religious practices. In Ṣufism it represents the first stage which the Ṣufī must adhere to strictly. It is the exoteric (outer) aspect of Islam, which is verbal affirmation and apparent submission to the Islamic laws. On the other hand, ṣaqiqah refers to the esoteric (inner) aspect of Islam. The Ṣufī practices is the manifestation of the inner meaning of Islam (esoteric aspect).

In order to justify this view, Sheikh Nā‘ir Kabara has attempted to justify this position when he came to interpret the verses 59-82 in surāh al Kahf that narrates the story of prophet Musa (AS) and Khidr. He stipulated that the episode was meant to show prophet Musa (AS) his shortcomings when he claimed to be the most knowledgeable among his people instead of him to have said Allah is the most knowledgeable. Allah then joined him with a

mere servant of Him who was not a prophet, Khidr, to learn from him. He further stated that, the basic teaching of the Surāh is to show to the Muslims that there are Shari'ah provisions on one hand and the aqiqah provision on the other hand. And this was attested in the encounter between prophet Musa (AS) and Khidr. Prophet Musa (AS) viewed all the actions of Khidr in the context of the Shari'ah, as such he regards them as deviation from the right path. On the contrary, Khidr acted the way he did based on guidance by the provisions of 'aqiqah' and as such explained to prophet Musa (AS) the basis of all his actions. This explanations signifies that he did not commit them out of his own whims.425

The teachings of these verses is that humans should consider knowledge as a sole property of Allah. He, the Exalted knows everything and every knowledge emanates from Him. The messengers of Allah, the prophets and all other servants of Allah that were bestowed with knowledge were given only a bit potion from the treasury of Allah.426

4:3:3 The basis of Tijjāniyyah and its Awrād in the Qur'ān according to the Tijjanis

The Tijjāniyyah ulamā’ like their Qādiriyyah counterpart, also believed that their ariqah and its litanies have their basis from the Qur’ān. Sheikh ʻUthman Bauchi, a popular Tijjāni scholar in Nigeria and beyond, when interpreting verse 205 of surāh al A'rāf:

425 Field notes, Tafsir surah al Kahf on cassette, by Sheikh Nāsiru Kabara.
426 ﭼاﻹﺳﺮاء: ۳۰۵
And remember your Lord in your (very) soul, with humility and in reverence, without loudness in words, in the morning and evening; and be not among those who are unheedful.\(^{427}\)

In commenting on the verse he said:


\(^{427}\) Surah al A'rāf:205

Meaning:

Sheikh Uthman b Fodio wrote in his book, he said "Sufi orders are 313 in the Hadith of abarāni". It is there written. And since Tijjāniyyah is the last in the hierarchy of Sufi orders, you see, as if the verse is referring to it here as a whole, the statement concluded with the mention of Tijjāniyyah here. "O you son of Adam! Remember your lord alone, this is 'Lāzim'. If we are doing our 'Lāzim' we are not doing it in congregation no matter how many Tijjanis are present. Everybody is doing it individually. Everybody is remembering Allah alone in the course of 'Lāzim'. And you should fear Allah in the course of remembrance with respect and piety. That is why we are not talking if we are doing 'Lāzim' except if our mother or our father called us (then we answer them). And we should not say it aloud. Perform it in the morning and the evening. Do not put yourself among the unmindful ones those that are not remembering Allah. This verse is linked up with the verses that says:

This is 'Lāzim' and the verse has shown how it is performed. You mention the name of your lord alone with respect, humility and piety. This refers to facing
the East (Qiblah) with ablution and in silence. You are not to say aloud what you are reciting. And you do it in the morning and evening. Do not be among the unmindful who forgot the remembrance of Allah. It is referring to 'Wazifah' here. The time of its performance is not mentioned, that is why it is done in 24 hours of the day. This ayat consist of 'Wazifah' and 'Lāzim'. (Where He) said Remember Allah much and do Tasbih morning and evening encompasses morning and evening 'Lāzim'. Do it much is referring to 'Wazifah'. In the whole 24 hours is a time of 'Wazifah' if there is a congregation. 'Kathiran' if Allah mention something wholly then we refer to scholars. "Ask those who know if you don’t know". We then asked the knowledgeable, what is the meaning of 'Kathiran' here? At least you recite you recite You recite 'Fātihah', you recite 'Istighfār' "Astaghfirullah al Azim alladhi lā ilāha illa huwa al Hayyul Qayyum." 30 times. You recite salātīl Fātih 50 times, you recite Then you recite 100 times. You recite a salat called 'Jauharatil Kamāl' 12 times. If you do this at least with 'Lāzim' you are among those that remember Allah much.428

Sheikh Halliru 'Abdullahi Maraya on interpreting the verses,

But those will prosper who purify themselves.429

After translating the verse he commented as follows'

Zuciya ake nufi da hanyar zikiri don tsarkaketa daga hassada, girman kai, wulakanta mutum, cutar da jiki da son rai da sha'awa da sauransu. Saboda haka zikiri na wanke zuciya.

429 Surah al A’lā:14
Translation:

'It is referring to the heart and the way of dhikr, which purify it from the evils of envy, arrogance, disgracing people, hurting one's body, whims and caprices, etc. dhikr is therefore, purifying the heart. Sign of Allah's love is the love of Allah's dhikr and the sign of hatred to Allah is the hatred of Allah's dhikr. We should therefore, wake up and put efforts in doing dhikr.430

Here he is encouraging people to continue practicing ḥariqah and they should forget about those that are condemning it because it purifies heart against evils and it is sectioned in the Qur'ān. He technically described the anti ḥariqah as those that show no love to Allah. On the interpretation of verse 9 of surāh al A'lāh,

Therefore give admonition in case the admonition Profits (the hearer).431

After translating the verse, he commented as follows,
bari ba har yanzu... mutum ya ce kaza ba kyau amma babu hujjah.\textsuperscript{432}

Meaning:

\textbf{It is better for 'Yan Izālah that are condemning 'Yan Tariqah as unbelievers to stop it. Because they started preaching that people should leave Tariqah since 1978 and up till now they are yet to forsake it. The admonition will benefit. Ibn Taymiyyah was a Qādiri, Ibn 'Abdul Wahab did not called people to do ḥariqah and did not forbid them from doing it. He only preached against Tawassul, defying graves and similar things. Here in Nigeria too, Ibn Fodio was a Qādiri, Muhammad Bello was a Tijjāni, and 'Abdullahi Gwandu was a Qādiri. Therefore, it is better for those that are calling to stop ḥariqah in their preaching to stop it and take a rest since the adherents never leave it up to now... a person will say, this is not good but without evidence or authority.}

Here Sheikh Maraya was trying to show that the claim of 'Yan Izālah' that they derived their source of condemning ḥariqah from the teachings of Ibn Taymiyyah, Ibn 'Abdul Wahhab, 'Uthman ibn Fodio, Muhammad Bello and 'Abdullahi Gwandu was false and baseless. This is because he attributed the membership of Qādiriyyah and Tijjāniyyah to all of them with exception of Ibn 'Abdul Wahhab who also was indifferent on ḥariqah.

\textbf{4:3:4 On the Concept of Wasilah (means of approach to Allah)}

The adherents of Ḥufi orders have considered the founders of these orders as their means of approaching Allah (SWT). For example, the Qadiris considered Sheikh 'Abdul Qādir al Jilāni as their 'Wasilah' (means of

\textsuperscript{432} Field notes, Ramadan Taṣir on cassette, Sheikh Halliru Abdullahi Maraya, year, 2010.
approach) to Allah and the Tijjānis consider Sheikh Āmad al Tijjāni as their 'Wasilah' to Allah. They interpreted the verses of the Qur'ān to support their ideas. For example Sheikh Tahir 'Uthman Bauchi, in his opening remarks on the occasion of Maulud Celebration in Lagos in the year 2010, he stated the following:

_Mu godewa Allah da bai barmu mu nemawa kanmuanya ba, saī Ya hadamu da Waliyyai Murshidai. Ubangiji yana cewa, in yana so Ya batar da mutum saī ya hana shi Waliyyin da zai ma shi jagora. In ko yana son ya shiryar da shaī saī ya ba shi Waliyyi mai yi ma shi jagora._

Meaning:

_We should thank Allah for not leaving us to find the right way by ourselves. He joined us with the Saints that guides. Allah said, if He wants to lead a person astray He deprived him of a Wali that will guide him. Similarly, if He wants to guide him He assign Him with a Wali that will guide him._

_"He whom Allah guides, is rightly guided; but he whom he sends astray, for him you will find no Wali (guiding friend) to lead him to the right path." We thank Allah that gave us a Wali, Sheikh Tijjāni (R.A). As the prophet Muḥammad (SAW) was a master and a leader to all Prophets, Sheikh Tijjani was a master and a leader to all Walīs (Saints R.A). As Allah made the circle (Da‘irah) of Tijāniyyah a successor to the Muḥammadan circle, so he made_
our Khalifah Sheikh Ibrahim Khaulakh as our guide out of many successors. Praise be to Allah.433

Here he tried to establish the justification of following Sheikh Ibrahim Khaulakh and Sheikh Ahmad Tijjani as a means of approach to Allah, not that they worship them as propagated by their Izālah opponents. He went to the extent of saying that whoever is not attached to a spiritual guide there is every tendency to deviate from the right way. Similarly, on the issue of "Wasilah", Sheikh Nāsir Kabara of Qādiriyah order on interpretation of the verse 35 of surah al Mā'idah,

\[
\text{O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His cause as much as you can. So that you may be successful.} \]

In commenting on the verse he said:

\[
\text{Ma'anar wannan aya ku nemi tsani zuwa ga Allah ta hanyar da'a, son Annabawa da son Waliyyai da karbar wuridinsu. Kada a kula da masu kafirta Musulmai saboda ziyarar Waliyyai.} \]

Meaning:

The meaning of this verse is that you should seek the means of approach to Allah through obedience, love for the prophets and the saints as well as accepting (and practicing) their litanies (awrād). Do not mind those people who consider visiting saints as kufr.

According to this interpretation, adhering to a particular Sufi order and performing its award as per the rules of that ariqah is nothing more than

433 Field notes, Sheikh Tahir Uthman Bauchi, Maulud al Nabiyy, presented in Lagos, year 2010, on DVD.
434 Surah al Mā'idah:35
435 Fieldnotes, Sheikh Nasiru Kabara's Tafsir cassette on Surah al Mā'idah.
translating the meaning of the said verse into action. Those that are condemning the ḍariqah do not comprehend the meaning of the verse as such one should not mind them.

Again on "Tawassul" Sheikh Halliru Maraya on the Tafsir of verse 35 of surāḥ al Anbiyā’ where Allah says:

Have you not seen that Allah has subjected to you all that is on the Earth, and the ships that sail through the sea by His Command? He withhold the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, full of Kindness Most Merciful.⁴³⁶

After translating the verse he comments as follows:

Duk abubuwan da ake dorawa a kan jirgin ruwa, kamar motoci, ko kwantenonti da sauran kayan tasarrufin duniya, ba za su nitse ba saboda Allah ya yarda ya nufa cewa jirgin ruwan nan ba za ya nitse ba. Kayan da ke bisa jirgin sun yi tawassuli da jirgin ruwa don haka ba za su nitse ba. Tunda Allah ya yarda cewa Annabi Muḥammad (AW) ba zai shiga wuta ba, to duk wanda ya bishi ya kuma yi yi tawassuli da shi ba zai ci wuta ba. Sannan tawassuli da Annabi (AW) daidai ne ko a halin yana raye ko bayan wafatinsa.

Meaning:

Everything loaded on the ship like motor vehicles, containers and other goods of material benefit will never sink in the ocean, because Allah has wished that it will not sink. The materials carried by the ship has made a tawassul with the ship, as such it will never sink. Since Allah has wished that the Prophet

⁴³⁶ Surah al Anbiyā’:65
Muhammad (ﷺ) will never enter Hell Fire, so anybody who follows him and made Tawassul with him will never be burnt by Hell Fire. Tawassul with the Prophet is allowed whether in his life time or after his demise.\textsuperscript{437}

Here he counter attacked the Izālah scholars who preached that Tawassul with the prophet (ﷺ) is only allowed during his life time, and that whoever did Tawassul with the prophet (ﷺ) after his death has committed an act of shirk. They further stated that Tawassul is only valid with one's good work like what the three people who were blocked in the cave did. He dismissed this view and went on to logically argue that almost everything is doing Tawassul consciously or unconsciously by citing example with ship carrying load. He concluded that Tawassul with the prophet is valid up to this time.

\textbf{4:3:5 Celebration of Maulud al Nabiyy}

Celebrating the birthday of the prophet Muhammad (ﷺ) annually is one of the main practices of Ḥanafī Muslims world over as a sign of their love and respect to the prophet. The Nigerian Ḥanafī Muslims too, celebrate Maulud al Nabiyy annually and considered it as a sign of love to the prophet (ﷺ). They believed that it is an important occasion in Islam that every good and pious Muslim will be proud of. The Izālah movement on the other hand under the influence of Wahābiyyah teaching is all out to call on the Muslims to stop it for they considered it as an undesirable innovation (bid'ah) in Islam. They stressed that it was not done by the prophet himself during his life time and

\textsuperscript{437} Field notes, Ramadan Tafsir on cassette, Sheikh Halliru Abdullahi Maraya, 1/7/ 2010.
was not done by the Companions and their followers (Tābi’un) as such they declared it as bid’ah, and that the prophet warned the Muslims against bid’ah and declared that every act of bid’ah goes to Hell Fire. On this the Izālah movement use to interpret the verses of the Qur’ān and the adīth of the prophet (AW) to justify their position. The ufsis on the other hand use the Qur’ān and adīth in repelling the Izālah views and in defense of their position. Sheikh Halliru Maraya on interpreting the verse,

\[
\text{And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allah. Verily those who invent lies against Allah will never prosper.} \text{438}
\]

After he translated the verse, he commented as follows,

\[
\text{Kada mutum ya ce, abu kaza harmun ne, kaza halal ne sai da hujjah. Duk wanda ya ce (wani abu) game da haram da halal ba hujjah, to babban azzalumi ne. shi ke fadar karya ya danganata ga Allah da Manzonsa…. Duk wanda ya ce abin da Annabi da Sahhabansa ba su yi ba, idan wani ya yi shi haram ne, wannan yana daga cikin azzalumai. Suna cewa (Yan Izala) "In son Annabi ne ai da sai a yi abin da Annabin ya ce." To don me Sahabbai ba su yi Tafsiri da gasar karatun al Qur'ani ba, amma yanzu ana yin su?Shi ma haram ne kenan. Duk wanda ya ce wani abu game da abin da ba haram ba, haram ne, to wannan babban azzalumi ne irin kafiran Khuza'a...... Wanda ya zo ya ce Mauludi ko cin abincin Mauludi ba shi da kyau, to ana iya tambayarsa, wa ya ce babu kyau? In haram ne, to wa ya haramta? Duk wanda ya ce kaza babu kyau, sai ya kawo dalili. In ba haka ba to azzalumi ne.}
\]

\[438\] Surah al Nahl;116
Meaning:

Don’t ever a person say, so and so is haram, so and so is halal, except with authority (hujjah). Anybody who said something in respect of halal and haram without any authority, he is a big (az zālim) wrong doer. He is telling lies against Allah and His Messenger....Whoever said what the prophet and his companions did not do if done by somebody else is haram, he is among the wrong doers. They were saying ('Yan Izālah') if it is loving the prophet, then they should have done what the prophet said. Yes. Why that was the companions did not do Tafsir (in the same way we are doing it now) and Qur’anic recitation competition while people are doing these now? Is it haram too? Whoever declare haram on anything that is not haram that person is a big wrong doer, the like of Khuzā’ah unbelievers.Whoever say celebrating Maulud or eating the food meant for Maulud is reprehensive, we can ask him, who said it is reprehensive?If it is haram, then who declared it haram? Whoever say so and so is not good, he has to bring proof, if not then he is a zālim.439

The verse was interpreted to counter the views of those that consider the celebration of Maulud as aram and innovative, because it was done by neither the prophet nor the companions and their followers. In the interpretation of verse 255 of surāh al Baqrah, where Allah says:

Allah! None has the right to be worshipped but He, the Ever Living, The One Who sustains and protects all that exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kursiy extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.  

Sheikh Halliru Maraya in his defense of Maulud, he stated that the whole essence of Maulud celebration is to show the level of one's love to the prophet (ﷺAW). Those that do not sincerely love him were those people who dislike his Maulud. To further show their dislike to him, they went on to say that he did not know al Ghayb. They quoted the Qur’ān to justify their selfish position without the appropriate knowledge of the meaning of the verses. For example they frequently quote the following verse,
what will happen to them in the Hereafter. And they will never
compass anything of His knowledge except that which He wills.
His Kursiy extend over the heavens and the earth, and He feels
no fatigue in guarding and preserving them. And He is the Most
High, the Most Great.\footnote{Sural al Baqrah:255}

In his reaction to Izālah stand that the prophet (ﷺAW) did not know the
unseen as per the meaning of the verse, Sheikh Halliru Maraya has
commented on the verse as follows,

Wasu suna amfani da ayar su ce Annabi bai san gaibu ba,
tunda ga shi Allah ya ce, ۴۴۱.Wannan ba haka ba
ne, domin wannan sanin na Allah yana cikin ۴۴۲. Akwai gaibu iri biyar, wanda Allah ne kadai ya sani
kamar inda aka ce ۴۴۳.Da wanda Annabi (SAW) kadai ya sani a surah Al
Imran aya ta ۴۴۴.۴۴۵ Da wanda Manzanni suka sani, inda aka ce
۴۴۶.۴۴۷ Đa wanda Auliya'ullahi suka
sani, da kuma wanda hatta kafirai suke sani, kamar ka ajiye
kudi a aljihu ko ma'adinai a kasa. Saboda haka, a nan ۴۴۸.۴۴۹ da aka ce 'sai dai abinda Allah Ya ga dama ya sanar', to ya
ga dama din ya sanar da Manzon Allah (ﷺAW).

Meaning:

Some are using this verse to declare that the Prophet (saw) did
not know the unseen (Al Ghayb) since Allah Has said ۴۴۱.۴۴۲.۴۴۳.۴۴۴.۴۴۵.۴۴۶.۴۴۷.۴۴۸.۴۴۹. This is not so, because this knowledge of Allah is in,
۴۴۱.۴۴۲.۴۴۳.۴۴۴.۴۴۵.۴۴۶.۴۴۷.۴۴۸.۴۴۹. There are 5 types of al
Ghayb (Unseen), there is a ghayb that only Allah knows it, like

\footnote{Sural al Baqrah:255}
where He said, The one that only the prophet knows it in surah Al Imran. The one that only the Messengers know it, where He said, the one that Auliya'ullah (Saints) knows (like Khidr) and the one that even unbelievers knows, like keeping money in the pocket or (seeing) a mineral resource under the ground. Therefore, where it says 'except that which He wills' He wished and has disclosed it (the unseen) to the messenger of Allah (ﷺAW).

In an attempt to justify the validity of celebrating Maulud al Nabi, Dr Ibrahim al Maqarri Sa'id stated that the love of the prophet (ﷺAW) is what Maulud is all about. To say that one must bring an evidence from the Qur'ān or the adith where the prophet (ﷺAW) or his companions celebrate Maulud or gave a directive to do it is a mere foolishness. He asked, does a father have to wait for a command from the Qur'ān and the adith before he loves his son? Does the mother have to wait for instructions from the Qur'ān and adith before she loves her son? He went on to state that, as far as we are concerned, we consider that every Muslim is celebrating Maulud because it is no more than showing love to the prophet (ﷺAW). And I do not think there is a Muslim who does not love the prophet.

Sheikh al Maqarri quoted verse 58 of surāh Yunus to trace the basis of Maulud from the Qur'ān.

442 Field notes, Ramadan Tafsir on cassette, Sheikh Halliru Abdullahi Maraya, 2009.
443 Sheikh Ibrahim Al Maqarri Sa'id is a young intellectual hailed from Zaria, Kaduna State. He holds PhD in Arabic and teaches at the Department of Arabic Bayero University Kano. He is reknown Tijjani.
444 Fieldnotes, Maulud lecture at Zaria on DVD, by Dr Ibrahim Al Maqarri Sa'id, 29/3/2009
Say: In the bounty of Allah, and in His mercy, in that let them rejoice. That is better than the (wealth) they hoard.\textsuperscript{445}

He stated that \textsuperscript{445} is referring to the Qur'\textsuperscript{n}ic revelation, and \textsuperscript{446} is referring to the birth of prophet Mu\textsuperscript{447}ammad (\textsuperscript{447}AW) as explained by the scholars of Tafsir among the Sa\textsuperscript{448}\textsuperscript{449}bah and the T\textsuperscript{450}bi\textsuperscript{451}un. He also stated that the prophet (\textsuperscript{450}AW) has commanded the Muslims to train their children on three good things; love of the prophet, love of his household members and the recitation of the Qur'\textsuperscript{n}. Maulud loves the prophet (\textsuperscript{450}AW) and it is the easiest way to paradise. People that are saying compliance to prophet's commands and prohibitions is the true love of the prophet not celebrating his birthday are mistaken in their judgment. This is because compliance to his commands and prohibitions is only one aspect of love while Maulud encompasses all. He made reference to a companion who was brought before the prophet (\textsuperscript{450}AW) several times for add on alcoholism, where another companion cursed him for that and the prophet (\textsuperscript{450}AW) said "Do not curse him, for by Allah, I know for he loves Allah and His Apostle."\textsuperscript{446} This companion was therefore covered not because of excessive devotion or other praiseworthy things but because of love of Allah and His Apostle Mu\textsuperscript{447}ammad (\textsuperscript{447}AW).\textsuperscript{447}

He refuted the claims of Iz\textsuperscript{452}lah scholars that the earlier generation of the Muslims did not approve of Maulud celebrations. He quoted Ibn al \textsuperscript{452}aajj in 'Mudkh\textsuperscript{452}al" where he said he found the basis of Maulud from the practice of prophet in fasting Mondays, and when asked, he replied that because he was

\begin{flushright}
\textsuperscript{445} Surah Yunus:58
\textsuperscript{446} Sahih al Bukh\textsuperscript{453}ri, Kitab al Hudud, vol 8, Book 81, No. 771.
\textsuperscript{447} Fieldnotes, Maulud lecture at Zaria on DVD, by Dr Ibrahim Al Maqarri Sa'id, 29/3/2009
\end{flushright}
born on that day. He went on to add that even Sheikh Ađmad Ibn Taymiyyah has approved the celebration of Maulud only that he said the permissibility depends on the intention of the person. It is observed here that he did not gave the reference page of Ibn al-\textit{āj}j Mudkhal nor mentioned the title and reference page of Ibn Taymiyyah's view.

4:3:6 \textit{Al istiwā' ’ala al 'Arsh}

The issue of \textit{istiwā' Allah ala al Arsh} is one of the topics that generated a controversy between the Muslim scholars especially the \textit{Mutakallimun} for a long time. The issue is still lingering between the \textit{Wahhabi-Salafi} and the \textit{ufis} in northern Nigeria. Each group is trying to justify its views in interpreting the \textit{Qur'ān} especially during the Ramadān period. The \textit{Izālah} (Wahhabi-Salafi) has the believe that Allah is on His throne with His essence in the heavens as stated in many verses of the \textit{Qur'ān}. They interpreted the verses that indicate Allah is with His creatures wherever they are to mean He is everywhere with His knowledge.

On the other hand, the \textit{ufis} believed that one should not consider Allah to be on His throne in the heavens as this may lead to '\textit{Taşbih}' (Anthropomophy) which is not suitable for Allah's Majesty. They stipulated that there were many verses where Allah mentioned that He is almost everywhere, as such these verses are to be considered as '\textit{Mutashābihat}' (Allegorical) and that only Allah knows their real meanings. The verses that talk of Allah's attributes (\textit{Sifāt Allah}) like the face of Allah, the hands of

\textsuperscript{448} Fieldnotes, Maulud lecture at Zaria on DVD, by Dr Ibrahim Al Maqarri Sa'id, 29/3/2009  
\textsuperscript{449} Example, al A'rāf:54, Yunus:3, Ra'd:2, Tāhā:5, etc.
Allah, the eyes of Allah etc. also have generated a lot of controversy on their meaning among these conflicting organizations. The Izālah opined that one must literally believe that Allah has two hands, two eyes, a face, a foot, etc. as per Qur'anic statement.\textsuperscript{450} On the other hand, the people of ariqah have objected to this view and considered the verses as 'Mutashābihat', which requires only believe but not in any way imagining that Allah has physical face, hands, eyes, feet, etc. as this may tantamount to anthropomorphism which is a shirk to Allah. In fact the Sufis defend the views of Ashā’irah in this regard. Sheikh Nāsir Kabara when interpreting the saying of Allah,

\begin{center}
\textit{And your Lord cometh and His angels, rank upon rank.}\textsuperscript{451}
\end{center}

He interpreted the verse as

\begin{center}
\textit{Al'amarin Ubangijinka ya zo da Mala'iku safu safu.}
\end{center}

Meaning,

\begin{center}
\textit{The command of your Lord brought the angels in ranks.}\textsuperscript{452}
\end{center}

To refute the idea that Allah rest on His throne in the heavens with His essence, Sheikh Halliru Maraya on interpreting the verse,

\begin{center}
\textit{Therefore exalted be Allah, the King, the Reality: There is no god but He, the lord of the Throne of Honour.}\textsuperscript{453}
\end{center}

After translating the verse, he went to on to comment,

\textsuperscript{450} Field notes, Ramadan Tafsir on cassette, Sheikh Ja'far Mahmud Adam, Maiduguri, on 1424H/2003
\textsuperscript{451} Surah al Fajr:22
\textsuperscript{452} Alsanhāji, Sheikh Muh Nāsir Kabara., \textit{op cit}, vol. 4, p 1,866.
\textsuperscript{453} Surah al Muminun: 116

Subhanallah! Suna cewa Allah Yana da jiki da wuri (makani) da sauransu.....

Meaning:

Some are saying He is on the Throne (al 'Arsh). To say that Allah is on al 'Arsh, okay, after He finished creation of the al 'Arsh where was He then? Was He in another place? In another Verse it says where is al 'Arsh then? If He is on it, it will definitely collapse. What then? Al 'Arsh is a servant of Allah (SWT). It means He is on the Arsh and the angels carrying it with Him. Glory be to Allah. They are saying Allah has form and place and other things....

Sheikh 'Abduljabbar Nasiru Kabara, has made a long explanation in the interpretation of verses of 'istiwā". He stressed that we cannot in any way believe that Allah is in the heaven on His throne in a literal sense of it as preached by the Wahhabis. He quoted all the verses that mentioned 'istiwā' Allah 'ala al 'Arsh,'.

Your Guardian Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the Throne....

454 Field notes, Ramadan Tafsir on cassette, Sheikh Halliru 'Abdullahi Maraya, 1/5/2009.
455 He is a young intellectual Muslim scholar of Qādiriyah order, the son of late Sheikh Nasiru Kabara the leader of Qādiriyah in Nigeria.
456 Surah al A'rāf: 54
Verily your Lord is Allah Who created the heavens and the earth in six days, and is firmly established on the Throne, regulating and governing all things....

Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the Throne...

Allah (Most Gracious) is firmly established on the Throne,

Is Allah Who created the heavens and the earth, and all between them, in six days, and is firmly established on the Throne....

He it is Who created the heavens and the earth in six days, and moreover firmly established on the Throne....

He went on to explain that, the meaning of 'istiwa' 'ala al 'Arsh' does not in any way mean Allah has a place and direction (makān and Jihhah). Those that are saying Allah is specifically established on His throne in the heavens with His Dhāt are mistaken. What are they going to say with the verses that shows the presence of Allah in some other places beside the throne in the heavens? He cited the following verses,

---

457 Surah Yunus: 3
458 Surah al Ra'd: 2
459 Surah Tāḥa: 5
460 Surah al Sajadah: 4
461 Surah al Hadid: 4
But when he came to the (fire), a voice was heard from the the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds..."

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no secret counsel of three, but He is their fourth, nor of five but He is their sixth, not of less than that or more, but He is with them wheresoever they may be; and afterwards on the day of Resurrection, He will inform them of what they did. Verily Allah is the All-Knower of everything.

And indeed We have created man, and We know what his own self whispered to him. And We are nearer to him than his jugular vein.

To Allah belong the east and the west: wheresoever's you turn there is the presence of Allah. For Allah is all-Pervading, All-Knowing.

Sheikh Abduljabbār further stated that these people of bid'ah are making Ta’wil on the above quoted verses that it is the knowledge of Allah that is present everywhere but His essence is on His throne in the heavens. This is

---

462 Surah al Qasas: 30
463 Surah al Mujādalah: 7
464 Surah Qāf: 16
465 Surah al Baqrah: 115
not what Allah (SWT) nor His prophet said. It is their own interpretation that is not acceptable. And they cannot prove it either from the Qur’ân or from authentic al-adith or from the words of the aâbah and the Tâbi’un.\textsuperscript{466}

Similarly, Sheikh Sharif Ibrahim Sâle\textsuperscript{467} on interpreting the ayat al-ifat,\textsuperscript{468} he stated that these verses have mentioned Allah (SWT) and attributed Him with other things. If we interpret them literally it will amount to anthropomophy (tashbih). To compare Allah with His creations is kufr and shirk. As such there is no way to compare Allah with any of His creations because of His saying,

\begin{center}
\textbf{ذَن تَّحَقَّقُوا} {ضَمْنَى} {يَأُوْلى} {بِمَنْ} {يَأْتِي} {بِمَثْلِهِ} {شَكْرًا}
\end{center}

\textit{...there is nothing whatever like unto Him, and He is the One that hears and sees (all things).}\textsuperscript{469}

There is none akin to Allah in all His creations. He cannot be described at all. He knows and hears all what His servants are saying. He knows their affairs all the time. He further stated that, these verses are being recited by all Muslims and they knew their meaning as describing the Majesty of Allah. Being Allah, the creator of everything, He created the earth, the heavens, what is between them and the Arsh (Throne) and He glory be to Him, firmly established on the Throne.

\textsuperscript{466} Fieldnotes, Sheikh 'Abduljabbar Nâṣiru Kabara, Lecture on Istiwall' at Maiduguri. Borno State, on DVD, 2008

\textsuperscript{467} He is the President of Council of Islamic Fatwah of Nigeria, Founder of al Nahdah al Islamiyyah, Borno. He authored about 100 Books on various topics on Islam. He belongs to Tijjaniyyah Sufi order.

\textsuperscript{468} They are Suwar Yunus:4, Ra’d:2, Taha:5, Sajadah:4, Hadid:4 and Mujadalah:7

\textsuperscript{469} Surah al Shurâ:11
The Muslim scholars asked of the meaning of al 'Arsh. What is the meaning of al Arsh? In Arabic language the word "al 'Arsh" carry the meaning of "The Throne" or "Dominion or Supremacy". The throne is something that one can sit on and has a place. Is this suitable to Allah or supremacy over all His creations? The scholars among the Musta'khirin said that, the meaning is Allah has supremacy over everything and has no partner. The Mustaqdimun among the scholars said that, since Allah has said, we have to believe in this, but the apparent meaning of sitting on the throne with body and form, we should not think it in this way. Anybody who believe in his mind that Allah is sitting on the throne as above, he has commits shirk, for he worshipped another god that is not the true Allah. Allah is alive before the creation of the earth, the heavens and the al 'Arsh. He has been alive before He created everything and He is still as He was, before the creation.

Sheikh Ibrahim Sāle further said, the word "'istiwā" has about 17 different meanings. One must believe in it as said by Allah and its meaning is that which only Allah preserved for Himself, not your own explanations. This is because there are other verses where Allah is saying, ..."And He is with you wheresoever's you may be" and ..."We are closer to him than his jugular vein." . He went on to say that those that are interpreting these verses to mean "He is on His throne in the heaven with His essence and He is everywhere with His knowledge" is their own interpretation. The prophet (AW) never explained it like this, and never

\[\text{Surah al Hadid:4}\]
\[\text{Surah Qāf:16}\]
taught the Saḥābah that Allah is sitting somewhere and His knowledge is somewhere else. This is in fact, illogical, because 'knowledge is one of His attributes.

"But We are nearer to him than you, but you see not."

Is it the knowledge that we cannot see or what? The following verse has described all the three aspects of 'istiwā', His knowledge and His essence,

He it is who created the heavens and the earth in six Days, and is moreover firmly established on the Throne, (ISTIWA'). He knows what enters within the earth and what comes forth out of it, what comes down from heavens and what mount up to it. (ILMUHU TA'ALA – HIS KNOWLEDGE). and He is with you wheresoever's you may be. (HIS ESSENCE). And Allah sees well all that you do.

After this long explanation, Sheikh Ibrahim Sāleh finally stated that,

Saboda haka, abinda Ahlussunnah suke a kai shine, Allah Ubangiji duk abin da ya fada dangane da istiwa'insa akan al Arshi haka ne, to amma ba yadda ma'anar da kai za ka ba kankka na zaman jiki a kan wani abu ba. Abu ne da za ka yi imani da shi dolenka, ka yi imani da shi bisa muradin Allah Madaukaki, don Ya ce, Duk wanda ya tabbatarwa Allah da wani wuri ,to la shakka ya kamanta Allah da halittarsa kuma yana bautawa wanin Allah ba Allah ba.

Meaning:

As such, what the Ahlus Sunnah stand on is that whatever Allah (SWT) said with regards to 'istiwā' 'ala al 'Arsh' it is like that. But not of the meaning that you gave yourself that He is sitting on the Throne, sitting with body on something. You must believe

473 Surah al Wāqi‘ah:85
474 Surah al Hadid:4

If we looked into the arguments presented by both Sheikh 'Abduljabbar and Sheikh Ibrahim Sâle on the issue of istiwā’ we can conclude that they are defending the position of Ashā’irah against that of the Mu'tazilites in the earlier time and the Salafi- Wahhabi of the later time. It was on record that in the days of controversy on 'kalām’, the Ashā’irah school was firm to defend the position of the Ahlus Sunnah on Taw̱id against the unorthodox views of the Mu'tazilites and their allies. It was later in the seventh century with the advent of the Salafiyyah movement pioneered by Sheikh Amad Ibn Taymiyyah and his disciples that the new thesis on Taw̱id emerges. This development led to the division Taw̱id into three categories namely; Taw̱id al Rubibiyyah, Taw̱id al Uluhiyyah and Taw̱id al Asmā' wa al ḍīfāt, and emphasized that Allah (SWT) rests on His Throne in the heavens and is present everywhere with His knowledge. They sanctioned that the Muslims must believe in Taw̱id in this form in as far they belong to the Ahlus Sunnah, the followers of the (Salaf) Pious predecessors, though neither the prophet ( ﷺ AW) nor his Companions and the Tābi’un ever taught Taw̱id in this form. This controversy, if care is not taken in solving it scholastically with sincerity devoid of all sentiments, may open the way for other movements to emerge with their own form of Taw̱id contrary to the afore-mentioned, may Allah forbid.

4:3:7 Their views on Politics

The adherents of Ṭariqah in northern Nigeria were not concerned much with politics because majority of them hailed from the traditional ulamā’ class those that resisted Western education at the beginning. Most of them are not politically conscious as such they didn't incorporate the issues of politics in their Tafsir as done by their Izālah counterpart. They did not take politics a serious issue in order to dissociate themselves from the Fatwa issued by Sheikh Abubakar Gumi on the importance of politics one time in 1987 that politics is better than salat and to cast a vote is better than going to Hājj. This we shall discuss in due course on Izālah trends of Tafsir in shā Allah.

Sheikh Tāhir 'Uthman Bauchi has once declared that it is better to cast your vote to a Christian than to cast it to Dan Izālah. This is because the Christians are looking at you as Muslims while the Izālah people are looking at you as a Mushrik (polytheist). This division led to the election of Reverend Aboki as the Chairman of Kaduna Local Government Area Council, the headquarters of the Muslim north somewhere in 1987. As far as the Tariqah people are concerned, politics in the sense of Western Democracy is separate from the religion as such they do not give it serious attention in their Tafsir.

4:4 Conclusion

From what we have seen of the methodology of Sufi Tafsir as presented by some of their scholars in the course of their Tafsir and preaching, they interpret the Qur'ān in line with their understanding of Islam according to
Sufi ideas. The primary aim of their Tafsir is to justify the Ḥufī ideas and practices from the Qur'ān. They also used their Tafsir in counter attacking the Izālah sect who considered Ḥufī practices as outside the fold of Islam and preached against it. They also used the forum to propagate their order and initiate people into it. They waste no time whenever they came to any verse of the Qur'ān that is relevant to their thought to interpret it to suit their sectarian views.

CHAPTER FIVE

THE SALAFIYYAH TRENDS OF TAFSIR IN NORTHERN NIGERIA

5:0. Introduction
The Salafiyyah movement was founded in the seventh century by Sheikh Aḥmad ibn Taimiyyah and his disciples. They observed that the Muslims at that time have deviated from the true Tawḍīḥ (Islamic Monotheism) and had backslide to the period of Jahiliyyah and incorporated foreign beliefs into the faith of Islam. They attack the Ḥufī institutions and considered them as innovative and saint worshippers. They reinterpreted the concept of Tawḍīḥ to consist of three aspects; Tawḍīḥ al Rububiyyah, Tawḍīḥ al 'Uluhiyyah and Tawḍīḥ al 'Asmā' wa al ṭifāṭ. They stipulate that this is the understanding of the pious predecessors (Salaf al ṭāliyyah); hence they assume the name Salafiyyah.
In the eighteen century the movement was revived under the name *Wahābiyyah* by Sheikh Muhammad ibn 'Abdul Wahab of Najd in the Arabian Peninsula who was instrumental in the rise of the house of Saud into power. *Wahabiyyah* is a puritanical and legalistic Islamic movement under the Sunni umbrella, and is the dominant and official form of Islam in Saudi Arabia. They consider their movement as a tool to restore Islam from what they perceived to be innovation, superstition, deviances and idolatry. They opposed *ufism* and other Muslim sects outside the Sunni fold. They viewed the first three generations of the Muslims and those who strictly imitate their path as being the best sources in understanding the fundamental principle of Islam, i.e. methodology of the *Salaf*.

5:1 The *Izālah* trend of Tafsir

The *Wahabiyyah* movement in Saudi Arabia had in the late 1970's extended its mission formally into the Northern Nigeria by establishing a society called *Jama'at Izālatil Bid'ah wa Iqāmatis Sunnah* (Society for the Eradication of Innovation and Establishing the *Sunnah*) by Sheikh Ismā'il Idris, as its offshoot. As the name of the organization suggested, they were eventually to erase all what they perceived as *bid'ah* in the religion of Islam particularly the *ufī* institution. In fact the organization is anti-Sufi, as such it focused mainly on attacking the *ufī* institution which they considered as *bid'ah* and *shirk*. They organized series of preaching sessions and public lectures at different levels across the country and conducted the Qur'anic

---

476 See Muhammad ibn Abdul Wahhab, Kitābu al Tauhid, Riyadh: Dar al Watn, 1996
477 This can be seen from the Izālah logo. It carries the Saudi Arabia's coat of arm and the colour of the uniform of its First Aid Group is the same with that of the Saudi Government police.
Tafsir especially in the month of Ramāḍān in line with their beliefs in an attempt to purify the faith of the Muslims whose faith were already polluted with the Sufi ideas. This tendency led to the emergence of a new trend of Tafsir in northern Nigeria.

Most of the prominent scholars of the Izālah movement were trained in Saudi Arabian Universities, as such they were classified under the Wahābiyyah/Salafiyyah movement, though some of them on their return to Nigeria prefer to stay independent of Izālah organization but bear the name Ahlusssunnah or Salafiyyah. Example of these scholars includes late Sheikh Ja’far Ma’mud Adam, late Sheikh Auwal Albāny Zaria, Dr Aminuddin Abubakar of Kano, Dr Sani Rijiyar Lemu and many others. Unlike the locally trained Izālah scholars who uses Tafsir Radd al Adh-hān of Sheikh Abubakar Gumi in conducting their Tafsir, these scholars preferred to use Tafsir Ibn Kathīr which is more scholarly and internationally accepted by the World Sunni Muslims. The Izalah movement has a direct link with the Wahābiyyah movement in Saudi Arabia. It is an extension of Wahābiyyah, the official form of Islam in Saudi Arabia. The Izālah logo is the same as the Saudi Arabian coat of arm, two crossed laying swords with the date tree at the centre. So also the colour of the uniform of the members of the aid group of the movement is the same as that of the Saudi government Police. The Izālah movement started as a united front in the fight against bid’ah and the establishment of Sunnah under the leadership of its founder Sheikh Ismā‘īla Idris Jos, has later divided into two factions; the Jos faction and the Kaduna
The two factions were reunited in 2012. Unfortunately the unity has broken again in 2013. However, we are going to treat all of the said factions as one, for despite the faction their programmes remain almost the same.

Some disciples of the aforementioned scholars observed that there is no way Islam can stand in Nigeria without the jihād in accordance with the format of the Salaf. Mallam Lawal, Muhammed Yusuf, Muhammad Nur, Abubakar Shekau and others have separated from the mainstream Izālah-Salafi movement and establishes the Ahlussunnah wal jamā‘ah ala minhāj al Salaf (People of the way of Prophet Muhammad and the community in accordance with the earliest generation of Muslims). Muhammed Yusuf later claimed to have received a kind of Divine light that made him to understand the importance of Da’wah and Jihād in preparation to the struggle to restore the lost glory of Islam in our community. Hence he called the new organization as Jamā‘at ahl al Sunnah lil Da’wah wal Jihād (The Community of People of the way of Prophet Muhammad for Proselytism and Jihād). He established a centre bearing the name Markaz Ibn Taimiyyah (Ibn Taimiyyah Centre) that included a mosque and a

---

478 The Jos faction was headed by the founder of the organization, Late Sheikh Isma‘ila Idris Jos. While that of Kaduna was headed by Sheikh Musa Maigandu Muhammad as the National Chairman and Sheikh Yusuf Sambo Rigachikun as leading the council of ulama' faction.

479 With the death of Musa Maigandu Muhammad and Sheikh Abubakar Imam Ikara, the two factions reunited under the leadership of Sheikh Abdullahi Bala Lau with Sheikh Sani Yahya Jingir, leader of the Jos faction as the chairman of the ulama' council. Sheikh Rigachikun became the deputy national chairman. Unfortunately the unity has broken again.

480 Mohammed, A., The Paradox of Boko Haram, p27


school were many poor families from across northern Nigeria and the neighboring countries enroll their children. They were popularly known as *Boko ḍaram* (Western education is ḍaram) because of their opposition to Western education, Democracy and working under the government institutions of ḍāghut.

With the evolution of *Boko ḍaram* movement from the mainstream *Salafi* movement, their trend of *Tafsir* has taken different direction. The research will therefore, discuss the trends of *Tafsir* of the mainstream *Izālah-Salafi* on one hand and that of *Boko ḍaram* on the other hand.

### 5:2 The Aims of their Tafsir

Since the *Izālah* movement was established with the sole purpose of eradicating what they termed as *bid'ah* and the establishment of *Sunnah*, the aim of their *Tafsir* is to enlighten the Muslims on the dangers and evils of innovations in the religion as stated in the *Qur'ān* and *Sunnah* in order to correct the people's faith. They set out to interpret the *Qur'ān* in accordance to the ideas of the *Salaf*, especially on issues of *Tawḥīd* (Islamic Monotheism) and *Shirk* (Polytheism). They stipulated that the practice of ḍurfism has rendered many Nigerian Muslims polytheist in anticipation that they were doing the right thing. Their concept of *Tawhid* is in need of overhauling especially on issues like *istiwā’, istighātha*, *shafā’ah*, *wasilah* etc.

### 5:3 The Focus of their Tafsir
In their *Tafsir*, the scholars of the *Izālah* movement focused mainly on the following aspects. These include:

i. *Tawīd* (Islamic Monotheism), its meaning according to Salafiyyah trends of thought.

ii. *Shirk* (Polytheism), its meaning according to Salafiyyah trends of thought and its danger to the Muslims.

iii. *Bid'ah* (Innovations) in the religion of Islam and its evil consequences on the *Ummah* according to Salafiyyah trends of thought.

iv. General attack on Sufi practices.

v. Supporting the cause of their creed.

vi. Socio-economic and political reformation, etc.

It is important here to state that, Sheikh Abubakar Maḥmud Gumi was the pioneer scholar who publically conducted the *Tafsir* of the *Qur'ān* in accordance with the Salafi methodology. His *Tafsir* has generated a lot of controversy among the scholars in northern Nigeria especially the Sufis among them. His book "*al Aqidah al شؤون al Qur'ān*" has made his position clear to the Muslim scholars to the trend of thought he belong to. He was in the beginning using 'Tafsir al Jalālain' in conducting his *Tafsir*, but later found that there were many unsound and unreliable reports that will only hindered the audience from comprehending the real meaning of the *Qur'ān*. So he discarded it and modified it to comes out with his own *Tafsir* with the title "Radd al Adh-han ila Ma'āni al Qur'ān" (Reconsidering the meaning of the Holy *Qur'ān*) as the correct and Sunnah oriented *Tafsir*. In his first

---

Ramadan *Tafsir* with this new *Tafsir* book in Kaduna, Nigeria, he stated the purpose for which this book on the translation and commentary of the Holy Qur’ān is made. It is as a result of the study of some translated works on the Holy Qur’ān, especially the longer and shorter versions, and that he has identified some texts with:

1. Many stories brought in by some authors that can distract the attention of the readers/listeners or are as past-time stories for children’s entertainment.
2. Some stories can distract the attention of followers from the actual activities enshrined in the Islamic Shari‘ah.
3. Some stories are not encouraging followers to partake in some religious practices as expected.
4. Some stories related to some righteous servants of Allah, like His Prophets, saints and others are not well reported (according to the Qur’ān and Sunnah).

Therefore, he saw the need to forward the translation and commentary of the Holy Qur’ān, to turn the minds of the Islamic community to the real word of Allah (SWT) and that of his Messenger (ﷺAW); as well as to adhere to the right path of Islam, from a reliable source of its legal system.\(^{484}\)

The *Tafsir* was first published in 1979\(^{485}\) and were in circulation mostly among the members of the newly established "*Jamā‘atu Izālatil Bid‘ah Wa Iqāmatis Sunnah*" in the 1980's. The book has become the official book of *Tafsir* of Izālah scholars throughout the northern Nigeria. Though the book "

---


“Radd al Adh-hān ila Ma’ani al Qur’ān” has became the official book of Tafsir among the Izālah scholars, this does not mean that they should be restricted to its content only. They employ from the other Tafsir books that which support their views and mostly exercise their personal judgment on elucidating the verses to conform to their thought.

5:4 Samples of Izālah Sectarian Tafsir

Below is the sample of Tafsir done by the Izālah scholars in attacking the views of those they considered as people of innovation and polytheism and in support of their sectarian views. This is with a view to show the extent to which the religious organizations has made the Qur’ān subjective to their sectarian inclinations.

5:4:1 On the Position of the followers of Tariqah

Sheikh Abubakar Mahmud Gumi, on interpretation of the verse,

As for those who divide their religion and break up into sects, thou have no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

After translating the verse in Hausa, he commented as follows,

Lallai wadannan da nar rarraba addini sunka saba ciki...

<ref_486>Surah al An'am:159</ref_486>
Verily, those who make partisanship in the matters of their religion and become opposed to each other, and held an aspect of it and left another, would say, “We do pray and we fast. Anyone who prays and fasts is a Muslim. Apart from this, they left Muhammad (SAW) and went back to revere someone, a Tijjani or a Qadirite and become a party towards them. That is they made groups. They have become divided in matters of their religion, which they were commanded (to follow). They are the heretics and the followers of the strayed path. If you asked, why do they do this? They say, “Is our seeking for the forgiveness of Allah not good? Is our salutation to the Prophet (SAW) not good?” They say this so that they may misguide people. You
understand? They follow their vain desires to weaken the Muslims; to divide them and to obstruct them from the way of attaining the mercy of Allah SWT.

Therefore, whatever a person does, he should question himself as, ‘has any companion (of the Prophet) done this?’ If he has not done it, tell him, “You are among the dwellers of hell fire.”... He who innovates something that the Prophet did not do, the Prophet has nothing to do with him. Likewise, he also has nothing to do with him. Even if he repeatedly saying that he loves the Prophet (SAW), he is telling lies. They have been unaware of the ideology they follow. Allah (SWT) would expose their evil acts before the witnesses in the day of judgment. (The witnesses) would say, These ones have followed Tijjani. And these have followed Qādiri. These have followed this and that.... It will be said, “This is where you will all go... to the hell fire.”

Then a disciple of Gumi asked about the divisions among Muslims to seventy three groups, and that it was said that the seventy two will go to hell fire, and whether the followers of Tariqah were among them. He responded by saying,

*If they (Tariqah followers) are lucky to be among them, they would have thanked Allah (SWT). For those ones were the holders of evil interpretations, but these ones are new ones, and as such they practice new religion beside Islam, as they obtained it from Tijjāni or 'Abdul Qādir. He (Muḥammad (SAW)) got his own from Allah (SWT). So, it is a new religion which they followed.*

In this interpretation, Sheikh Gumi has described the followers of Ḥudūl orders as the followers of other religion outside Islam. They were not even

---

487 Fieldnotes, Ramadan Taṣīr, on cassette, Sultan Bello Mosque, Kaduna. Series broadcast on Radio Nigeria Kaduna every day. Sponsored by Chanchangi Airlines, Kaduna.

counted among the unorthodox Muslims because these Muslims they only subscribed to innovations and remain within the fold of Islam as against the followers of Tijjāni, 'Abdulqādir, etc whose religion are independent of Islam. He uses the verse to justify the view of the Wahābis that Ḥufūsim is a religion of itself outside Islam.

But on interpreting the following verse,

\[
\text{Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you - that ye may be righteous.}
\]

After translating the verse in Hausa, he commented as follows,

\[
\]

Meaning:

These ways which were mentioned ‘ta’ummul Yahudiyah’. They comprised Judaism, for Judaism has been divided into groups; and Majusiyaya-Zoroastrianism, and that Zoroastrians has been divided and each group holds its symbol of worship. Isn’t it? Wannasraniiyyah- Christianity. Even now in Kaduna town, if you would count the Churches around, there are various denominations. Wa sā’iri ahlul milali, the rest of them have been divided. Wa ahlul bida’i, and the people of heresy,

\[489\text{Surah al An'am:153}\]
the followers of ḍariqah. All of them have their ways and if someone steps on their way he will slip his toe and fall down. They are accused of having evil ideology. Ibnū 'Aīyyah said this.

In this interpretation he counted the followers of the ḍuṭi orders as people of bid'ah within the Islamic religion. This interpretation has contradicted the earlier one quoted above. On the interpretation of the following verses,

Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to anyway- Except the way of Hell, to dwell therein forever. And this to Allah is easy.

He commented as follows,

Wadanda suka kafirce sun kayi zalumci, Allah ba zai musu gafara ba, kuma ba zai shiryar da su ko da karkatattar hanya ba (ḍariqah) sai hanyar zuwa wutar Jahannama….Duk inda kaj ji Qur'ān ya yi maganar Darika yana nuna karkataccen tafarki ne, in da ya ambaci Sabilu yana nuna tafarki madaidaici ne.

Meaning:

Those who disbelieve and do wrong, Allah will never forgive them, and He will never guide them even on a diverted way (ḍariqah) except the way to Jahannam (Hellfire)….Wherever you heard the Qur’ān mentioning ḍariqah, it signifies a diverted way, and whenever the Qur’ān mentioned Sabil is referring to the straight path.

---

490 Fieldnotes, Ramadan Tafsir, on cassette, Sultan Bello Mosque, Kaduna. Series broadcast on Radio Nigeria Kaduna everyday. Sponsored by Chanchangi Airlines, Kaduna.

491 Surah al Nisa‘: 168-169

492 Fieldnotes, Ramadan Tafsir, on cassette, Sultan Bello Mosque, Kaduna. Series broadcast on Radio Nigeria Kaduna everyday. Sponsored by Chanchangi Airlines, Kaduna.
Here he was carried away by sectarian sentiments when he declared that the term "\\textit{ariqah}" in the Qur’an signifies diversion from the right path, while the term "\\textit{Sabil}" always signifies the right path. This is to convince the audience that \textit{ariqah} is unIslamic and even the term "\\textit{Tariqah}" in the Qur’an out rightly referred to the wrong way. He tend to forget that Allah has mentioned \textit{ariq al Mustaqim} (the right way) in surah al A\textit{qaf},\textsuperscript{493} directed prophet Musa to strike a dry path through the sea\textsuperscript{494} for the Israelites on their exodus and in surah al Jinn\textsuperscript{495} promised to pour abundant rain to the pagans if they should be on the right way (\textit{ariqah}) of Islam. Similarly, in contrast to his statement that wherever Allah mention \textit{Sabil} in the Qur’an is signifying the right path, there are many places where He mentioned \textit{Sabil} in the sense of error and wrong. \textit{Sabil al ghayy} (the way of error) is mentioned along with \textit{sabil al rushud} (the way of right conduct) in surah al A\textit{r}af,\textsuperscript{496} \textit{s\textquoteright{a} sabilan} (abominable way) is mentioned in surah al Nisa\textsuperscript{497} and surah al Isra\textsuperscript{498}, \textit{sabil al \textparagraph{aghut}} (the way of \textparagraph{aghut}) in surah al Nisa\textsuperscript{499} and adallu sabilan (most astray from the path) in surah al Isra\textsuperscript{500} and surah al Furqan.\textsuperscript{501}

On interpretation of the following verse,

\textbf{Do not marry unbelieving women (idolaters), until they believe:}
\begin{quote}
A slave woman who believes is better than an unbelieving
\end{quote}

\begin{itemize}
\item \textsuperscript{493}Surah al Ahqaf:30
\item \textsuperscript{494}Surah Taha:77
\item \textsuperscript{495}Surah al Jinn:16
\item \textsuperscript{496}Surah al A\textit{r}af:146
\item \textsuperscript{497}Surah al Nisa:22
\item \textsuperscript{498}Surah al Isra':32
\item \textsuperscript{499}Surah al Nisa':76
\item \textsuperscript{500}Surah al Isra': 82
\item \textsuperscript{501}Surah al Furqan:34
\end{itemize}
woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His signs clear to mankind: That they may celebrate His praise.\footnote{Surah al Baqrah:221}

After translating the verse, Sheikh Gumi further explain as follows,


Meaning:

Alright, from this judgment you will be able to understand that the marriage of a Christian is preferred to that of the follower of \textit{ariqah}. For you can marry a Christian lady/woman, but you cannot marry from the followers of \textit{ariqah}...”Then a disciple of his asked, “O teacher, what if the proposed lady of \textit{ariqah} do defend her father on this issue (of \textit{ariqah})? There and then, Sheikh Gumi responded as such: “Is not he who defends a disbeliever for his disbelieve also a disbeliever?” The disciples gave a roaring applause of Allahu Akbar!”\footnote{Fieldnotes, Ramadan Ta\={f}sir, on cassette, Sheikh Abubakar Mahmud Gumi, Sultan Bello Mosque, Kaduna. Series broadcast on Radio Nigeria Kaduna everyday. Sponsored by Chanchangi Airlines, Kaduna}

By this interpretation, all the adherents of \textit{ariqah} orders are equal to polytheist whom the Qur'\={a}n forbade the Muslims from marrying their women. Here he emphasized on the position of \textit{ariqah} people as non Muslims polytheists. The Christians are better than them, for one is allowed
to marry a Christian lady but forbidden to marry a ḥarīqah inclined lady. This led to the Izālah people to issue a fatwa to its members that,

i. They should not pray behind a member of the ḥarīqah.

ii. They should not eat meat from what they slaughtered.

iii. They should not marry their women, for Allah has forbidden the Muslims from marrying a polytheist women.

iv. They should not bury their dead in their cemetery. Ș

But they did not clarify whether if one's father died as ḥarīqah adherent his children of Izalah sect should inherit from his estate or not.

Sheikh Sanusi Khalil on the Tafsir of the following verse,

\[
\text{The day He will gather them together as well as those whom they worship besides Allah, He will ask: Was it ye who let these My servants astray, or did they stray from the path themselves?}
\]

After translating the verse according to the Tafsir book of Abubakar Mahmud Gumi, Radd al adh-hān... he further commented as thus:

A ranar lahira wadanda aka bauta ma wa a duniya za su barranta daga masu bauta ma su. Wasu ’yan Tijjaniya suna bauta wa Shehu Ahmadu Tijjani da Shehu Ibrahim Nyass. Saboda haka, akwai masu aje hoton Nyass su ce in akwai hotonsa barawo ba zai shigo (cikin gidanka) ba. To, Shehu Ibrahim a lahira zai barranta ga masu bauta masa, in dai na kwairai ne, $\text{ف} \text{ك} \text{ك} \text{ك} \text{ك} \text{ك} \text{ك} \text{ك} \text{ك}$

504 This happened in 1978. The title of the circular was "Hujjojin da suka hana bin Dan Darika Sallah da hana cin yankansa."

505 Sheikh Sanusi Khalil is one of the National preachers of the Jamāʿat Izālatil Bidʿah Wa Iqāmatis Sunnah, he conduct Tafsir in the Ramadan at Sani Zangon Daura mosque, Unguwar Kaji Kaduna under the auspices of the JIBWIS.

506 Surah al Furqān:17
Meaning:

On the day of judgment, those whom were worshipped in the world will become bura’a’a (ineffectual) to those who worshipped them. Some Tijjanis do worship Ahmad Tijjāni and Sheikh Ibrahim Nyass. Therefore, there are others who keep the portrait of Nyass, thinking that if his picture is present (in one’s room or house) a thief will not enter therein. On the day of judgment, Sheikh Ibrahim Nyass will have no concern over those who worshipped him, if at all he is pious, (it will be said),

Was it ye who let these My servants astray, or did they stray from the path themselves? 507

Here the Mufassir in an attempt to convince his audience about the polytheistic nature of the ḍuḥi practices, he included them among those who worshipped others than Allah. This interpretation is too harsh to equalize a Muslim with an idol worshipper on sectarian ground.

On the interpretation of the following verse in surāh al Nisā’,

How then if We brought from each people a witness. And We brought thee as a witness against these people! 508

Sheikh Sanusi Khalil, after translating the verse in his attempt to debunk the Dhikr and Wazifah of the Tajjanis has commented as follows:

Al’ummar Annabi (AW) za a zo a yi shaida gare su.  A ce wa mutum ina mai zikiri da ambaton Allah, mutum

---

507 Fieldnotes, Ramadan Tafsir, on cassette, Sheikh Sanusi Khalil, Sani Zangon Daura mosque, Unguwar Kaji, Kawo Kaduna, on 26/8/2012.
508 Surah al Nisā’:41

196
na zikiri da dukan kirji da tsalle, haka aka ce ya yi? Duk wanda yai wazifa da ibadar da Allah da Annabi bai ce ba, sai an tuhumce shi a lahir. Za a zo da dan Dariqa, a ce wa ya sanya ka wannan ibadar ta wazifa? Sai Annabi (SAW) ya ce babu ruwansa.”

Meaning:

The people of the Prophet (ﷺ), a witness will come to testify on them. A question will be thrown on them, “Where is the one who mentions the name of Allah (SWT)? He who engages in Dhikr beating his chest and jumping. Is that how you were told to do so? Anyone who did wazifa (sitting in group mentioning the names of Allah etc) and any act of worship disapproved by Allah (SWT) and the Prophet of Allah (ﷺ) will be questioned in the judgment day. A follower of Tariqah will be brought forward and be questioned as to, who directed you to engage in this type of wazifah as Ibadat? Then the Prophet (ﷺ) will say, “I am not involved in this.”

5:4:2 Tawassul (seeking means of approach to Allah)

The idea of Tawassul is central in the Ḥufī cycle. They believed that one can seek Allah's help because of the position of the prophet (ﷺ) and other pious servants of Allah like the founders of their orders. This view is not accepted by the İzālah-Salafi Muslims. Some went to the extent of going to the tombs of their saints and their Sheikhs seeking for their blessing under the pretext of Tawassul and istiqṭāḥa. They also believe that one can do Tawassul to the prophet (ﷺ) in his life time and after his demise by

509 Fieldnotes, Ramadan Tafsir, on cassette, Sheikh Sanusi Khalil, Sani Zangon Daura mosque, Unguwar Kaji, Kawo Kaduna, on 26/8/2012.
visiting his grave. In order to rebuke this view, Sheikh Ja'far Ma’mud Adam,\textsuperscript{510} on interpreting the following verse,

\begin{align*}
\text{\textcolor{red}{جَلَّ ذِكْرَتُهُ وإِن هُوَ لِلْكَانِينِ}}
\end{align*}

\begin{align*}
\text{We sent not the messenger, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.}\textsuperscript{511}
\end{align*}

After translating the verse in Hausa he commented as follows:

\begin{align*}
\text{Abin da wannan aya take nufi, wadanda suka rika kai hukunci wajen wanin Allah a lokacin Manzon Allah (AW), in da a ce sun gane kuskurensu da wuri, sun yi istigfari kuma sun zo Manzon Allah ya yi musu Istigfari, Ubangiji Allah Ta’ala sai ya karbi tubarsu kuma ya gafarta musu. Amma ba wai ayar tana nufi, a yanzu idan ka yi laifí, sai ka je kabarin Manzon Allah (AW) a Madina, sai ka kai kuka, sai ya kasance Manzon Allah ya roka maka wai gafara, a gafarta maka. Ba haka ayar take nufi ba. Don akwai ‘yan bìdà da suke fassara ayar, wanda yake Manzon Allah yana da ikon yi wa mutane istigfari lokacin da yake da rai. Allah kuma ya umurce shi da yin haka. Yace: }\textsuperscript{512}
\end{align*}

\begin{align*}
\text{Amma bayan shudewarsa (AW) babu wani nafsi na aya ko hadisi ingantacce da ya nuna cewa Manzon Allah (AW) kuma zai wa wani istigfari bayan yana kwance a cikin kabarinsa. Ammam sau da dama sai wasu ruwayoyi wadanda suke da ‘ifa marassa asali, su zo su kafa hujja da su cewa idan}
\end{align*}

\textsuperscript{510} Sheikh Ja'far Mahmud Adam was a popular Islamic scholar based in Kano. He was the proprietor of Uthman bin Affan Islamic school in Gadon Kaya, Kano as well as the chief Imam of Doroyi Jumu'ah mosque. He was one of the early scholars of Izala movement in Kano before he went to Islamic University in Madina for studies. On his return he dissociated himself from the Izala group and preach as independent scholar on the methodology of the Salaf but recognized Izala as Salafist also. He was murdered by unknown gunmen while leading Subh prayers at Doroyi Mosque in April 2007. May his soul rest in peace.

\textsuperscript{511} Surah al Nisa':64

\textsuperscript{512} Surah Muhammad:19
mutum ya kai ziyara kabarin Manzon Allah ya kamata ya kai kukansa, ya fadi matsalolinsa. Wanda shi ke wannan ko shakka babu kiran wani ne wanda ba Allah ba.

Meaning:

*What this verse means is that, those who take their judgment to any other than Allah (SWT) during the lifetime of the Messenger of Allah, had they realized their mistakes, they would have sought for Allah’s forgiveness and come to the Messenger of Allah for that, Allah (SWT) would have accepted their repentance and would have forgiven them.*

The verse does not really mean that, if to say you commit any sin, you should go to the tomb of the Prophet (AW) at Madinah and appeal to him to seek for the forgiveness of Allah (SWT) for you. The verse does not mean so. Because there are some heretics who translate the verse as such. The Messenger of Allah was only able to seek for the forgiveness of Allah for his people when he was alive. Allah had ordered him to do that, where he said: محمد:۱۹

*But after his demise (AW), there is no any textual proof of any verse or a sound adith which stipulates that the Messenger of Allah (AW) will seek for the forgiveness of Allah for someone, while he is in his grave. Many a times they bring A adiths which are weak and baseless as a proof that if a person paid a visit to the tomb of the Messenger of Allah (AW), he should appeal to him or lay his complaint there. He who does this, no doubt, is calling someone beside Allah (SWT)*

He was questioned on the verse in Suratul Luqmān which says:

۱۵-۱۹۱۵-۱۹

---

513 Surah Muhammad:19
514 Field notes, Ramadan Tafsir on cassette, Sheikh Ja’far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003
...and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did.\footnote{Surah Luqman:15}

that, does it provide room for 

Tawassul (seeking access to Allah through one or some servants of Allah, be they saints or sheikhs who are still alive or those of recent)? He therefore, responded as follows:

Allah madaukakin Sarki yana cewa, \( \text{لّهُ مَداوَكَيْنَ سَارِكَٰی} \) Ka bi tafarkin wanda ya koma zuwa gare ni. Ma’ana, irin yadda ya koma zuwa gare ni, kai ma ka dawo zuwa gare ni. Irin yadda ya kadai dafa da ibada, kai ma ka dayanta ni da ibada. Irin yadda ya bi umurnina, kai ma ka bi umurnina. Irin yadda ya hanu daga abin da na hana shi, kai ma ka hanu daga abin da na hana ka shi.” Wannan shi ne fassararta a Fi Sabilillahi wadda babu wani magudi a kai. Amman ba za a kafa hujja da ita ba wajen cewa wannan na nufin ga wani Shehi ya bi Allah, kai ma ka bi Shehin. Irin yadda ya bi Allah, kai ma ka bi Allah. Irin yadda ya bi Manzon Allah, kai ma ka bi me? Ka bi Manzon Allah. Irin yadda ya so Manzon Allah, kai ma sai ka so Manzon Allah. Amma ba wai kai ka so shi, shi ya so Manzon Allah ba; kai ka roke shi, shi ya rokki Allah ba; kai ka bi shi, shi yai biyayya ga Allah ba. A’a, kai ma za ka so Allah, zaka so Manzon Allah; za kai biyayya ga Allah, za ka roki Allah. Wannan shi ne ka’ida ta koyarwa ta Manzon Allah (\( \text{\\textcircled{A}} \text{W} \))...Mun sha yin maganar tawassuli, ana yi ne daga al’umurra guda hudu:

Ko mutum ya yi tawassuli da imaninsa. Ya halatta ka yi tawassuli da imaninka, ka ce, “Ya Allah don imanina da kai; don imanina da littafin da ka saukar shi ne Al Qur’ani; don imanina da Annanbawanka da ka turo mubashiriina wa munzarina. Ka biya mana bukatata kaza. Ka tsare ni daga abu iri kaza, ko ka ni’imtani da kaza. Hujjar wannan shi ne cikin Suratu Ali Imrana: \( \text{Jو د ي ذ و ذ و ذ ي ذ و ذ ي ذ و ذ ي ذ و ذ} \)
Da sukai imani sai sukai tawassuli da imaninsu.


Tawassuli na hudu, shi ne sai ka yi Tawassuli da addu’ar wani bawa nagari. Ka ga idan an ce addu’ar wani bawa nagari, yana raye kenan. Sahabbai sun kasance suna tawassuli da addu’ar Manzon Allah (ﷺ) lokacin rayuwarsa, kamar yadda wani Sahabi ya shigo, Manzon Allah (ﷺ) yana hudubar Jumu’a, ya yanke shi, yaba shi labarin (karancin) ruwan sama. Cewa ya yi ga wahala ciki, ga dabbobi na mutuwa (kuma ga) abinci ya yi kadan. Manzon Allah ya daga hannu. Kafin ya gama huduba sai ga ruwa ya sabka. Da wata Jumu’ar ta dawo

516 Surah Al Imrân:193


Ban da wadannan nau’ukan tawassuli, duk wani tawassuli da kai to, sunansa bidi’a. Kace, “Ya Allah, don Annabi Musa; Ya Allah, don Annabi Isa; Ya Allah, don Dakin Ka’aba,” duk wannan bidi’a ne. “Ya Allah, don Annabi Muhammadu,” ko kace,” Domin albarkacin Annabi Muhammadu,” duk bidi’a ne...”
Meaning:

Allah the Most High is saying, ﻛ ﻟ ﻝ ﻟ ﻟ ﻝ ﻟ ﻝ ﻟ ﻝ ﻝ ﻝ (You should follow the path of him who returns towards me (in repentance)). Meaning, the way he returned to me, you should also return to me. The way he obeyed me, you also obey me. The way he became prohibitive of my restrictions, you also become prohibitive of them.” This is the true and right translation of the verse, without any double-crossing.

The verse will not be a proof to mean that a Sheikh will follow Allah and you him. No, as he obeyed Allah, so you do. As he loves the Messenger of Allah, so you do. Not that you love him only and he loves the Messenger of Allah. Not you ask from him, and he asks from Allah (SWT); or you follow him, he follows Allah. No, you will love Allah, love the Messenger of Allah; obey Allah and also ask Allah. This is the right way as taught by the Messenger of Allah (SAW)...We have been talking about Tawassul. Four issues are important in the making of a good Tawassul:

First, one can make tawassul with his faith (Iman). It is allowed for one to make Tawassul and say, “O Allah, for my faith in You, your book (the Qur’an) which you revealed; for my faith in your Prophets (AS) whom you sent as conveyers of glad tidings and warners, answer my prayer. Or protect me from such and such, or do me a favour with such. The proof of this is in Suratu Ali Imran, where Allah says: ﻛ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ ﻝ 

203
Walillahil asmā’ul ukkan fad’uuhu bihā. For Allah has said, you should call upon him (for any assistance) with them. That is why the Messenger of Allah did it practically, Allāhumma innii as’aluka bi kulli ismin huwa laka (I make Tawassul with all your names) for success.

The third form of Tawassul is to make it considering your duty to Allah in form of obedience to his injunctions, be it Jihad, obedience to parents, helping the needy and destitute; helping the ill ones and orphans, if this is your habit, it is allowed to make Tawassul with them. The Prophet (ﷺAW) has shown this, in a Hadith where three people were confined in a mountain cave and one of them made Tawassul with his desisting from committing Zina (fornication). Another made it with obedience to his parents. The other made it with his keeping trust. The Messenger of Allah said that the stone cover slides open, which they came out and went their ways.”

The fourth tawassul is to make it with the prayer of a righteous servant of Allah. If it is said, a righteous servant, it means that he is alive. The companions were accustomed to making tawassul with the prayer of the Messenger of Allah during his lifetime, as a companion entered the mosque while the Messenger of Allah was saying his Friday sermon; he stopped him and complained of plague (shortage of rain water). The companion said that there was hardship as cattle were dying with shortage of food. The Messenger of Allah, there and then, rose open his blessed hands. Before he could finish the sermon, the rain fell abundantly. The following week, another entered. Some scholars said, it was the first one. Others said that a second person entered and said, O Messenger of Allah, the rain has become too much as houses is demolishing.” The Messenger of Allah raised opens his blessed hands again and said, Allāhumma ʿawūlainā lā ’alainā (O Allah, to our sides not on us).” The clouds amused immediately from the horizon, and the rain stopped. So, this is making tawassul with the prayer of a righteous servant of Allah. And if it is a matter of
being righteous, there is none other than the Messenger of Allah (ﷺ).  

After the demise of the Prophet, and because it is not permitted to do tawassul with his dead body, 'Umar ibn Al Khattāb lead some people to 'Abbas the Uncle of the Prophet (ﷺ)- according a report from Imām Al Bukāhri- where they made tawassul with the prayer of 'Abbās. 'Umar bn Khattāb himself was saying, “O Allah, we ask you to make tawassul with your Prophet when he was alive. Now that he is dead, we want to make tawassul with the uncle of your Prophet. 'Abbās prayed and they were saying, “Amen!” Allah sent down rain to them. Had it been that tawassul is permitted with the dead body of the Prophet (ﷺ), saying, “O Allah, send down rain for the honour of your Prophet, then you should know that he is not like us. There is no difference between the time of his life and that of his death. Every Prophet will found of sound body as the date of his demise, if his tomb will be opened. The earth does not devour their flesh. Therefore, his body is not rotten for he is protected (ﷺ). If a tawassul is permitted with his self/being, the companions would have done so. But 'Umar did not make tawassul with the ‘being’ of the Prophet, he instead did it with his prayers during his lifetime.

Since he is not alive, and that making tawassul with his prayers cannot be done, tawassul was made with whose prayer? The prayer of his uncle, Abbās Ibn 'Abdul Mutallib. This is what is real in Sahih Al Bukhārī. Beside these types of tawassul, any form you will make, it is a heresy. Your saying, “O Allah, for the sanctity of Prophet Moses (AS); O Allah, for the honour of Prophet Jesus (AS); O Allah, for the sacredness of The Ka’aba,” all these are heresies. “O Allah, for the honour of Prophet Muhammad,” or you say, “For the blessing of Prophet Muhammad,” is all heresy...

5:4:3 Respect and Obedience to the Sheikhs

517 Field notes, Ramadan Tafsir on cassette, Sheikh Ja’far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003
It is one of the teachings of the ṭu Españallah that one should respect and emulate the Sheikhs and abides by their words and actions unquestionably. A murid is not expected in any way to challenge his Sheikh. This is expected on any truthful and sincere adherents. On the contrary, the Izālah people consider this attitude as an attempt to exploit and dominate their followers and prevent them from understanding the religion so as to serve them blindly. On this, Sheikh Ja’far Ma’mud Adam on interpreting the following verse,

\[
O \text{ ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.}
\]

After translating the verse he commented as follows,

\[
\text{Wadansu malaman suka ce, su ne masana, malamai ke nan ...Da’ a da ake wa ulul amri da’a ce muqayyada. Za a yi masu da’a ne idan abin da suka ce a yi bai zama sabon Allah ba, kuma bai saba wa Manzon Allah ba. Idan Malami yai umurni da a saba wa Allah, ba za a bi shi ba. Idan SARKI yai umurni da a saba wa Allah, ba za a bi shi ba. Haka idan Gwamna ko Shugaban Kasa yai umurni da a saba wa Allah duk ba za a bi su ba. Dukkan wani shugaba da zai umurni da a saba wa Allah ba za a bi shi ba... Na jaddada wannan, saboda da dama daga cikin Sufaye suna kafa hujja da irin wadannan ayoyi na bin shugabanni ko bin Malamai da Shehunai wajen cewa}
\]

518 A murid refers to an adherent of a particular Sufi order. He is called murid meaning 'seeker' of the path leading to Allah.
519 Surah al Nisā‘:59
mutum ya yi wa Shehunsu da’a, da’a ta gaba daya. Har daya daga cikinsu yake cewa:

Ka sallamawa Shehunka gaba daya, kar kace, ‘don me?’ Ko sabo ka ga ya yi a kan idonka, to ka tabbatar lokacin da ka ga yana aikata sabon to, sabon ya zama wajibi. Don haka, dole ka bi shi a kan sabon.”

Saboda haka, su (a wurinsu) ba a tambayar malami. Har madaya daga cikinsu yace, dukkan wanda yace wa Shehunsu, “Lima?” To, ba zai rabauta ba har abada...Amma haka kawai Shehu yace duk abin da ya fada a yarda? Kada dalibansa, kada muridai su ce, “Don me?” Wallahi Tallahi wannan kofar halaka ce.”

Meaning:

Some scholars said that, “ulul amri minkum” they are the knowledgeable scholars...and the obedience to ulul amri is a restricted one. They will be obeyed if they command what will not disobey Allah, and will not disobey the Messenger of Allah. But, if a teacher commands for the disobedience of Allah, he will not be obeyed. If a king commands for the disobedience of Allah, he will not be obeyed. Any leader that does not command for the obedience of Allah, he will not be obeyed. Likewise any governor or a President that command for the disobedience of Allah will not be obeyed. A leader who will command for the disobedience of Allah, he will not be obeyed. ..I emphasized this because many among the Sufis do forward this verse as a proof of obedience to their leaders, teachers, and Sheikhs etc that a person should obey his Sheikhs completely. One of them was even saying:

"You should submit to your Sheikh altogether do not question him, Even if you see him committing a sin, make sure it is imperative to do it. For this, you should follow him."

Therefore, on their part, they don’t question a teacher. One of them said, anyone who said to his Sheikh, “Why?” He will
never prosper. To say, Why? Teacher, why such and such done?” According to them this is a sign that a person will never attain success. But (sometimes) a Sheikh will just say, whatever he said must be accepted, and that his students and disciples should not say why? By Allah, this is a gateway to one’s destruction.\textsuperscript{520}

On the verse which says:

They ask thee concerning the New Moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if you enter your houses from the back: It is virtue if you fear Allah. Enter houses through the proper doors: And fear Allah: that you may prosper.\textsuperscript{521}

Sheikh Kabiru Haruna Gombe,\textsuperscript{522} after the translation, he further commented:

\begin{quote}
Shi Shehu (na Dariqa) babu dama a tambaye shi. Sai suka ce kuma kai Muridi dole kai imani (da Shehu). Duk abin da ka samu na duniya, albarkar Shehu ce... In matarka ta haihu, Shehu ne yaba ka dan. In ka samu aure, albarkar Shehu. In ka samu kudi, albarkar Shehu. In kai shuka ta fito, Shehu ne. In ka ji ka lafiya, Shehu ne....Kai! to shi Allah me yake?...
\end{quote}

Meaning:

\begin{quote}
The Shehu (or Master) of the \textsuperscript{2}ariqah is not to be questioned. You cannot ask him on any issue. And then they said, a Muridi (follower) must adhere to Shehu’s injunctions. (They say) whatever you get in this world, is from the blessing of Shehu. If your wife gave birth to a child, it is Shehu who blessed you. If it
\end{quote}

\textsuperscript{520} Field notes, Ramadan Tafsir on cassette, Sheikh Ja’far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003

\textsuperscript{521} Surah al Baqrah: 189

\textsuperscript{522} Sheikh Kabiru Haruna Gombe is the National Secretary General of the Jam\textsuperscript{a}atu Iz\textsuperscript{a}latil Bid\textsuperscript{ah} wa Iq\textsuperscript{\textae}matis Sunnah, Nigeria.
is a matter of one being married, it is with the blessing of Shehu. If you get money, it is the blessing of Shehu. If you sow a seed and it sprouts, Shehu is involved. If you are of sound health, it is with the blessing of Shehu… Look! Then, what is Allah doing?”

Here he is trying to point out the degree of obedience to their Sheikhs to the point of servitude to them. They almost hijacked all the functions of Allah towards his servant. He stated this to justify their claim that the followers of ṣariqah were worshipping their Sheikhs. Interestingly if one will throw this challenge to ṣariqah people they too, will quote the Qur'ān and interpret it in their on way to repel the accusations. Such is sectarianism.

5:4:4 Intercession (Shafā'ah)

The issue of Shafā'ah in the Day of Judgment has created a lot of controversy among the Muslim schools of thought. Some rejected it out rightly like the Qur'anists, the Kharijites and the Mu'tazilites. Some has exaggerated it to a point of relying hundred percent on it, like the adherents of ṣufi orders. Some of these people believed that in as far as one loves the prophet and the saints he would definitely be interceded in the day of judgment by either the prophet directly or the saint (Wali) on his behalf. The adherents of the ṣufi orders were told by their Sheikhs that the founders of their ṣariqah will intercede them in the Day of judgment, as such they love and respect them. Others did not reject it, but rather differ with the second group in its validity and application. The Izālah-Salafi trend of thought in northern Nigeria has considered the understanding of the ṣufis with regards to Shafā'ah as innovative and may tantamount to Shirk (Polytheism). In their Tafsir they tried to present the concept in line with their views so as to save
the Muslims from the trap of self destruction in both here and hereafter under the pretext of Shafā‘ah as taught by the Ḥufis.

On *Tafsir of The Verse of the Throne*,

\[
\text{اللّهُ لا إِلَهِ إِلَّا هُوُّ الَّذِي نُزِعْتُ عَلَيْهِ الْكِتَابَ وَلَا يَفُوتُهُ شَيْءٌ مِّنْهُ إِلَّا مَا كَيْدَمَهُ وَالْمَيْلُ لِلْغَيْبِ مَّنَّيْنَانِ}
\]

*Allah! There is no god but He,- the Living, the Self-subsisting, Eternal. Nor slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitted? He knoweth what (appeared to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willed. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High the Supreme (in glory).*

Sheikh Ja'far Ma'mud commented as follows when he talked on intercession:

*Ma’ana, babu wanda ya isa ya yi ceto a ranar tashin kiyama, sai da izinin Ubangiji. Don haka, za ai ceto a lahirra. Annabawa za su yi ceto, sannan salihan bayi za su yi ceto... Duk mutumen da ba wahayi ne ya tabbatar masa da aljanna ba, kuskure ne kai ka tabbatar masa da ita... Amma wadanda suka biyo bayansu, irin wadanda wahayi bai tabbatar ba, sai dai kace ina kyautata zato. Duk salaharsa ba zaka ce tabbas wane dan aljanna ba ne... Ko cikin taabi’ai, ko taabi’it taabi’ina. Ballatana kuma irin mutanenmu na yanzu na karshen zamani, wadanda su na ganinmu, muna ganinsu. Haka kawai a nuna wani a ce dan aljanna ne ko ma zai raba makullai ga wadansu. Wallahi tallahi wannan gananci ne... Ya kamata mutum ya tuba ya ji tsoron Allah. Kar mabiya su ruda mutum su je su*

---

523 Surah al Baqrah:255

Na biyu, wa ya ce zai ceto? Na uku, wa ya ce kai zai ceta? Idan ya zo, kana cikin wanda zai ceta? Domin mu sallama masa zai ceto, wa ya ce kai zai cece ka? Tun da dai ba kowa za a ceta ba sai wanda Allah Ya yarda da shi.

Meaning:

Meaning, there is no one to intercede on the day of reckoning except by the leave of Allah (SWT). Therefore, there would be intercession on the day of judgment. The Prophets (AS) will intercede, then the righteous servants will intercede... Any person that is not certified to be among the inhabitants of paradise through inspiration/revelation, it is a mistake for you to certify it (paradise) for him...But those who followed their footsteps, and whom are not certified by revelation, you will only say, I hope so. With all his righteousness...you will not say, certainly, one is among the dwellers of paradise (one is given Aljannah). Whether among the followers or those who followed them. Talk less of the people of nowadays whom we see as they see us. Just to point someone as member of paradise or he will even distribute the keys to paradise to others. By Allah! This a great mistake... A person should repent and fear Allah (SWT). Let not one’s followers deceive him or set a trap for his
destruction, and on the judgment day, they will blame each other.\footnote{Surah al Baqrah: 166} But you should be thoughtful to a person. For so person, it is hoped that he is in paradise. You hope so to him. Since we are certain that the Prophet is saved, we are equally certain that he will intercede. But a hadith in the book of Imamul Bukhari pointed out that he himself will get hold of some people saying, “Usaihiba” These are my followers who came after me.” An Angel will stop the Prophet (ﷺ) and say, “Return these ones because after your demise, they become apostates, they left the religion... They innovated heresy, as such they should be returned. Meaning, the Prophet will intercede and verily he is saved, and if he is not saved, who then will be saved altogether? But you are not certain that he will save you. And that you will point at someone to say that he will save you. ...Which proof do you have that he will intercede?

Second, who said that he will intercede? If he comes, are you among those he would intercede? Since not everyone is to be interceded except him whom Allah has pleasure in him.\footnote{Field notes, Ramadan Tafsir on cassette, Sheikh Ja'far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003}

On interpreting the verse,

\begin{quote}
Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).\footnote{Surah al Baqrah:48}
\end{quote}

Sheikh Ja'far Mahmud, after translating the verse, further commented that "one who has firm believe in Allah (SWT) will be interceded by another soul. But if there is no awhid (belief in the oneness of Allah), it will not
help it. Any person who is a heretic, intercession will not be effective on him, meaning, he will not gain intercession. He brought the adith of the Prophet (ŚAW) where he is talking on the fate of some of his followers that practiced heresy, when he came to intercede with them, on the day of judgment. He will say, “My followers,” It will be said unto him, “laqad aṣdasu ba’daka wa gayyaru (They have changed the religion after you).” They rejected the Sunnah and accepted heresy. They left Tawāhid and took polytheism.”

Here, Sheikh Ja'far has stated that the prophet (ŚAW) will only intercede the Muslims who followed his Sunnah and discarded the Bid'ah on the Day of Judgment. Those who engaged in practicing Bid'ah will deprived of the privilege of intercession though the prophet (ŚAW) will attempt to do so, for they will be driven away by the Angels who will tell the prophet that they have changed the religion and introduced bid'ah after his demise. This is the correct meaning of Shafā'ah as against the perception of the ariqah adherents.

5:4:5 Maulud al Nabiy Celebration

It is a common practice among the Ẓufis world over to celebrate the birthday of the prophet Muḥammad (ŚAW) annually as a sign of their love and respect to the prophet according to their own view. The Nigerian Ẓufi Muslims are not on exception in this regard. They celebrate Maulud al Nabbiy annually and considered it as a sign of love to the prophet (ŚAW).

527 Field notes, Ramadan Taṣīr on cassette, Sheikh Ja'far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003
They stipulated that being an important occasion in Islam, it is expected of every good and pious Muslim to be proud of. The Izālah movement on the other hand is opposed to this, as such drawing the attention of the Muslims to stop it for it as an undesirable innovation (bid'ah) introduced into Islam at the later generation. They stressed that it was not done by Companions and their followers (Tābi’un) as well as the Ḥalaf as Sālihun (Pious predecessors). Any religious act that was not done by the three categories above is declared an act of bid'ah, and that the prophet ( سبحانه وتعالى) had warned the Muslims against bid'ah and declared that every act of bid'ah goes to Hell Fire. On this the Izālah movement used to interpret the verses of the Qurʾān and the Hadith of the prophet ({BR}) to justify their position. Sheikh Ja’far Ma’mud Adam has made a lengthy commentary on the Tafsir of the verse that the Ḥufis were quoting to justify the basis of Maulud celebration in the Qurʾān. He stated as follows:

Yanzu muna wa’azi wajen tafsirin mata, sai aka kawo wata aya aka ce wani Malami na kafa hujja da ita dangane da abin da ya shafi Mauludi...Aya ce ta cikin Suratu Yunus, inda Allah Ya ce: ۴۸ ۴۹ ۵۰ Allah Yace da Manzonsa, “Kace da falalar Allah da rahamarsa saboda haka su don haka, sai su yi farin ciki da ranar haihuwarsa. Ma’ana, su yi Mauludi ... To, a nan wurin sai kace da shi, wannan ayar kafin ni, kafin kai, lallai akwai wadanda ta taba sauka a kansu. Akwai Sayyidina Abubakar; akwai Umar, akwai Usmanu, akwai Aliyu cikin sahabban Manzon Allah gaba daya...Shin fassarar da kai mata cewa ana mufin haihuwar Annabi tare da yin Mauludi cikin haihuwar, shin su haka suka fahimta?...Abubakar ya yi shekaru biyu yana halifan Musulmi

530 Surah Yunus:58
Awhile ago, we were preaching at the women’s section, a verse was presented to us, that a certain scholar takes it as proof for organizing Maulud (Milad). The verse in Suratu Yunus, where Allah says: Allah told his messenger, “Say (unto them) with the bounties of Allah and his mercy that they should rejoice.” Then they took that bounty of Allah to be the birth of the Messenger of Allah. “Fa bi zaalika fal yafrahuu (For this they should rejoice with the birth of the Messenger of Allah (ﷺAW)). Meaning, let them organize Milad (Maulud). So on this, you should tell him that before me and you, this verse first descended on some people. They were Khalifs Abubakar, 'Umar, 'Usman and 'Ali, among all the companions of the Messenger of Allah...Does this mean that the way you interpreted it as the birth of the Prophet and organizing Maulud, is that how they understood it? Abubakar spent two years as a Khalif, but has never organized a Maulud. 'Umar son of Khattab spent eight years as a Khalif and never practiced Maulud. Usman spent ten to twelve years on the throne but never did Maulud. Aliyu also spent six years or so as Khalif but never done it. All this are Khulafa’ of the Prophet, but never practiced it. Wherefore? Does it mean they did not understand (the meaning of) the verse?

---

531 Surah Yunus:58
And I have said, the second point is in the books, Al Ahdri, 'Ashmāwi, 'Iziyyah, Risālah up to 'Askari and Mukhtasar...they have made all their explanations (in religious matters). All of them did not forward a chapter on Maulud. None said, “The Chapter on the Organizing of the Birthday of the Prophet (ﷺAW).” None of them did it. 532

Sheikh Kabiru Haruna Gombe on interpretation of the verse,

Is then one who walks headlong, with his face groveling, better guided,- or one who walks evenly on a straight way? 533

He did not even translate the verse, but commented as thus:

To, duk wadanda ka gani suna tafiya a wajen mauludin nan a kife suke tafiya. Ku saurara. Kun gane Mauludi da ma ba addini aka shiryawa ba. To, mu zo mu kellī mauludin Karin kansa... Ina so ku fada man, don Allah menene bambancin mauludi da Kirsimeti? Yanzu har Gwannatin Tarayya ta gane. Idan ta zo ba da hutun mauludi, sai ta hada da na Ista. Sai ta ce, mauludi da Gud Firayide da Ista Mande.. To, ina bambanci tsakanin masu mauludi da kiristoci?... Akwai wata shegantaka da take faruwa musamman a wannan lokacin da ake yi harkoki na mauludi. Wato, yayin da watan Kirsimetin ‘yan bida’ya kama, daga cikin shegantakar da ake yi wani abin ma so ake a ba Ahlus Sunnah haushi. Idan an zo a majalisi na Ahlus Sunnah sai a ce ga ‘yan Izalah to, a tsaya a harraka, a girgiza kuma a jijuya, wai wannan ana bukatar a ba Ahlus Sunah haushi ne. To, na ji kaba ni haushi kuma ka zama dan wuta, ribar nawa ka ci a wannan harkar?

Meaning:

532 Field notes, Ramadan Taafsir on cassette, Sheikh Ja’far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003
533 Surah al Mulk:22

216
Therefore, all those who go to Maulud celebration are walking on their faces. Listen, the celebration of Maulud was not for religious purpose. Let us look at the Maulud itself. I want you to tell me the difference between Maulud and Christmas celebration. The Federal Government has now equaled the celebration of Maulud with that of Easter. When it comes to declare Maulud day celebration as public holiday, it includes the Easter Holiday. It says, Maulud, Good Friday and Easter celebrations. What is then the difference between Maulud and Easter Monday celebrations? There is one notorious attitude shown by those practicing Maulud on the day of its observance. That is when the Christmas day of the heretics come, they sometimes vex the followers of Sunnah when they come to their assembly, and they tend to partake in dancing, twisting and jiggering of their bodies so as to disturb the followers of Sunnah. Alright, even if you vex me by doing this, you become the companion of the Hell fire, and what did you drive from doing this act?\textsuperscript{534}

Here Sheikh Gombe out has equated the celebration of Maulud with Christmas celebration and called the Maulud day as the Christmas day of the people of bid'ah. This sentimental judgement is too harsh and may not help in the realization of the truth of the matter. He uses the Qur'anic verse to express the opinion of his sect and condemn the others.

\textbf{5:4:6 Orthodox form of Dhikr}

Dhikrullah is one of the central issues in \textit{\textunderline{\textit{\textit{ufism. A member of a particular order is obliged to do some specific \textit{adhkār every day. They stated that \textit{\textunderline{\textit{ufism is all about Dhikrullah, Istighfar,  \\textit{\textunderline{\textit{alāt ala al Nabi\textsuperscript{535} and good conducts. The Izālah trend of thought have vehemently attack the type and

\textsuperscript{534} Fieldnotes, Tafsir Sheikh Kabiru Haruna Gombe, on DVD, 2011, Sautus Sunnah Production, Zaria.
\textsuperscript{535} See Al Khaulakhy, Sheikh I.Inyas, Adillatil Yaqin Fi Jawazi Tariqah al Tijjāniyyah min al Kitāb wal Sunnah, Dār Al Arabiyya, n.d.
conduct of these Adhkār and considered them as innovations. Some Izālah scholars went to the extreme and out rightly rejected the Adhkār practice by the ḍarīqah adherents and considered it as saint worship. Some only criticized the method and rules attached to the Adhkār and tried to point out the Sunnah and acceptable type.

On the verse in Surah Al 'Imrān which says:

Men who celebrate the praises of Allah, standing, sitting and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): Our lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

After he translated the verse, he commented on the remembrance of Allah where he stated Dhikr is of three types. In his comment he added:


---

537 Surah Al Imrān:191
fa’il. Duk sai an samu wannan akai zikiri. To, ka ga wadannan, su ne kashi na biyu. Eh! Suna yin zikiri amma ba a kan koyarwar manzon Allah ba. Eh! Suna yin zikiri, amma ba a kan koyarwar Manzon Allah ba. Eh!Suna yin zikiri amma ba yadda Annabi ya koyar da sahabbansa ba, a magance da a aikace.


Meaning:

This verse is one of the verses that are forwarded as a proof of getting the bounties of dhikr, for dhikr is a great devotional practices...People are divided into two concerning dhikr. One, ahlul jafa’ Walla dahina jafau rabbahum” those who commits jafa’i, and disobey their Lord. Who are these? Those that do not say the dhikr. They have no business at all with it. These are among those who lost their faith.

Second, “Ahlul Ibtida’i” those that say the dhikr of heresy. Saying the dhikr with dancing. Sometimes with playing music. Sometimes it is started and ended collectively. Sometimes saying the dhikr in one word, “Allah!Allah!” It is a one-word which is not a complete statement, because a complete statement is an Ismiyyah statement, “Allati tatakauwanu minal mubtada’ai wal khabr” or a fi’iliy statement, “Allati tatakauwanu minal fi’il wal fa’il.” With only this can dhikr be made. You see, these ones are the second group. Yeah! They say the dhikr but not as is taught by the Prophet verbally and practically.
Third, “Ahlul iltizami lil dhikr. Alladhina yulazimuna sunnatan Nabiyy (ﷺAW)” Those who devote themselves to the Sunnah of the Prophet on dhikr... or any type of dhikr which the Messenger of Allah has ordered it to be done... They will contact, what?.. The sahih adiths, on how the Prophet did it and how he directed it to be done... Any form of dhikr they referred to the adith on how the Prophet said it will be done. So, this is a dhikr for the sake of Allah. You see, that type of dhikr done by the Sufis should be stopped. In so ar as a person wants his work to be for the sake of Allah (SWT)... he should observe the Sunnah. He should follow the path of the Prophet, he will get any type of dhikr he likes. A person should not be among the jafa’ group that do not engage in saying the dhikr. A person should not be among those that do an innovative dhikr. He should make his dhikr according to the Sunnah.\textsuperscript{538}

Here Sheikh Ja'far has acknowledged the importance of dhikr and the dangers of abandoning it, yet classified the dhikr practiced by the Sufis among heretical ones. He pointed out that the dhikr done by the Sufis in form of Allah! Allah! Allah! is heretical. There is a trace of sectarianism in this interpretation for the message he delivered was to count the Sufis among those who abandoned the remembrance of Allah. Why because though are known for dhikr but it is not in line with the Sunnah as such it is in vain.

\textbf{5:4:7 Reasons for disunity among the Muslims}

It is evident that with the proliferation of sectarianism among the Muslims in Nigeria their unity is fast diminishing and soar relationship and enmity is manifesting among them day by day. This unfortunate development went to the extent of some sects calling other sects as Kuffar and Mushrikun in the

\textsuperscript{538} Field notes, Ramadan Ta'afir on cassette, Sheikh Ja'far Mahmud Adam, Maiduguri, 2006.
real sense of *Kufr* and *Shirk*. Some sects directed their followers not to pray behind an *Imām* of another sect nor eat the animal they slaughtered. Others called on their followers not to vote for a candidate during elections if he belongs to a particular sect, they should instead vote for a Christian candidate. Prior to this development, the Nigerian Muslims though divided under different fraternities were ostensibly united and enjoy a sense of solidarity. The non Muslims around them sees them as one formidable force. It was when the division between them became manifest that their past glory was lost.

Each religious organization considered its views and thought as the only right way that will attain salvation in the Hereafter. Each accusing the other as being among the seventy three sects that will be in the Hellfire. Both *arıqah* and *İzālah* followers were ascribing to themselves the title of *Ahlussunnah*, the only sect they will attain salvation according to them. The Shi'ites propagated that there will be no salvation without following the teachings of the *Ahlul Bayt*. The Qur'anists considered all other Muslims holding other books as religious authority beside the *Qur'ān* and bearing any other label other than Muslims as deviated.

Along this line, Sheikh Ja'far Ma'mud Adam in his attempt to support his sect has pushed the whole problem to the *arıqah* sect and insisted that unity cannot be achieve without return to the *Qur'ān* and *Sunnah* as stated in the *Qur'ān*. He commented on the difference of opinion found among Islamic scholars referring to the verse which says:
And hold fast, all together by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His signs clear to you: That ye may be guided.\(^{539}\)

He brought the issue of contention and differences of understanding among the Muslims, when he said:

Kashe-kashen musulmi guda 73 ne amma cikin kaso 73 din nan, wanda sabani zai sa su kasu har 73, dukkan kususwa gaba daya 'yan wuta ne, sai kashi daya su ne 'yan aljanna. Su wa ne ne 'yan aljanna? sai yace, “wa hiyal jama’a.” Su ne jama’ar Musulmi. Idan an ce jama’ar musulmi, ba a kiran jama’a da sunan jama’a sai suna karkashin shugabanci daya, kuma karkashin koyarwar littafi daya, to, sun zama jama’a. Amma idan littafi daya, amma wancan shugaba ne, wancan shugaba ne, ko kuma shugaba daya, amma kuma littafai a karkashin kasa daban-daban, ra’ayoyi daban-daban, son zuciya dabandaban. Har yanzu ba su zama jama’a ba.

Don haka, wadanda suka ci nasarar tsayuwa karkashin jagoranci daya; karkashin koyarwar littafi daya da sunnar Annabi (ﷺ) su ne jama’a, ko da yawansu a cikin sauran jama’ar musulmi ba su wuce kashi daya daga cikin goma ba. Su ne jama’a. Wadancan kuma su ne sauran wanda ba jama’a ba. To, shi ya sa ba abin da ke zama jama’a sai sunnar Annabi. Tauhidi da sunnah su ne jama’a, su suke samar da jama’a, kuma suke durkusawa su haifar da jama’a. Kamar yadda bidi’a da shirka da son zuciya su kuma suka haifar da rabe-rabe da kashe-kashe da yanke-yanke na al’umma. Ina fata kun fahimta. Babu yadda za ai jama’a basu hadu kan sunnah ba, ba su hadu

\(^{539}\) Surah al Imran: 103


Meaning:
Muslims are divided into seventy three groups due to misunderstanding, but out of the seventy three divisions, all of them will be in hell fire, except one group which will be taken to paradise. They are the community of Muslims. If we say Muslim community, we refer to the one which bear one name. A Muslim community cannot be a community unless it is under one leadership, and followed a single book (of law). If they do that, they become a community. But if they follow one book with different leaders, or follow one leader with different books, or different opinions and different self-interests; up to now they are not a community.

Therefore, those who succeeded in staying under one leadership, one single book and a single way of life (the Sunnah) of the Prophet (ﷺAW), they are the Muslim community referred to, whether their number in the Muslims does not exceed one-tenth. They are the ones referred to. The rest are not the ones referred to. That is why only the Path of the Prophet (ﷺAW) becomes the group (the inhabitants of Jannah). Tauhid and Sunnah form the group; and they give birth to the group. As heresy, polytheism and self-interest form sects, denominations and groups in the society. I hope you have understood. The group that does not unite under one Sunnah, one Qur’ān cannot be thought to ever unite. Whether they call for this, they are liars. If you take the position of heresy, the heretics always go against those who said they want to follow the Sunnah, whether they mention his group or not. If he says that he wants to follow the path of the Prophet (ﷺAW), so, any heretic is envious of him. Any heretic opposes him. And the heretics are ever ready to fight those who follow Sunnah.

If you look at the heretics themselves, you can ask, are they truly united? Uhm! They are not, because heresy cannot unite people. It rather separates them. It is heresy that caused the formation of Mu’tazilites, which some only here about it but do not know it. The idea of Mu’tazilism is in the books being read in English, Hausa or Arabic. Heresy formed Khawarijs. Heresy
formed Shi’ism. So, the number of these (saved) groups is not high in the Nigerian Muslim community.

But if you take Sufism, it was caused by heresy. The Sufis themselves cannot unite in this world. There is such and such ḥarīqa (groups). These ḥarīqa (groups), if invited to follow a given Wali (saint), they will not agree. Each group tends to see its leader as above that of another group in degree and bounty etc. If you would give out the world’s wealth to unite them, you cannot do so. Unless you take the way which was followed by the Prophet (ﷺAW) to unite the Arabs of Jāhiliyyah period. That is the path followed by the teaching of one book, one Sunnah. ‘Alaikum bi sunnatii wa sunnati khulāfā ‘ir Rāshiduun,’ if you follow this system, then you will unite the people. But if you say no, lets us unite, everyone will say, “Unity! Unity!” “Wa’tasimu” Every scholar will read it on the pulpit. And if it will be practical, he will not do it. If you tell him to renounce all and follow the Qur’ān and Sunnah, he will not respond. It is hard, except to those on whom Allah has bestowed wisdom. For this, O my brothers, the Messenger of Allah has said that there is no way of attaining this unity until a community is formed, Wahiyyal jama’ah...  

On interpretation of the verse which says:

So if they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.  

After translating the verse, his comments followed as such:

Lafazin shiqaq’ ana fasara shi da ’sabani’ ko ‘jayayya.’...  

Matukar ba Alqur’ani da Hadisi aka bi ba, duk

540 Field notes, Ramadan Tafsir on cassette, Sheikh Ja’far Mahmud Adam, Maiduguri, on 1424H/2003  
541 Surah al Baqrah: 173
abin da muka kawo a duniya ba zai taba hada kan mutane ba, sai sun rarrabu. Yanzu in da Ahlus Sunnah za su ce wa dukkan sufaye, daga yau mun yarda da sufanci, a zo a yi sufanci, amma ku fada mana wacce Dariqa za a yi? Sai sun fada kuma tsakaninsu. Wanda ke Tijjaniyya yace Tijjaniyya za a yi. Wanda ke Qadiriyya yace, Qadiriyya za a yi. ‘Yan Naqshabandiyaya su ce ita za a yi... In ma ka shiga Dariqa daga rabe-raben Dariqa din ta cikin gida sai sun rabu. ... . Wallahi tallahi, babu yadda za ai kan al’umma ya hadu in ba karkashin koyarwar Alqur’ani da hadisin Manzon Allah (ﷺ) ba. Shi kadai ne abin da zai hada kan musulmi.’

Meaning:

The word ‘shiqāq’ is translated as ‘dispute’ or ‘contention’... In so far as the Qur’ān and hadith is not considered, whatever we brought in this world will never unite people, but disunite them. Now, would the Ahlus Sunnah say to all Sufis that from today we agree to follow Sufism. Let us practice Sufism, but tell us as to which order we will follow. The adherents of Tijjāniyyah would say that Tijjāniyyah is the best. The Qādirites would say that ours is the best. The followers of Naqshabandiyah would also say, theirs is the best..even if you look at the classification of the Sufi orders in this country, you will find that they are divided into sub-groups. ... By Allah, there is no any way to unite Muslims except through following the Qur’ān and Sunnah of the Prophet (ﷺ). That is the only way of uniting the Muslims.542

5:4:8 Politics

Politics is playing a very vital role in every society. Nation's development is commensurate to its political maturity. Politics involves the procedure for setting a government that will rule the entire citizens of a particular nation. In Islam, leadership of the Ummah is almost necessary for the upkeep of the

---

542 Field notes, Ramadan Tafsir on DVD, Sheikh Ja'far Mahmud Adam, Maiduguri, on 23/9/1424H = 10/11/2003
religion. The question of leadership was first solved before the funeral arrangement of the holy prophet (ﷺ) on his demise. Muslim scholars of the past and the present has written a lot on Siyāsah al Shar'iyyah (Islamic Politics). The Muslims of Nigeria have passed through several system of government from Islamic system (Caliphate) to British colonial rule and Western Democracy in post independence. With the present democratic system of government, the Muslims were divided as to the permissibility or otherwise of the Muslims to participate. Some sees it as alien and contrary to Islam as such they rejected it out rightly and considered it like any other worldly arrangement that has no bearing with the religion. They sees the Emirs and the Sultan of Sokoto as representing Muslim leadership. They are not fighting against the system nor consider it as something religious. Some considered it as Satanic and contradictory to the Qur’ān and Sunnah as such the Muslims are duty bound to struggle and replace it with the Islamic system. Others opined that though it is purely Western and secular in nature, the Muslims should join it so as to make a reform internally. They further stated that if the Muslims refused to participate the non Muslims will definitely take over the political and economic power of the nation and that may harm Islam and the Muslims to the extent of preventing them from carrying out their religious obligations. The Izālah sect has subscribed to this view. Their scholars have therefore, in their Tafsir of the Qur'ān tried to justify this position. For example, Sheikh Abubakar Mahmud Gumi has

543 See for example, al Mawardi, al Ahkam al Sultāniyyah, Ibn Taymiyyah, al Siyāsah al Shar'iyyah fi Islah al Ra'i wa al Ra'iyyah, al Ghazāli, Al Mustasfa, al Iqtisād fi al 'Itiqād etc.
544 This believe is common among the Traditional 'Ulama' and those without Western education among the Muslim masses of the northern Nigeria.
545 This is the believe of the Jamā'at Ahlusunnah lil Da'wah wal Jihād known as Boko Haram.
issued a fatwa in 1983 just some weeks to the general elections and the time coincided with the time of going to *ajj* that 'Politics is better than *alāt* and to vote is better than going to *ajj*.' This has generated a lot of controversy among the Muslims of different sects. When asked to explain Sheikh Gumi stated that,


> My saying that 'Politics is more important than salāt' is right. Because it is through politics that leadership is established. And it is with the leadership that all religious affairs are preserved. That it is the leadership that manage the schools, courts, defence, mosques and all other state affairs. That was the saying of Allah\(^{546}\) that is why it is said that leadership is preserving six things. Devotional aspects (Ibādah) itself is preserved by the leadership so as to do it correctly. Next it

---

\(^{546}\) Surah al Hajj:41 meaning "(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decisions) of (all) affairs."
preserve people's genealogy, wealth, life, intellect and dignity. All these are what leadership is protecting in Islam. And it is with the politics that leadership is attained. So is it right to leave all these things in the hand of non Muslims?  

On where he said "Casting a vote is better than going to 蒴ajj" he explained that if one left for 蒴ajj and didn’t vote the right person there is every likelihood that his missing vote will give advantage to a wrong person to win the election. And if these type of people may rule, there is every tendency to hurt the entire religion of Islam, and the Muslims in general may be deprived of their religious rights because they are not on authority. So it is less evil to suspend going to 蒴ajj to stay and vote for a Muslim who will preserve your religion and perform the pilgrimage the following year for public good. If you leave 蒴ajj it will only affect you as individual, but if you didn't vote it may affect the whole Muslims.  

On the verse which says:  

 потеря ٨٢ الفرقان:  

\[
\text{Ah! Woe is me! Would that I had never taken such a one for a friend!}\]

After translating the verse (phrase), Sheikh Sanusi Khalil has commented as follows:  

Ya kamata mutum ya jefa kuri’a inda Allah Ya halitta masa. Wanda ya jefa kuri’arsa a akasin haka kuwa, zai yi nadama a lahira.” Ya kuma kawo hadisin da Abu Huraira ya ruwaito mai

---

547 Field notes, Sheikh Abubakar Gumi Tafsir, Broadcast at FRCN Kaduna. See also Funtua, M.L., *Fatwar Abubakar Mahmud Gummi*, littafi na biyu, Zaria: Huda Huda Publ Co. Pp159-160  
548 Funtua, M.L., *Fatwar Abubakar Mahmud Gummi*, littafi na biyu, Zaria: Huda Huda Publ Co. pp 152-159  
549 Surah al Furqân:28

Meaning:

It behooves a person to cast his vote to where Allah (SWT) has permitted him to. He who casts his vote on the contrary will regret it on the Day of Judgment.” He also brought the hadith where Abu Hurairah reported that the Prophet (⁰AW) said, Yuhsharul mar’u alâ diini khalilihu (A man will be raised on the belief of his friend). He further said that: On the day of judgment, a (Muslim) friend will be raised on the faith of his (disbelieving) friend. Therefore, those who said that to cast vote in favor of a Christian is preferable than to a Muslim, on the judgment day, they will be raised in the company of Christians, as said by the prophet Muammad (⁰AW). They say, to cast vote in favor of Hat man is preferable to an Izalaite/Wahhabite... I say, is better for an Izalite to be raised with the follower of Tijjâniyyah than with a Hat man.550

Here uses the verse to cast whoever cast his vote to a non Muslim into Hellfire for he will be raised together with him in the Day of judgment. He indirectly made a reference to Sheikh Tahiru ‘Uthman Bauchi of Tijjâniyyah order who told his followers that it is better to cast their votes to a Christian candidate than to vote for Izâlah candidate. His reason was that a Christian is looking at you as a Muslim while a member of Izâlah sect is looking at you

550 Field notes, Ramadan Taﬁsir, on cassette, Sheikh Sanusi Khalil, Sani Zangon Daura mosque, Unguwar Kaji, Kawo Kaduna, on 26/8/2012.
as an unbeliever and a polytheist (kāfīr and mushrik). This is very unfortunate for the Muslim Ummah, and all these are done on sectarian whims. Sheikh Khalil stated that on their own part they prefer to be raised with the Tijjanis in the Day of judgment than to be raised with Hat Man (referring to Goodluck Jonathan, a Christian Nigerian President for his wear hat). So in the absence of a good Muslim, and a āriqah follower contest with a Christian here the Izālah members prefer a āriqah follower than a Christian. Here he is a bit moderate than Sheikh Tāhiru Bauchi who prefer Christian instead of Izālah member. All these are done on sectarian basis.

In an attempt to clear doubt on the Muslims with regards to non permissibility of electing a non Muslim during election, Sheikh Abubakar Giro Arugungu has interpreted some verses of the Qurʿān as follows,

On the verse which says

How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.\textsuperscript{551}

He commented as thus;

\textit{Allah Yace abin da ake so a gaya maku, inda sun ka hi gwada ta kasa, da rashin yardarsu, da rashin ba da amana da rashin cika alkawali, da rashin tsare gaskiyar alkawali. Allah Yace, in kag ga suna sabawa, alkawali ne na tsakaninsu da wani Musulmi. In kag ga suna cika alkawalin, alkawali ne na kahiri}

\textsuperscript{551} Surah al Taubah: 8
da kahiri. Amma alkawali da amana, yana zama, da sadar da zumunta, tana kasancewa tsakaninsu da wanda ba musulmi ba, ba su tayar da ita.

Meaning:

Allah wants to show us that the disbelievers’ enmity, disagreement and distrust are shown to us openly. Allah said, if you see them breaking their promise, it is between them and the Muslims. If you see them fulfilling their covenant, it is among themselves as disbelievers. But they always fulfill any promise, trust and bond of relationship which is between them and their fellow disbelievers. 552

After this, he also quoted another verse,

٩١١

Ah! Ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you they say: We believe, but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: Perish in you rage; Allah knoweth well all the secrets of the heart. 553

After translating the verse, he further commented as follows:


Meaning:

552 Field notes, Ramadan Tafsir, on cassette, Sheikh Abubakar Giro Argungun, Minna, Niger State, 2010
553 Surah al Imrân: 119
O you, government stooges! O you eunuchs of the colonialists. O you fake Muslims. O you hypocrites of Shehu Uthman (bn Fodio). O you hypocrites of Abubakar (the first Caliph of the Prophet Muhammad (SAW)). O you hypocrites of Caliphs 'Umar, 'Uthman and 'Ali. O you hypocrites of Islam. Enough is Allah (for your devilish acts). O you Muslim hypocrites of the North and the South. Those who raise the flag of disbelief over that of Islam. May Allah protect us from your evil doings. Anyone who casted his vote on or to this infidel, who does not love Allah and his Messenger, May Allah curse him whoever born him.554

On the verse which says:

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a gravious penalty will befall the blasphemers among them555.

After translating the verse, he commented as thus,

Ba ta yiwuwa a ce abokin karawarka yana cewa Saalisusallasan. Yaya mutumen da ke cewa Saalisusalaasan za mu zabe shi? Ko kuma yana siffanta cewa Allah ukku na; Annabi Isa daya daga cikin alloli guda ukku... Mutumen da yace Masihu dan Maryam Allah ne abin bauta, ya kahirta..To don me za mu zabeshi?...”

Meaning:

It is not possible to vie in an election with one who says, Allah is the third of the three. How can we elect someone who had this idea? Or he attributes Trinity to Allah, and Jesus is one of the three gods? He who says that The Messiah Son of Mary is God.

554 Field notes, Ramadan Tafsir, on cassette, Sheikh Abubakar Giro Argungun, Minna, Niger State, 2010
555 Surah al Mā'idah:73
has indeed become a disbeliever. Then we should we cast our votes to him?\textsuperscript{556}

5:5 Boko ḍaram trend of Tafsir

The *Jama'at Ahlussunnati lil Da'wati wal Jihād* alias *Boko ḍaram* (The Community of People of the way of Prophet Muḥammad for Proselytism and *Jihād*) was established with the aim of restoring Islam to its primitive strictness according to the practice of the earlier generation of Islam. They learnt that Islam has been wiped away by polytheism enshrined in the so-called democracy and western education in addition to innovations and superstition that characterized the Muslims. In their creedal statement,\textsuperscript{557} their leader Muḥammad Yusuf stated that, sovereignty belongs to Allah alone and that democracy is in conflict with Islam. Therefore, all Muslim politicians who participate in the election are *kuffār* for their involvement in a system that contradicts Islam. Ruling by manmade laws is a clear *kufr*. That western education is prohibited for the reason that it was established by the Missionaries and the Colonialists to serve their interests among the Muslims. They replaced functional Islamic education system with western education which resulted in turning the Muslims infidels and other forms of immoralities attached to it. That working under *kufr* system is aiding *kufr* as such it is prohibited. There is no way a Muslim will work under any sector of the *kufr* system. And that only Muslims who subscribed to their sect are the *firqah al nājiyah* (Saved sect).\textsuperscript{558} They focused in fighting three categories in

\textsuperscript{556} Field notes, Ramadan Tafsir, on cassette, Sheikh Abubakar Giro Argungun, Minna, Niger State, 2010
\textsuperscript{558} Public lecture on the history of Muslims, by Muhammad Yusuf, Maiduguri, posted in Youtube on 28\textsuperscript{th} October, 2011 with the tag Sunnahization.
the cause of their so called *jihād*. These are the security services i.e., the Police, Military, State Security and other security operatives of the government, Christians, Defectors and Whistle blowers.\textsuperscript{559}

\textbf{5:5:1 The Focus of their Tafsir}

Going by their principles, the *Boko  bàyram Tafsir* is aimed at enlighten the Muslims against the *Kufr* system which characterized our present time and strengthen them on the spirit of *jihād* in the process of struggle to change the system to what they perceived as Islamic. Their focus of *Tafsir* is on the militant aspect of Islam. They interpret the verses of the *Qur'ān* in line with their views so as to justify their activities which apparently seems to be blameworthy by the majority of the Muslims. They uses the Qur'anic verses to justify their position on democracy, western education and serving under the government establishment and to find justification for killing people under the pretext of *jihād*.

\textbf{5:5:2 Sample of their Sectarian Tafsir}

Below are the samples of *Tafsir* of some verses of the *Qur'ān* by *Boko  bàyram* sect in support of their sectarian whims.

\textbf{5:5:2:1 On Where to start the Jihād}

When the *Boko  bàyram* sect have concluded that time has come for waging *jihād* against the *kufr* system, they called on their members to get ready for

the combat. To strengthen their spirit, and from where to start, Mallam Muammad Nur quoted the following verse of the Qur'an,

\[
\text{O ye who believe! Fight the unbelievers who gird you about,}
\]

and let them found firmness in you: and know that Allah is with those who fear Him.  

He commented as follows:

Allah yace ku karkashe wadanda suna kusa da ku tukuna ku wuce gaba. Dole ne, kafirici? To a kanka za a soma... ko uwu daya daya muke da kai ka zama police ko soja, ana wuta, ba za a ce a'ra za a je jihadi ka kubutar da shi ba. Ina? Za a ce maka ka tuba ka dawo ma Qur'ani... da ka dawo sai mu tafi tsare. Amma in ba haka ba za mu soma da kai. Shi yasa kowa dole ya koyi bara'a. Kowa. Don wallahi in ba mu koyi bara'a ba, kar ka ga wani kace babanka ne. kar ka ga wani kace kanenka ne. kar kaga wani kace abokinka ne. kar ka ga wani kace danuwanka na alhali yana yaka gwammatin Allah, yana yaka addinin Allah. Ba kai ba 'yanuwantaka sai ga wanda ya rike addinin Musulunci.  

Meaning:

Allah (SWT) said: Kill those (Kuffar) that are closer to you first and then you move ahead. It is a must. Unbelief (rebellion against Allah)? It will start from you... even if we are of the same father and the same mother and you join police or military, we are firing (on war front) it will not said that you should be saved. Never. You will (only) be ask to return to the Qur’ān. As soon as you return we then carry you along. But if you refused, we will start with you. That it is imperative for everybody to learn to clear ourselves of them. Everybody. Because, By Allah, if we didn’t learn to clear yourself of them,
don’t see somebody and said he is your father, do not see someone and said he is my junior brother... my brother......my friend while he is fighting Allah’s government, he is fighting the religion of Allah. You have no any relationship except with the one who holdfast the religion of Islam. Allah (SWT) said "O ye who believe! Take not for protectors your fathers and your brothers if they love infidelity above faith: if any of you do so, they do wrong."\textsuperscript{561} I hope it is understood. The listeners gave a roaring applause of Allāhu Akbar!\textsuperscript{562}

Here he justify the killing of Christians and other non Muslims living with the Muslims. He also legalized the killing of all the security agents whether they are Muslims or even one’s relation for their support to \textit{kufr} system.

\textbf{5:5:2:2 The meaning of Shirk (polytheism)}

In \textit{Tafsir} of \textit{Surah al Nisā’i} verses 47-50, Muhammad Yusuf has cautioned the Muslims to avoid \textit{shirk}. He stated that \textit{shirk} involve associating other things with Allah in areas of the knowledge of the unseen, obedience to constituted authority, devotional acts, slaughtering or seeking for protection. He who died committing shirk without repentance will not be forgiven by Allah. He quoted the following verses to support his view:

\begin{align*}
\text{Surah al Taubah:2} & \\
\text{Field notes, Tafsir of al Qur’an, by Muhammad Nur, Maiduguri, posted in Youtube on 28th October, 2011 with the tag Sunnahizaiton.} & \\
\text{Surah al Nisā’: 48} &
\end{align*}
...Whoever join other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.\textsuperscript{564}

... If anyone assign partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distance place.\textsuperscript{565}

He further stated that,

To wannan shirka, shirka da Allah ke cewa in ka yi ba za a gafarta maka ba, ba za ka samu ajanna ba sai wuta, ya kamata ka sanshi. Ka san shirka ka nisance shi….Abinda ya kamata ka yi kokari ka gano ka tsamo kanka. Saboda haka 'yanuwa, Constitution shirka ne. wallahi shirka ne, bautar gunki ne. Duk wanda yai aiki karkashinsa shirka yake yi. Wallahi Dimokradiyyyah din nan shirke ce ja. Duk wanda ke aiki karkashin gwannati shirka yake yi fa. Shika, da'a yake yi. Ka tambayi Malamai, ka bincika menene ma'anar fassarar wannan? \textsuperscript{121} Menene ma'anar \textsuperscript{151} Da'a. menene ma'anar \textsuperscript{13} ka tambaya, ranar tashin kiyamah mutane za su ce: shirka ne. tutar nan da ake dagata ana kadata, girmamata shirka ne.... 'Yan Majalisar nan mushirikai ne, wadanda suke shirka ne. wadanda kai sune shirka su din gumaka ne, dagutu ne. shirka ne. \textsuperscript{14} Wallahi 'Yan uwa idan ba mu yi bara'a daga wannan ba, muka nuna mun yi bar'a ba ruwanmu da wannan ba, Allah Tabaraka wa Ta'alaha ba zai karbi musuluncinmu ba.

\textsuperscript{564} Surah al Mā'idah: 72
\textsuperscript{565} Surah al Hajj:31
Meaning:

This shirk which if you commits Allah will never forgive you, and that you will not enter paradise but Fire, it is better to know it so that you abstain from it. ... it is for your own good to struggle and absolve yourself (from shirk). Based on this my brothers, constitution is shirk. By Allah, it is shirk, it is idol worship. Whoever is working under it is committing shirk. By Allah, this democracy is shirk, whoever is working under its government is committing shirk. He is loyal to it, it is shirk. Ask the scholars the meaning of what is the meaning of loyalty. What you should ask. Those people who entered Fire in the Day of judgment will say: O Allah! We have followed our leaders and our scholars and they led us astray. Had it been we knew we should have obeyed Allah and His messenger. You see, obedience constitute shirk here. Your loyalty to this government and anything that constitute obedience to it is shirk. The (Nigerian) Flag that is raised and respected is shirk...Legislators are polytheists. What they are doing is polytheism. They themselves are shirk. They are idols, they are āghut (false gods). By Allah, brothers, if we didn’t clear ourselves of them and show that we have dissociated ourselves from them, Allah the Most High will not accept one's Islam.

5:5:2:3 Western Education (Boko)

566 "...if you were to obey them, you would indeed be Pagans." Q6:121
567 "And follow not the bidding of those who are extravagant," Q26:151
568 "And hearken not to the Unbelievers and the Hypocrites..." Q33:1
569 "They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their lord) Christ the son of Mary." Q9:31
570 "And they would say: Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) path." Q33:67
571 "What! Have they partners (in godhead), who have established for them some religion without the permission of Allah..." Q42:21s
572 Field notes, Tafsir of al Qur'an, by Muhammad Yusuf, Maiduguri, posted in Youtube on 28th October, 2011 with the tag Sunnahization.
In one of his public preaching in Maiduguri, Borno State, Muhammad Yusuf stated that western education was brought by the missionaries and the imperialists to apostatized the Muslims who will later on serve their religious interest. In one of his recent speeches on video posted in the YouTube, Abubakar Shekau has this to say in relation to western education.

_We are Boko Haram. When they started their plans centuries ago on how to crush Islam, they sent one of the men to...to study the secret of the powers of the Muslims. The person return with a copy of the Qur'ān. The person stated that as long as the Muslims read and practice the injunctions of the Qur'ān they will be powerful. Therefore they deliberated on how to tactically making the Qur'ān insignificant and unimportant. At the end of the meeting they outlined many programmes which was centered on making the Muslims occupied so that they have all no time for the Qur'ān. The program include secular education, sport and music. As a result of these today many Muslims lost their Islam while others claim to be Muslims but have no trace of Islam. What? All in the name of being educated._

On the interpretation of the verse,

(The Pagans), leaving Him, call but upon female deities: They call but upon Satan the persistent rebel!

Abubakar Shekau stated that all objects of worship other than Allah are in feminine form. Nigeria itself is female because it is worshipped. This is one of the conspiracies of western education (Boko). All students must worship Nigeria every morning under the national pledge and anthem. He further

---

574Surah al Nisā'ī: 117
stated that national pledge is a formula of Tawīl directed to Nigeria instead of Allah. He said that if you replace "Nigeria" with Allah in the national pledge you will see that it is a pure Islamic Tawīl. He recited it in this form,

\[
\text{I pledge to Allah my creator.}
\]
\[
\text{To be faithful, loyal and honest.}
\]
\[
\text{To serve Allah with all my strength.}
\]
\[
\text{To defend His Unity.}
\]
\[
\text{And uphold His honour and glory.}
\]
\[
\text{So help me Allah.}
\]

He said that each statement here has its equivalent verse in the Qur'ān. That is why we are against Boko, it is ḥaram. It is unIslamic.\(^{575}\)

5:6 Conclusion

From the foregoing, we have seen the methodology of Izalah Tafsir as presented by some of their scholars in the course of their Tafsir and preaching. They interpret the Qur'ān in line with their understanding of Islam according to what they consider as the methodology of the Salaf (Pious predecessors). Since the aim of their movement is to get rid of bid'ah and establish the Sunnah, they made effort to enlighten the Muslims on the dangers of bid'ah and the excellence of Sunnah from the Qur'anic source. Their Tafsir has mainly focused on attack on ḥufūz beliefs and practices

\(^{575}\) Field notes, Tafsir of al Qur'ān, by Abubakar Shekau, Maiduguri, posted in Youtube on 28th October, 2011 with the tag Sunnahization.
which they consider as *shirk* (polytheism) and full of innovations. They emphasized on the aspects of *Tawād* (Islamic Monotheism) as the foundation of Islam and touches other important areas like politics. They didn’t relent any effort whenever they came to any verse of the *Qur’ān* that is relevant to their thought to interpret it to suit their views.

On the other side, we have seen the trends of *Tafsir of Boko Haram* sect. their *Tafsir* is militant and anti establishment in nature. They interpret the verses of the *Qur’ān* to convince their followers that Nigeria is a kufr system that is fighting Islam, as such the Muslims must wage war against her to justify their views. They presented their version of Islam through interpretation of the *Qur’ān* so as to win people's sympathy. Their ideology is more of the Kharijite than the Salafists as they claimed. Finally, it is noticed how sectarianism has influenced the *Tafsir* of the *Qur’ān*.
CHAPTER SIX

THE QALA QATO (QUR'ANIYYUN) TREND OF TAFSIR

6:0 Introduction

Qur'anism (Qur'aniyyun) is the Muslims that hold the Qur'ān to be the only book of guidance in Islam. They rejected the religious authority of adith and all other religious sources beside the Qur'ān. This is in contrast to other Muslim sects who consider adith essential for the Islamic faith. They generally consider themselves as "Muslims" as defined by the Qur'ān. They do not think of calling themselves with any other label as done by religious sects, like Sunni or Shi‘ah.

They refused to accept the authenticity of the adith and considered it as fabrications and that it contains a lot of information that contradicts the Qur'ān and discredited the personality of the prophet (AW) and is full of internal errors and contradictions. They consider themselves to follow only the Qur'ān, the same Arabic Qur'ān used by other Muslims. They differed on the manner they understood the Qur'ān itself. There are some who pray five times like other Muslims with differences in form and manner of

---

576 See Q6:136, Q22:78, Q27:42, Q41:33, Q46:15 e.t.c.
577 The 'Submitters' followers of Dr Rashād Khalifah rejected the last two verses of surah al Taubah.
praying. Some pray one or two *raka'at* on every prayer. There are those that pray one *raka'at* with only one *sajadah*, and the *Qur'an* is not recited. Some of them do call *Adhan* (call to prayer) while some do not, because the name of prophet Muhammad (ﷺ AW) is mentioned in the *Adhan* and *Iqāmah* (formula for starting the prayer) and the *Qur'an* directed that nobody's name should be mention beside that of Allah in the mosque.

In northern Nigeria, the members of this sect were called with different names. It is important here to mention that these people consider themselves as Muslims only as such they should be called Muslims only without any label as stated in the *Qur'an*. It is their opponent that called them with the name "*Qala Qāto*" literally mean "the man said". They were so called because they believed that any "*Qala*" (he said) that is not "*Qala Allah*" (Allah said) is "man said" which is not accepted as religious authority in Islam. Some were called "*Yan Tatsine*" the followers of the notorious and fanatic Muhammad Marwa. In his *Tafsir*, apart from ascribing *kufr* to many Muslims, he also cursed them by saying "*Allah Tatsine*" (may Allah curse you). Others were called "*Yan Kaulasan*" for their frequent labeling Muslims outside their creed as *Kafir* in the course of their *Tafsir*. The Arabic

---

578 These are the followers of Sheikh Uthman Dangungun, Sheikh Alhassan Lamido etc.
579 These are the followers of Sheikh Saleh Idris Kano.
580 Surah al Jinn: 18
581 In December 1980, Maitatsine caused religious disturbances that claim hundreds of lives in Kano before the military brought an end to the riot. He was killed in the riot and his followers later disperse and continue preaching his ideas.
alphabet "Kā" is called "Kaulasan" in Hausa language, it is considered as an abbreviation of the word 'Kāfir'.

Moreover, there are some traditional medicine hawkers who parade themselves on market days and on Fridays and they try to conduct Tafsir in order to attract the attention of the people to patronize their products though most of them lack the requirements for conducting Tafsir. Sometimes they used the sound of the verse of the Qur'an that has relation with Hausa word to translate the Qur'an. These people are called "Yan Karatun Kasuwa" (Preachers for market sake).

The Qur'anists in northern Nigeria were not organized in a formal organization like Izālah, Fityānul Islam and Boko Haram, they are scattered in almost every where especially in the villages. With the conversion of Sheikh 'Uthman Dangungu, a former national preacher of the Izālah sect to Qur'anism, the movement is gaining a lot of followers in the cities of Kaduna, Kano, Bauchi, Katsina and other places among some elites into the sect. There is also another strong man of this sect whose belief and method is different from the aforementioned group by name Sheikh Sāleh Idris based in Kano. He hold extreme position on restricting everything religion to the Qur'an. The method of Tafsir used by this sect is entirely different from that of other Muslims. A new trend of Tafsir therefore, emerged as Qala Qāto trend of Tafsir, referring to Qur'anists.

583 Field notes, interview with Mallam Hamza Sulaiman Safana, Secretary, Munazzamatu Fityanul Islam, Safana local government, Katsina State, with some observations from this researcher.

6:1 The Aims of their Tafsir

Since the Qur'anists do not believe in the authenticity of adīth and any other religious book beside the Qur'an, their Tafsir is aimed at justifying this position. The aim of their Tafsir is to enlighten the Muslims on the dangers and evils of recognizing and using any other book beside the Qur'an as religious source. They set out to interpret the Qur'an in accordance to the way the Qur'an interprets itself without foreign intervention. They stipulated that the prophet (AW) has never uttered any religious statements other than those in the Qur'an.

6:2 The Focus of their Tafsir

In their Tafsir, the scholars of the Qur'anists focused mainly on the belief that the Qur'an has contained everything religious in it in great detail, as such it requires no other books to explain it as perceived by other Muslims. They stipulated that the prophet (AW) was forbidden from uttering any word related to religious instructions other than the Qur'an. Allah has already stated that the Qur'an is complete, perfect and contained details of every religious aspect as such we should not seek any other source beside the Qur'an like adīth and other books attributed to religion beside the Qur'an. They charged the Muslims that use adīth as a source of Islamic religion as being deviant who felt to understand the prophet's sole function which was to deliver the Qur'an, the whole Qur'an and nothing but the Qur'an. Following adīth and other related books attributed to Islam beside the Qur'an has rendered many Nigerian Muslims polytheist in anticipation that they were doing the right thing. They argued that the prophet never uttered any
religious word beside the Qur’ān. They cited how the companions asked the prophet (ﷺAW) concerning issues and he never answer them until he received revelation from Allah. There were about 15 cases of 'Yas'alunaka' "They ask you" and if the prophet was saying a ḥadīth he should have answered them before he receives revelation.

6:3 Samples of their Sectarian Tafsir

Below are the samples of Tafsir done by the Qur'anist scholars in attacking the views of those Muslims who use ḥadīth, Tafsir, Fiqh and other religious sources beside the Qur’ān whom they considered as polytheists. What they normally do in the course of their Tafsir is that all places where Allah (SWT) address the polytheists, the hypocrites and the people of the book they refer them to the followers of ḥadīth and other religious books beside the Qur’ān. They resorted to this method of Tafsir to support their sectarian views, though they claimed to have practice Islam that is free from sectarianism.

6:3:1 On ḥadīth and other Religious Sources

The Qur'anists believed that prophet Muḥammad (ﷺAW) has been forbidden from uttering any religious instructions other than the Qur’ān. Allah has meant that the Qur’ān shall be the only source of religious teachings. Following any other source beside the Qur’ān is setting up other gods beside Allah. Based on this believe they rejected the ḥadīth and all other religious books beside the Qur’ān. They try to justify this thesis in the course of their Tafsir. The following are examples of this type of Tafsir:

On the verse which says:
So hold thou fast to the Revelation send down to thee; verily thou art on a Straight Way.\textsuperscript{585}

Sheikh 'Uthman Dangungu\textsuperscript{586} after translating the verse, has commented as follows:

\begin{quote}
Ba mu da abin karantawa sai Al Qur'ani.... Qur'ānin nan shi zaka rike. Buhari yai addinin? Turmuzi yai addinin? Abu Dawuda yai addinin?\textsuperscript{٣} abin nan da mukai wahayi zuwa gare ka, shi za ka rike... To, in kana son Annabi, mu gan ka da Al Qur'ani. Idan muka gan ka da wani abu ba Al Qur'ani ba, kai makiyin Annabi ne. Kana faila; kana tsohuhar darika; kana Izalah- duk darikar ce. Kana Izalan Jos, kana Kaduna; kana Shi'a. Duk dai ba wanda Annabi ya san da shi... kirkiro ta aka yi aka jingina wa Annabi (\textsuperscript{4}AW).
\end{quote}

Meaning:

\begin{quote}
We have no any reading book except the Qur'ān... Hold firm to it. Is it Imāmul Bukhāri or Tirmidhi or Abu Dāwud that set the rules (of Islamic) religion? (The verse says), that which we revealed unto you. Hold it firmly... Therefore, if you love the Prophet (\textsuperscript{4}AW), let us see you with only the Qur'ān. If we see you with anything other than the Qur'ān, you are an enemy to the Prophet. That is you are either an adherent of Faida (a revivalist sub-group of Tijjāniyah order), or the old order of ḍariqah; or an Izalite, though they are the same. Whether you patronize the Jos faction or that of Kaduna, or you are a Shi‘ite, the Prophet knew none of these...They were only falsely acclaimed and aligned to the Prophet (\textsuperscript{4}AW)\textsuperscript{587}.
\end{quote}

On the verses which says:

\textsuperscript{585} Surah al Zukhruf:43

\textsuperscript{586} Sheikh Uthman Dangungun is leading the Qur'anists movement in northern Nigeria. He was one of the pioneer national preachers of the Jama'af Izalatil Bid’ah Wa Iqamatis Sunnah before he later deserted to join with the Qur'anists.

\textsuperscript{587} Field notes, Sheikh Uthman Dangungun Tafsir on DVD, 8/6/2011, Tudun Wada Kaduna.
It is for Us to collect it and promulgate it. But when We have promulgated it, follow thou its recital (as promulgated). Nay more, it is for Us to explain it (and make it clear).\textsuperscript{588}

After translating the verses, he commented as follows:

\textit{Allah yace, “Mu za mu yi maka bayani...Kai dai Jibrilu, in kai kira’a, kasan inda dare yai maka,” in ji Allah. To, kai kace wadannan suka fito da shi...”(Ana iya tambaya a ce, su wa ne ne wadannan? Watakila masu hadisi yake nufi).‘Kai ka zo ka shirya mana addini ne?...To, kai ina ka samo Ahlus Sunnah? Ina ka samo na Wahabiyan?... Ina ka samo na Tijjaniya ko Qadiriyya ko Malikawa ko Shafi’awa d.s. Wadannan kalmomi kai ka tsago ka taho da su (a cikin addininmu).}

\textbf{Meaning:}

\textit{Allah said, “We shall explain it to you... and if you, Gabriel, have recited it unto him, just find your way,” said Allah.” But you (the one referred to) have said that these (the ones referred to) have come with it (the Hadith)... Are you to set the system of religion for us? Whatever is not enjoined by Allah, cannot be the source of religion (of Islam). Therefore, where did you get the word ‘Ahlus Sunnah’? Where did you find Wahhabism?... Where did you get Tijjaniyyah or Qadiriyya or Mālikiyah or Shāfi’iyya etc? You were the ones who coined these words and brought them (in our religion).”These are nothing but names which ye have devised, you and your fathers, for which Allah has sent down no authority\textsuperscript{589} (whatever).\textsuperscript{590}}

The above interpretation has clearly explained the creed of the Qur’anists of rejecting all other religious sources beside the Qur’an.

\textsuperscript{588} Surah al Qiyāmah:17-19
\textsuperscript{589} Surah al Najm: 23
\textsuperscript{590} Field notes, Sheikh Uthman Dangungun Tafsir at Daura, Katsina State. on DVD, 8/6/2011,
On *Tafsir* of the verses;

جاً ميم. بِكِتابِ الَّذِي مَكَّنَشَ مَا شَاءَ. أَنْتُمُ لَهُ يُسِيرُونَ. وَإِنَّكُمُ الْقُرْآنَ مَع Defender of the Book. We have made it a Qur‘ān in Arabic, that ye may be able to understand (and learn wisdom).\(^{591}\)

Sheikh Saleh Idris\(^{592}\) made the following comment:

*Ha Mim.* Wadannan haruffan mun sha fadi, haruffa ne wadanda duk inda ka ji su abinda zai biyo bay'a zancen Qur'ani ne. a yi shiru a saurara za a ji littafin wanda ya yi sama ya yi kasa. Da kuma littafi wanda yake 'al Mubin'...To nan ya kamata tunda Allah yace 'wal kitabul mubin' mu gane me ake nufi da mubin din nan? Ya kamata asirin Malaman Tafsiri ya tonu a nan wurin. Ya kamata asirin Malaman Hadisi ya tonu a nan wurin. Dalili, Malaman Hadisi din suka ce Hadisi shi ke fassara Qur'ani, wai Qur'ani ba a fassare yake ba. Qur'ani a dunkule yake.... Ba a gane shi dole sai ka bi ta bangaren Hadisi. Malaman Tafsiri ma suka yi tsalle suka da Tafsirin wa ka dogara? Wai so suke ka ajiye maganar Allah ka dauko wani surutu da wani mutum ya yi wannan shine Tafsiri. Aka yi Tafsirin Jalalaini, Suyudi suka yi nasu...Kowa dai kokarinsa wai ya nuna Qur'ani ba a gane shi sai shi ya yi bayani....To ga shi Allah yace 'Wal kitabul mubin'. Da littafi wanda yake mabayyani. Bayyananne. Iya nan kawai in ka tsaya ka rike.

Meaning:

*Ha-Mim.* We have been saying whenever you hear these alphabets mentioned, what will follow is explanations about the Qur‘ān. Be silent and listen to the Book of the creator of the

\(^{591}\) Surah al Zukhruf: 1-3

\(^{592}\) Sheikh Sāleh Idris is a known Qur'anist based in Kano. He acquired western education and read Arabic language and literature. His methodology of Qur'anism is different from that of the Dangungun group who formed the majority. He prays only once in a day with standing and one prostration only, and the Qur'an is not recited. He said that there is no where Allah said one should read the Qur'an in prayers. It is only a du'ah. After a debate between him and Mallam Musa Ibbi at Kaduna, he agreed with four times of prayers out of the normal five. He didn’t believe in Asr prayers and there is no adhan, no raka'ah, and no congregation.
heaven and the earth. And the Book that is "al Mubin" (the explained). Here it is of significant to understand what Allah means by His saying and the Book, "al Mubin". Here it is required that the hadith scholars and the Tafsir scholars be disgraced and their evil mind be disclosed to the public. The reason is that the hadith scholars are saying that the Qur’ān is not self explained, it is only the hadith that explains it. Qur’ān is composite, it cannot be understood without reference to the hadith. To the scholars of Tafsir whenever you translate a verse they will tell you what of its Tafsir? From whose Tafsir you depend? They want you to discard the words of Allah and follow the nonsensical statements of somebody else as the Tafsir. They made Tafsir al Jalalain, Suyuṣṭi did their own.... Everybody is trying to show that the Qur’ān cannot be comprehended without following his explanations....Look, Allah said "By the Book that makes things clear." It is well explained. If you stop here it suffice you. Holdfast to it.  

On the interpretation of the verse,

It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His messenger to have any option about their decision: if any one disobeys Allah and His messenger, he is indeed on a clearly wrong path.  

Sheikh Al Ṣasan Lamido has this to say,

Bai dace ga kowane mumini ba in dai ya yarda da Allah ya yarda da al Qur‘ani ya yadda da Annabi Muhammadu (AW), Bai dace ga mace mumina ba matukar ta yarda da Allah ta yarda da al Qur‘ani ta yadda da Annabi Muhammadu (AW), bai dace ga wadannan muminai ace su zasu zabarwa kansu

593 Field notes, Sheikh Sāleh Idris Bello, Complete Tafsir al Qur'ān in Hausa Language on DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.
594 Surah al Ahzab:36
It is not fitting for every believer man or woman, in as far as he believe in Allah, His Qur’ān and His prophet (ﷺ) to design for themselves the way to follow. No, it is only what Allah has chosen for them. Therefore, in as far as you follow any thing beside that what Allah has chosen for you, your religion will not be accepted and nobody will reward you. He, (Imām) Mālik you are boastful of, querying us that we didn’t follow him while he authored Muwaṭṭa Malik and has a Madhhab of Mālikiyah...Why are you not following the Mālik school? We are informing you that Mālik was born 93 years after the hijrah of prophet Muḥammad (ﷺ). They were the people who wrote it. Did the prophet knows Mālik? Did he knew the Mālik school?.... Then why are you condemning those who refused his school while neither the prophet nor his companions knew him? Bukhārī, the author of Bukhārī too, was born in the year 194 after hijrah.... Bukhārī was born when the Prophet was 181 years in the grave. For Allah’s sake where did he saw the
prophet and reported the adith from him? Where Bukhāri did knows the prophet (AW)? They have lifted on us the burden of defining adith. They said (adith) is what is attributed to the prophet (AW) of sayings and deeds. O yes! That is it, since he doesn’t know the writer.\textsuperscript{595}

On the verse which says:

\begin{center}
\textit{Our lord! Send amongst them a Messenger of their own, who shall rehearse Thy signs to them and instruct them in scripture and wisdom, and sanctify them: For thou art the Exalted in Might, the Wise}.\textsuperscript{596}
\end{center}

Majority of the Mufassirun usually interpreted the term al Kitāb to mean the Qur’ān and al ikmah to mean the Sunnah of the prophet (AW). However, Sheikh Al-asan Lamido has rejected this interpretation and declared that the prophet (AW) never uttered any religious word beside the Qur’ān. He further stated that the meaning of al ikmah is elucidated in verses 22 to 38 of Surah al Isrā' and concluded with 'These are among the (precepts of) wisdom, which thy lord has revealed to thee...' in verse 39. All the dos and don'ts in the Qur’ān are what constitute ikmah not the so called adith attributed to the prophet (AW).\textsuperscript{597}

He further stated that,

\begin{center}
Wannan it ace al ikmah. Babu hikimar day a wuce wannan. Don haka duk inda kuka samu an ce 'Wa yu'allimuhumul kitāba' kasan tsuran littafin ka iya karantunsu ka iya rubutunsu ta zauna. Sai 'wal hikimata’ da dokokinsa, ka yi kaza ka bar kaza. Wannan shine al hikmah babu wata hikimah da ta wuce wannan. Babu wata hikimah da Annabi Muhammadu ya zo da
\end{center}

\textsuperscript{595} Field notes, Sheikh Al-asan Lamido, Tafsir on DVD, 11/1/2007, Tudun Wada Kaduna.
\textsuperscript{596} Surah al Baqrah: 129
\textsuperscript{597} Field notes, Sheikh Al-asan Lamido, Tafsir on DVD, 11/1/2007, Tudun Wada Kaduna.
Meaning:

This is al ikmah (the Wisdom), there is no any wisdom that supersedes this. Therefore, wherever you see to teach them the Book, is referring to the text itself, to know how to read and write it clearly. The wisdom refers to its rules and regulations do this and don’t do that. This is the meaning of wisdom, and there is no any other wisdom beside this. The prophet never bring any wisdom outside the Qur’anic context. To say that these books (other than the Qur’ân) are his wisdom? No, had it been so Allah would have punish him severely. Allah will not leave him free. Therefore, wisdom is there in the Qur’ân, do this don’t do that.\footnote{Field notes, Sheikh Al ‘assan Lamido, Tafsir on DVD, 19/10/2006, Tudun Wada Kaduna.}

On interpretation of the verse which says,

\[ Quando \quad o \quad u \quad \text{araf} \quad 402 \]

When the Qur’ân is read, listen to it with attention, and hold your peace: that ye may receive mercy.\footnote{Surah al Arâf: 204}

After translating the verse, Sheikh 'Uthman Dangungun further commented as follows,

Idan ka ji ana karanta wani littafi bayan Qur’ani, ka kada garwa...Muna neman masu Darika su zo su kare Darikar Tijaniyya. Muna neman masu Tijaniyya su zo su tabbatar mana da Shehu Tijani da littattafansu... Yau kuma Izalah, wadda take da’awar hujjah... duk dan Izalar da ke Afirka ya tabbatar ba ma tare da shi, muna tare da Allah, muna tare da littafin Allah...Mu ne muka ce daga Qur’ani babu wani littafi sabo ko tsoho, duk wanda ya yi shi fasiki ne, kafiri ne kuma wawa ne.
Meaning:

If you hear someone reciting any book beside the Qur’ān, beat a drum against it (make a loud voice to disturb the reader). We want the followers of Tariqah Tijjāniyyah to come and defend their Sheikhs, and to assure us of the validity of following Tijjāni...and you The Izalites (followers of Izālah) who call for a proof (in any discussion). Every Izalite in Africa knows that we are not with him. We are with Allah. He that seeks for proof, we say here it is. For we are with the book of Allah. We say that there is no any book, old or new, that supersedes the Qur’ān. He that produces it is a transgressor, an unbeliever as well as a fool.  

On the verses which says:

That (the fruit of) his striving will soon come in sight: Then he will be rewarded with a reward complete.

Sheikh 'Uthman Dangungu, after translating the verse, he said:


Meaning:

We will only give you the Qur’ān... What of you? (He would say) I followed Imāmul Bukhāri. What of you? Qawā'idi (I read). What of you? I was reading Ishriniyyah. What of you? I read Diwāni. Everyone will be rewarded with what he did read. Allah is not unjust.
Here he made reference to 『ahih al Bukhāri and books of praise to the prophet (ﷺAW) and considered them as fake and rejected, because they were not mentioned in the Qurʾān. On the verse which says:

(It will be said to him:) Read thine (own) record: Sufficient is thy soul this day to make out an account against thee. 603

After translating the verse, Sheikh 'Usman Dangungun further commented as follows,


Meaning:

On the day of judgment, you will be shown the book of Al Akhāri and Al Risāla. Another will be raised a Tijjani, with lots of them. The book of Tahni’ah... a Tijjani book. The false speeches of his sheikhs at their assemblages. Then the books of Bukhāri and Muslim (will be shown to him). And this one, with his sect and its books. If you are raised on judgment day with this Qurʾān near the prophet, you have achieved your mission. 604

On the verse which says:

603 Surah al Isrā': 14
604 Field notes, Sheikh Uthman Dangungun Tafsir at Daura, Katsina State. on DVD, 8/6/2011,
Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him.\(^{605}\)

He commented as follows:

*In ka ji Annabi yai magana to, wahayi ne. Yanzu Buhari, wannan da mutumen Afghanistan ya yi, da Turmuzi, da su Baihaqi, da su Abu Dawuda, da su Nasa’i, da su Dandawi da su Ruhul Bayan, da su Ibnu Katheer, da naka...Billahillazi, ka matsa in fada. Ina kunyar Kafiri ne ni?*

Meaning:

*Whatever you hear the prophet say, it is a revelation. Now, there is a book authored by Imamul Bukhāri, an Afghan. Tirmidhi did another and also Abu Dāwud, Nisā’i, Tantāwi and the author of Ruhul Bayān. Likewise Ibnu Katheer has done it, including yours... By Allah, if you disturb me, I will expose it out. I am not ashamed of any unbeliever.*\(^{606}\)

Here he considered all *adith* and *Tafsir* books as deviation and unbelief. Why? Because he wants to establish that there is no any other religious book beside the *Qur’ān*. On the verse which says:

*Woe to each sinful dealer in falsehoods: He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a penalty grievous!*\(^{607}\)

After translating the verse, he further commented as such:

*(Mai wannan halin), yana jin maganar Allah, ihu ma yake yi. Ihu yake yi... Ana karanta Al Qur’ani yace, ai ka san su*

---

\(^{605}\) Surah al Najm: 3-4  
\(^{606}\) Field notes, Sheikh Uthman Dangungun Tafsir at Katsina, Katsina State. on DVD, 6/1/2002  
\(^{607}\) Surah al Jāthiyah: 8

Da aka yi masa tambaya game da Dujal, sai yace: “To, Dujal dai shi ne mai Buhari da Muslim da Tirmudhi da abu Dawuda da Nasa’i da Dandawi. Duk wani littafi da ya zo bayan Qur’ani, babu mai aiki da shi, babu mai kawo shi, sai Dujal... To, don haka, duk wani littafi bayan Qur’ani, ma’ana Dujal mai batarwa, duk wanda ya raba ka da Qur’ani Dujal ne.

Meaning:

(One who has this attitude), the moment he heard this, he will start wailing and yelling (to distract attention). If the Qur’ān is recited, he says, They are the followers of Maitatsine. They are Gardawas who do not agree with the message of Muḥammad. Alright! Are the authors of Qawā’id, Akhdari, Bulugul Marām and Bukhāri to be taken as prophets? It was Muḥammad (ṣ.a.W) who came with the Qur’ān from Allah (SWT). He who holds fast the Qur’ān has agreed with the Prophet Muḥammad. And whoever holds anything other than it, is the source of his disbelieve.

When asked about the Anti-Christ, he said: “The Anti-Christ (according to us) are Bukhāri, Muslim, Abu Dāwud, Tirmidhi, Nasa’i and Tantāwi. Any book that has come after the revelation of the Qur’ān, none brought it except the Anti-Christ. Therefore, any book other than the Qur’ān, meaning, the Dajjāl is the deceptive one. Anyone who take your mind away from the Qur’ān is Anti-Christ...”

---

608 Field notes, Sheikh Uthman Dangungun Tafsir at Tudun Wada Kaduna, Kaduna State. on DVD, 28/6/2012.
Since the Muslims believed in the appearance of Dajjāl (Anti-Christ) and the negative role that he is going to play in leading the people astray, he declared that the scholars of adīth were the Dajjāl. This is done so as to win the people's mind to reject the adīth.

6:3:2 On Religious Organizations

The Qur'anists do not attached themselves to any religious sect or organization. They preferred to be called and addressed as Muslims as par the Qur'anic description of the believers. They therefore, considered all sects, all Madhāhib (schools of law) and all other religious organizations as outside the fold of Islam. They interpreted the verses of the Qur'ān to justify their position.

On the verse which says:


c

Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures.

After the translation, he commented as follows:


---

609 Surah al Furqān:1

Meaning:

Alā abdihii – All the Islamic sects cannot ascertain the degree of relationship between Allah (SWT) and his Messenger (ﷺ). The Prophet (ﷺ) is the servant of Allah (SWT), and he is commanded to act by Allah’s command. There is no any verse in the Qur’ān which provides for the establishing of any sect. Therefore, sectarianism is not in conformity with the religion of Allah (SWT) and the Sunnah of the Prophet (ﷺ)….From the time of prophet Adam (AS) up to the time of the prophet Muḥammad there was no single prophet who formed a sect (in religion). And there is no scholar who can bring a verse to prove that the prophet was a member of a sect. There is no any adith that the prophet Muḥammad (ﷺ) said in religious matter except the Qur’ān. But he has made statements on worldly matters, like where are you going? I didn’t see you. This and that. He has done these. But if the statement is of religious matter, it is in the Qur’ān.610

At Suleja public preaching on Saturday 15/5/2010—1/6/1431 Malam Bishir Ibrahim, on the verse which says:

Behold! The angels said: O Mary! Allah has chosen thee and purified thee- chosen thee above the women of all nations.611

After translating the verse, he commented thus:

---

610 A public preaching on cassette, at Bankaura village in Bichi Local Government Area Kano State by one of the Preachers – name not disclosed.
611 Surah Al Imrān:43

**Meaning:**

This is a challenge to Shi’ites. You know. Every Shi’ite is of the view that the love of Fatimah, the daughter of the prophet is more than religion. We have the source, for they worship Fatimah. Her love is more than the religion itself. They are liars. In all the six thousand, two hundred and fourteen verses of the Qur’ân, only Maryam was said to have been selected and purified by Allah. Is there any woman selected by Allah apart from this? And, how comes she (Fatimah) was selected? Is she better than everyone? Is this selection of Allah not appropriate? These ones say, Aisha the Prophet’s wife. These ones say, Fatima the Prophet’s daughter. For Allah’s sake, is there any proof (verse)?... Maryam is above every woman. Our proof is from the Qur’ân. And you, where is your proof that Fatima al Zahrah, the daughter of the Prophet was selected? Every Shi’ite worship her. But we worship Allah. The followers of Tijjâniyyah (who do Qablu) worship (Sheikh Ibrahim) Nyass. A Qadirite worships ‘Abdul Qâdir. You know, according to them when
'Abdul Qādir died, they disputed after him. Some say, he is for them. Others say, he belongs to them. He resuscitated and said, “Why are you disputing?” He then split or divided into two, to this and that place. There is a ḥadith on this.” Then someone among the followers said, “Is there any verse?” He, the preacher responded, “May Allah forbid.”

On the Tafsir of the following verse:

They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Hārut and Mārut. But neither of these taught anyone (such things) without saying: we are only for trial; so do not between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

After translating the verse, Sheikh Sāleh Idris has commented further as follows:

Yayin da suka yi watsi da abinda Allah ya aika musu.... Sai suka koma bin abinda mazuga (shaydanu) suke karantawa. Ash Shayatin, mazuga, masu zuga mutum ya rabu da Allah. Malamai...mutane ne...su shiga tsakaninka da Qur'ani a kawo maka littattafai da har ka mutu ba zaka gane su ba, balle a ce sai ka gama su sannan ka san Qur'ani. Sai suka rika bin

612 Field notes, Malam Bishir Ibrahim at Suleja public preaching on Saturday 15/5/2010—1/6/1431
613 Surah al Baqrah: 102
When they discarded what Allah has sent to them,... the followed the what the instigators (shayatin) were reciting to them. As shayatin, the instigators. Those that instigate one to leave Allah. Scholars,...they are human beings.... They will bring you many books that you cannot finish reading up to the end of your life so as to divert you from the Qur’ān. You cannot finish them and turn to the Qur’ān. They followed what the instigators narrated falsely against the authority of Sulaiman.... Is like our situation now whereby they want us to discard the Qur’ān and follow the false narrations of the scholars that they attributed to prophet Muhammad.... Allah said: No, in as far as what the evil ones were narrating is not from Allah then it is disbelief, and that Sulaiman was never a disbeliever.... So also prophet Muhammad, he never disbelieve and never taught anything beside the book of Allah..... shayatin are the instigators that divert one from Allah, they are scholars residing in parlors and apartments, the scholars of Hadith, the scholars of Fiqh and history. Any scholar that teaches anything that is outside the Qur’ān and attributed it to the Muhammadan religion is a shaytan.**614**

---

**614** Field notes, Sheikh Sāleh Idris Bello, Complete Tafsir al Qur’ān in Hausa Language on DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.
On interpretation of the verse,

Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow thy Qiblah; nor art thou going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If thou after the knowledge hath reached thee, wert to follow their (vain) desires,- then wert thou indeed (clearly) in the wrong.615

After translating the verse, Sheikh Saleh Idris has this to comment,

Lallai annabi da za ka bi ra'ayoyinsu, son zuciyarsu, abinda suka tsara bayan abinda ya zo maka na daga ilimi, shine al Qur'ani...da kana cikin azzalumai. Kenan duk in ka ga abinda Allahu ta'ala yace a al Qur'ani ka bar shi ka bi ra'ayin wani Malami da ya rubuta, ba shakka ka zama daga cikin azzalumai.... Lallai in ka jewa wadanda aka ba littafi da dukkan aya...sun san ta, ba za su bi ba.... Kamar yanzu malamai ne wadanda sun san Qur'ani, suka ce Qur'ani gundari ne ba zai isai ba sai an hada shi da hadisai da tarih da tafsiri da sauransu. To in ka je da duk irin ayar da zaka jawo musu kace Allah yace a bi al Qur'ani shi kadai kada abi wani littafi da ba al Qur'ani ba, wallahi ba za su yadda da kai ba domin sun san ayar.... Su kansu junansu ba su yadda da juna ba. Su mabiya kungiyoyin addinin dan waccan kungiya bai yarda da dan waccan ba, dan waccan bai bin waccan, dan waccan bai bin wannan...duk abinda suke bi son zuciya ne. lallai in ka bi son zuciyarsu, littatatansu kenan da suka rubuta da su da iyayensu da malamansu suka mutu suka bari...ka bar Qur'ani ka bisu... to ka cuci kanka, domin sai wuta.

Meaning:

---

615 Surah al Baqrah: 145
O prophet! If you follow their vain desires, what design after the knowledge that has reached you, you are then in the wrong. That means if you leave what Allah the Most High said in the Qur’ān and follow the views of what a scholar wrote in his book you are indeed in the wrong.... Really, if you bring to the people of the book all the signs together;....they know it... they will not follow. It is just like the scholars who knew the Qur’ān but said that the Qur’ān cannot be comprehended without adith, History, Tafsir and others. If you recite any verse to them and say Allah said we should follow the Qur’ān alone with no other book, by Allah they will not agree with you, because they knew the verse.... They too, have disagreed among themselves. The followers of sects do not respect the thought of each other. They don’t follow each other...they only follow their whims. Verily, if you follow their vain desires, meaning their books that they, their forefathers and their scholars wrote at the expense of the Qur’ān, you have wronged yourself, because you are going to enter fire.616

Here he interpreted the term 'people of the book' the Jews and the Christians as the Muslims who followed the adith and other religious sources beside the Qur’ān. What a clear injustice? People of the book refer to the Jews and the Christians who were given divine books but refused to comply with the instructions therein. They declined Allah's directives that if the last prophet Muhammad (AW) appeared they should follow him, but instead refused and corrupted the scripture. The Qur’ān honored them with the title 'people of the book' so as to differentiate them from polytheists who worship idols though both are unbelievers. The Muslims who uses adith and Fiqh books are not people of the book as the interpretation of this scholar. It is done in support of his sectarian beliefs.

616 Field notes, Sheikh Sāleh Idris Bello, Complete Tafsir al Qur'ān in Hausa Language on DVD, Produced by Danbairwa Studio, Lafia, Nassarawa State Nigeria.
6:3:3 On Shafā'ah (intercession)

One of the issues that have created a lot of controversy among the Muslims is the issues of Shafā'ah in the Day of Judgment. Some Muslims believed that in as far as one loves the prophet and the saints he would be interceded in the Day of Judgment by either the prophet directly or the saint (Wali) on his behalf. This belief is common among the Ḥufis. It is also believed that the prophet (AW) will do the great intercession of the whole creations in the Day of Judgment. Some Muslims have rejected it out rightly, the Qur'anists are among them. They considered intercession as a satanic trick to dupe the Muslims into idolizing the prophet and the saints. They stated that the Qur'ān has mentioned in number of verses that there will be no intercession on the Day of Judgment. In their Tafsir they tried to present the concept in line with their views. Below are examples of their Tafsir on the issue. On the verse which says:

> Then guard yourself against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).\(^{617}\)

Sheikh Saleh Idris, after translating the verse he commented as thus:

> Wata rai ko ta wayeye ba za ta iya amfanar wata rai ko ta wayeye ba da wani abu a wannan yini. Iya nan kadai ya rushe ceto, wannan ceton da aka ce za a yi lahira.... A cikin suratul Infitar Allah yace... wuni ne da kowace rai ko ta wayeye, ta

\(^{617}\) Surah al Baqrah:48
Annabi ce, ta musulmi ce, ta kafiri ce, ta mai kudi ce, ta mai mulki ce, ta ko wayeye mutumin kirki ko mutumin banza? In aka ce 'nafsun' kowace rai ta shigo ciki....ba ta mallaki kome ba ga wata rai ko ta wayeye... Al'amurran kaf na Allah ne, ba na Annabi ba ne, ba na Mala'iku ba ne, ba a kowa ba ne na Allah ne. ka ga wannan aya ta rushe ceto.... In dai Qur'ani kake karantawa ka iske ba wani ceto da za a yi gobe kiyama. A ce wane yana wuta a je a fito da shi babu irin wannan zancen a Qur'ani... ba wata rai da za ta yi ceto a karba. Ba za a karba ba...ba beli...ba a taimakonsu. Duk wannan ya rushe ceto. Ba wanda zai taimakawa wani gobe kiyama. Iyaka taimako a duniya ake yinsa, ka gaya wa mutum hanyar gaskiya karara ga abinda Allah ta'a'ala yace a yi, ya kama yi sai ya sami tsira gobe kiyama. Amma ya mutu yana sabon Allah sai wuta.

Meaning:

On that day no soul shall avail another soul whatsoever. With this the concept of intercession is falsified. Intercession that they said will take place in the day of judgment. In surah al Infitār Allah has said,...it is a day when soul whether that of the prophet or that of a Muslim or that of an unbeliever, or that of a rich man or that of a ruler, or that of anybody whether virtuous or vicious person, all souls, shall not avail any other person. All affairs (that day) will be wholly with Allah, not with the prophet or angels or anybody else but with Allah. This verse also has demolished the concept of intercession. If it is the Qur'ān you are reading you will find that there is no intercession on the day of judgment. To say that somebody is to be brought out from Hell Fire? There is no such statement. No soul shall avail another, no shall intercession be accepted, no shall compensation be taken, nor shall anyone be helped....nobody will help anyone on the judgment day. You can only help one in this world by guiding him to do what Allah has commanded and abstain from what he forbid. If he comply he will be saved in the next life. If he died committing sins he will enter fire.  

618 Field notes, Sheikh Sāleh Idris Bello, Complete Tafsir al Qur'ān in Hausa Language on DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.
Going by the above interpretation it seems that they share the views of the Mu'tazilites on 'Adl and al wa'd wal wa'id.  

On the verse which says:  

\[ \text{Then (there will be) the Companions of the Right Hand;} - \text{What will be the Companions of the Right Hand? And the Companions of the Left Hand;} - \text{what will be the Companions of the Left Hand?} \]

Sheikh Usman Dangungun commented as follows:


Meaning:

*The first group will have their record (given to them) by the right hand. The second group will have their record (given to them) by the left hand. And you seeking for intercession will be waiting for Sheikh Abdulkādir... or one Sheikh Tijjāni...*

Here he is referring to the adherents of *Tijjāniyyah* and *Qādiriyah* ṣufi orders who believed that the founders of their order will intercede them on the last day.

**6:3:4 On ʿalat (five daily prayers)**

*Salāt* is one of the fundamentals of Islam. In fact it is a symbol for identifying a Muslim wherever he goes. Though one may find minor variations among the Muslims while observing the *salāt* depending on the

---

619 See the principles of the Mu'tazilites in chapter three above.
620 Field notes, Sheikh Uthman Dangungun Tafsir at Katsina, Katsina State. on DVD, 6/1/2002,
school of law that one is following, the differences are insignificant. There are divergent views among the Qur'anists with regard to the times of prayers, the number of prayers to be performed, the method of praying, call to prayers (adhān), iqāmah, etc. With regards to ablution they unanimously agreed on one form as stated in verse 6 of surah al Mā'idah.

\[
\text{O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your head (with water); and (wash) your feet to the ankle…}
\]

Based on this Qur'anic description of ablution they don’t wash hands, mouth, they don’t rinse in their nose and they don’t wash ears. On ablution they did it in uniform with no differences. There is a serious differences on the manner of praying between the followers of Sheikh Sāleh Idris based in Kano and that of Sheikh 'Uthman Dangungun of Kaduna. These differences resulted in a debate at Kaduna between the two factions. The debate was between Sheikh Sāleh Idris of Kano and Mallam Musa Ibbi representing the Kaduna faction with Sheikh 'Uthman Dangungun and the supporters of the two factions present. Sheikh Sāleh was asked to describe how alāt is performed according to the Qur'anic teaching. He responded that there is nowhere in the Qur'ān where Allah directed the Muslims to pray five times daily reciting the Qur'ān and with specific number of raka'at. He stated that alāt according to the Qur'ān is standing and one prostration only. And one is to do the du'āh not to recite the Qur'ān. He quoted verse 89 of surah al Nahl where Allah says:

\[
\text{O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your head (with water); and (wash) your feet to the ankle…}
\]

---

621 Surah al Mā'idah: 6
One day We shall raise from all peoples a witness against them, amongst themselves: and We shall bring thee as witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. 

He stipulated that the Qurʾān has explained everything, therefore, there is no need to go outside the Qurʾān to learn how to pray. Sheikh Sāleh further stated that "This made me to ask myself since there is everything in the Qurʾān where did we got these rakaʿāts of prayer? Some Qurʾanist brothers quoted the following verse to justify the number of rakaʿat from the Qurʾān:

\[
\text{النَّبِيُّ قَالَ لَنَرَأَيْنِ كُلٌّ مِّنْهُمْ إِلَّا مَرَضَىٰ وَرَضْيَةٍ}
\]

Praise be to Allah Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings, - two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

They said that two, three and four here refers to the number of rakaʿāt prayed in the five daily prayers. I rejected this interpretation because the verse is referring to the number of wings of angels. Some said it was already in practice since the time of prophet Ibrahim up to the time of prophet Muḥammad (ﷺAW). I disagree with this view too, because the prophet was sent to the ignorant and unlettered people, the pagan Arabs to teach them the book, the wisdom and purified them of indecency. Then how can he learn from them? Where then did the prophet (ﷺAW) learn to pray two rakaʿat for

---

622 Surah al Nahl: 158
623 Surah al Fātir: 1
Subālāt, four for Zuhr, Asr, Isha' and three for Maghrib?" He further argued that "Though prophet Ibrahim has prayed, but prophet Muḥammad never met him. He only heard of him in the Qur'ān, so also other prophets who prayed like Dāwud, Zakāriyah, Musa and others. How did he know the number of raka'āt they prayed while he didn’t meet them and is not mentioned in the Qur'ān?" He therefore, concluded that since the Qur'ān has explained everything in detail it is expected to see how prayer is performed just like other religious duties explained. If there is no place where the method of prayers in raka'āt form is mentioned in the Qur'ān, then it is from outside the Qur'ān, as such it is invented by the adīth followers and it should be rejected out rightly."

He quoted verse 26 of surah al-ajj and explained that "Allah (SWT) has warned prophet Ibrahim not to associate Him with anything and directed him to purify His house for those who stand and those that do ruku' (bowing) and sujud (prostration)." He said that "here we have three steps, standing, bowing and prostration and it is only once, no repetition mentioned." He also quoted verse 24 of Surah ād where prophet Dāwud felt down bowing in prostration and verse 39 of Surah Al Imrān where prophet Zakāriyah was called by the angels while he was standing in prayer. He further quoted verses 101-103 of Surah al Nisā' to point out how the prophet taught his companion how to pray as per Allah's directives. He stated that "the first batch prayed with only one standing and one prostration and were asked to go back and let the others do the same. He concluded that this is how the Qur'ān taught the Muslims how to pray with only one standing and one prostration." He further stated that,
In kuna natse ...ku tsayar da sallah...yaya aka koyawa annabi? Tsayuwa daya sujuda daya...lallai ita sallah ta kasance ga muminai rubutta ce wadda Allah ya bai wa lokaci. Saboda haka a iya wadannan ayoyin za mu gane ashe sallah tsayuwa ce. In mutum ya tsaya babu zancen a kira sallah, wannan 'Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan Rasulullah' ba inda za ka iya nuna shi a cikin Qur'ani, aiki ne a wajen Qur'ani. Tada Iqamah aiki ne a wajen Qur'ani, Daga hannu yayin sallah aiki ne a wajen Qur'ani, Allahu Akbar aiki ne a wajen Qur'ani, karatu Fatiha da Surah aiki ne a wajen Qur'ani, bayyanawa aiki ne a wajen Qur'ani, boyewa aiki ne a wajen Qur'ani. Kai bari ka ji, wannan sallar abinda ya kamata a yi mana yanzu a dauko mana ita daga farkonta ita mai raka'o'in har zuwa sallama, kowace gaba ga aya, ga inda Allah yace a yi don mu tabbatar aiki Allah muke yiwa, kamar yadda muka yi a alwalla. To rashin hakan ita ta sa muka gane yin wannan raka'o'in ba daga Allah suke ba.... Yayin da aka mike za a yi sallah a cikin Surah al A'la aya ta 14 zuwa 16 cewa ya yi, "Hakika ya ci nasara wanda ya tsarkaka. Shine wanda ya ambaci sunan Allah ya yi sallah."...."Masallatai na Allah ne, kar ku kira kowa tare da Allah." Surah al Jinn aya 18 Don haka wannan kiran sallar da ake hada Allah da annabi Muhammadu da tada Iqamah da ake kiran hada Allah da annabi Muhammadu ya ci karo da wadannan ayoyi. In an mike tsaye addu'a ake yi (ba Qur'ani ake karantawa ba), kuma kar a bayyana kar a boye... in an gama ayi ruku'u a yi sujada. Haka na gane sallah bisa wadannan ayoyin.

Meaning:

When you are free from danger..establish regular prayer...how was the prophet taught? One standing and one prostration...prayers are enjoined on believers at stated times. Therefore with these verse we came to know that salat (consist of) standing. If a person stand for prayer there is no question of call to prayer. That saying of 'Ashhadu an la ilaha illa Allah, Ashhadu anna Muhammadan Rasulullah' you cannot trace it in the Qur'ān. It is outside the Qur’ān (hadith). Saying of Iqāmah, 272
raising hands, saying Allâhu Akbar (Allah is Greatest), recitation of Fâtihah and surah (chapter or potion), silence, aloud are all steps outside the Qur’ânic. Look, listen please! This type of salât that consist of raka’at let us follow it step by step and see if there is a Qur’anic provision for it before we take it as something ordained by Allah to serve Him with as we did for ablution. The absence of this in the Qur’ânic has proved to us that raka’ats are not from Allah. When you stand up to pray it is said in surah al A’lah, verses 14-15, "But those will prosper who purified themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in prayer."..."And the places of worship (mosques) are for Allah alone: so invoke not any one along with Allah." Surah al Jinn verse 18. Therefore, call to prayer and Iqâmah where the name of Allah is invoked with that of prophet Muhammad has contradicted these verses. If you stand for prayer you are to do du’ah only, don’t recite the Qur’ânic, don’t say it aloud and don’t say it in silence, then you bow for ruku’ and sujud. That is all, and that it how I understood it.624

Sheikh Al ëasan Lamido has contrary view with Sheikh Sâleh Idris on reciting the Qur’ânic in prayers. On interpreting the verse,

Recite what is sent of the Book by inspiration to thee, and establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.625

He commented as follows,

624 Field notes, A debate between Sheikh Sâleh Idris Bello and Mallam Musa Ibbi at Kaduna before Sheikh Uthman Dangungun, the leader of the Quranists on how to perform salât according to the Qur’ânic. DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.
625 Surah al Ankabut: 45
Ka karanta abinda aka yi wahayinsa a gareka. Jama'ah shine me? Al Qur'ani. Sa annan ka tsaida sallah. Duk wanda ya yi sallah bai karanta al Qur'ani ba ba ya da sallah…To yaya abinda ka sani sallarka ba ta yiwuwa sai da shi kuma ka dawo kace Qur'ani kawai? …. A matsayinka na Musulmi wanda kasan babu shakka sai ka karanta shi sallarka ta tabbata, haka Allah yace, amma ka dawo kace Qur'ani kawai? Watakila ma yana rataye a gidanka... in aka tambayeka wane littafi ne Allah ya tada mala'ika Jibrilu ya saukarwa annabi Muhammadu sai kace Qur'ani ne. ba ka isa ka kawo sunan wani littafi ba, amma ka zaga kace al Qur'ani bai isheka ba?....Kai kana musulmi ka wayi gari kana cewa su sai Qur'ani kawai, to fa duk wanda ya cema al Qur'ani kawai ya zama kafiri. Don Allah ka tambaya...Allah yace:

Meaning:

Recite what is sent by inspiration to you. O people, what is that? Al Qur‘ān. And then establish prayer...Any body who prays without reciting the Qur‘ān his prayer is invalid. Why then did you say 'Only Qur‘ān ' to what your prayer will not be valid without it?...As a Muslim who knew that your prayer will not be valid without reading it, as said by Allah, but still you say only the Qur‘ān? May be you hanged a copy in your house...if you are asked which book did Allah sent angel Jibril to deliver to prophet Muhammad? You will say the Qur’ān. You will not bring the name of any other book. But still you came and say Qur‘ān is not enough for you (as a book of guidance)? You as a Muslim to say these people use only the Qur‘ān. Whosoever said to the Qur‘ān only? He is a disbeliever. Didn’t you hear the saying of Allah, And is it not enough for them that We sent down to thee the Book which is rehearsed to them? Verily in it is Mercy and Reminder to those who believe.

On the verse which says:

626 Surah al Ankabut: 51
The Hypocrites – they think they are over-reaching Allah, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance.\(^{628}\)

After translating the verse, Sheikh Al-\(\text{ensusan Lamido further commented as thus:}\)

...lallai Munafukai...idan za suyi sallah, sai su tsaya suna masu kasala, ka ga suna neman rarraba sallah, wannan ya yin nan wannan ya ni nan, kamar dai ba Allah ya yi umurni ba.... Saboda haka ba a wulakanta ta. Allah ya umurceku ku gina masallaci ku hadu ciki ku je ku yi sallah menene amfanin gina masallacin? Saboda haka mu akidarmu tunda mun sami Qur'ani ya nuna mana inda aka je yake ma a tsananin yaki Allah yace annabi yaje ya yi limanci, to saboda haka duk wadanda suke da ra'ayin sallah ba limmi ko kuma a'\(\text{a》 su a addininsu ba limanci, to wadannan ba su tare da mu. Mu Qur'ani da muka dogara ya nuna annabi ya yi limanci. Duk wanda ya soki limanci to mu ba wannan kiran muka yi ba. Mu kiranmu akwai limanci, za a hadu a yi jam'i. Kuma kiranmu shine sallah raka'ahudu in ba wajen tsoro ba, Azahar 4, La'asar 4, Isha' 4, Maghrib 3, Asubahi 2, wadannan sune manzon Allah (\(\text{AW》) ya yisu saboda haka muke yinsu.ibadar da kuke gani na sallah wanda ake yinta, ba wai annabi (\(\text{AW》) shine na farko ba. A'\(\text{a》 kafin yazo ma ana yin sallah, shi hawanta kurum ya yi. Kuma za mu gani ana sallah kafin annabi (\(\text{AW》). Allah yana cewa .... Kuma suna tsaida sallah, kuma suna bada zakka, kuma suna yin imani da Allah da ranar karshe, wadannan da sannu za mu basu lada wadda take babba....

Meaning:

Really, the hypocrites when they stand up to prayer they stand with laziness. You will see them praying individually as if it is

\(^{628}\) Surah al Nisā': 142
not the command of Allah. Do not show lukewarm attitude to it. Allah has commanded us to built a mosque and pray together inside. What is the importance of building the mosque? Since then has informed us that Allah (SWT) has directed the prophet to lead people in prayers at the war front where there was insecurity, those that held the view that there is no Imam no congregation in prayers are not among us. The Qur’ān has stated that the prophet has led a congregational prayer therefore, anybody who is against it has his call different from ours. Our mission is that there is Imam and people will pray in congregation. The number of raka'at for Zuhr, Asr and Isha’ prayers are four in as far as there is security, three for Maghrib and two for Subh. The prophet has done this that is why we are doing the same. This salat that we are doing it was not initiated by the prophet, it was in practice before him, and he only built upon it. Let us see, prayer was in practice before the advent of the prophet Muhammad (PBUH), Allah says "...and those who establish regular prayer and practice regular charity and believe in Allah and in the last day, to them shall We soon give a great reward." On interpreting the following verse Sheikh Lamido has pointed out the importance of call to prayer in contrast to Sheikh Sāleh who said that it is outside the Qur'anic commands.

When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.

He commented as follows:

Ashe kiran sallah akwaita. Duk wanda yace babu kiran sallah to gaskiya ya sabawa al Qur'ani. Dubi wajen jumu'ah, aka ce in

---

629 Surah al Nisā':162
631 Surah al Mī'ādah: 58

276
an yi kira zuwa ga sallar...to ku bar kome, ku bar ciniki ku bar ofiş ku tafi zuwa ga ambaton Allah, shine sallah.... Za a yi kiran sallah kowa ya ji ya je ya yi sallah.... Tunda annabi ya yi jam'i ya shige gaba aka bishi à kayi sallah da shi kai kuma da wa kake koyi? Kana da wani annabi daban wanda ba annabi Muhammadu (ﷺAW) ba?

Meaning:

Really, there is call to prayer (in the Qur'ān). Whoever say there is no call to prayer has violated the Qur'ān. Look at Friday, it says if call to prayer is made,... leave everything, leave business, office, and go to the remembrance of Allah, prayer...a call to prayer will be said and everybody should go to pray.... Since the prophet has led people in congregational prayer, you (who said it is not mentioned in the Qur'ān) whom are you emulating? Do you have other prophet than Muhammad (ﷺAW)?...

From what we noticed of great differences between these people on the method of praying, we conclude that another sect has emerged within them since sectarianism started with differences of opinion on understanding issues related to religion. We have now identified two major sects within the Qur'anists in northern Nigeria. These are the Kano faction lead by Sheikh Sāleh Idris (Idrisiyyah) and that of Kaduna headed by Sheikh Uthman Dangungun with Sheikhs Al Ṣasan Lamido and Musa Ibbi (Usmāniyyah).

6:3:5 On Zakāt

Zakāt is one of the pillars of Islam. It is mentioned along with salāt in 32 different places in the Qur'ān. The Muslims generally believed that the Islamic law has outlined the rules and regulations concerning the collection and disbursement of Zakāt. Issues like the amount of the wealth liable for zakāt, the percentage to be paid, the time, the recipients and related issues were all discussed in the rules. Sectarian differences has played a vital role in setting and applying these rules. The Qur'anists who confined themselves to the literal presentation of the Qur'ān in all issues have different understanding of the concept of zakāt with the Muslim majority. Below is the explanation made by Sheikh Sāleh Idris when asked to explain the concept of zakāt in the Qur'ān by a group of Qur'anists from Kayawa village in Dutsi local Government area of Katsina State who paid him a visit. He has this to say:

halinka, in ka kyautata ka sani, in kayi kwauro kuma ka sani. 
An gane? A cikin surah al Taubah aya ta 103 yace "Annabi ka 
karba daga dukiyoyinsu. Ka karbi sadaka kana mai 
tsarkakesu...kana tsarkake musu halayensu da ita dukiyar. Ka 
yi musu addu'a. duk wadanda ka karbi dukiyarsu ka yi musu 
addu'a...lallai addu'arka natsuwa ce gare su. Allah mai yawan 
ji ne, mai yawan sani ne. ba abinda Allah bai sani ba.

Meaning:

Charity, gift and alms. Zakāt means to take part of your wealth 
and give it out for the sake of Allah hoping for His pleasure. In 
surah al Lail from verse 14, Allah said, "Therefore, I do warn 
you of a fire blazing fiercely; None shall enter it but those most 
unfortunate ones. He is who give lie to truth and turn their 
backs. Those who shall be removed far from it, are the most 
devoted to Allah. He who spend his wealth for increase in self 
purification. He gives zakat he purifies it. And have in their 
mind no favor from anyone for which a reward is expected in 
return. But the desire to seek for countenance of their Lord 
Most High. And soon will they attain satisfaction." Q92:14-21 
Zakāt is to take part of your wealth and give it out seeking to be 
purified. When given out Allah said you have to be good. In 
(surah al) Baqrah He said "And spend of your substance in the 
cause of Allah, and make not your own hands contribute to your 
destruction; but do good; for Allah loves those who do good. Be 
good in spending. Allah has given you choice, if you do good, 
you know, if give very little you know. Do you understand? In 
surah al Taubāh verse 103 he said, "O prophet! Take alms of 
their goods so that you may purify and sanctify them and pray 
for them. Pray on whoever you take alms from him...verily your 
prayers are source of security for them. Allah is the One Who 
hears and knows." Allah knows everything.633

633 Field notes, Sheikh Sālehel Idris Kano, answer to a question asked by a group of Qur'anists from Kayawa 
village in Dutsi local Government area of Katsina State who paid him a visit. 23/8/2012
In this interpretation, he tried to keep away from mentioning the amount or the quantity that is due for zakāt (nīsāb) since it is not directly mentioned in the Qur'ān. He interpreted the verse as to spend whatever amount or quantity one feels fit to give depending on the degree of Allah's pleasure he wants to attain. This interpretation is meant to support their doctrine of not recognizing any religious source beside the Qur'ān. It was therefore, based on sectarianism though they abhor it.

6:3:6 On ḍawm (Fasting)

The Qur'anists believe that women on menstruation and confinement were not exempted from fasting because the Qur'ān did not mentioned it. The Qur'ān has exempted only two categories of people from fasting, the sick and the traveler. They too are to recompense the number they missed in the other days when the sickness is over and the journey is over. They also stated that the time of breaking the fasting is extended to the night when it is dark not after sunset as the followers of adīth are doing.

On the interpretation of the following verses,

Ramadan is the (month) in which was sent down the Qur'ān, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month shall spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you)
to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.\textsuperscript{634}

Sheikh Saleh Idris after translating the verse commented as thus:


\textbf{Meaning:}

\textit{The month of Ramadan is in which was sent down the Qur\’ân. In which night was the books of \textit{adith, History, narratives, biographies, Usul, Tafsir} and all other views of the scholars of school of laws, sects and Sufi orders were revealed? There is none. He said the Qur\’ân was revealed in the month of Ramadan, it is a guide to mankind, also clear signs, and it is plain and understood. It distinguish between right and wrong, between lawful and unlawful, between a good Muslim and a fake Muslim and between a believer and an unbeliever, Qur\’ân is a criterion... whoever is present during the month should

\textsuperscript{634} Surah al Baqrah: 185
spend it in fasting all, not part of it, except the sick and one on a journey... one who is ill or on a journey... only these two are exempted from fasting, but they too, should complete the prescribed period later. But the followers of ḥadith have added menstruating woman and woman on confinement without authority from the Qur’ān. This is the evil of following ḥadith. It is said that it explains the Qur’ān but came with addition.  

On the Tafsir of the following verse,

Permitted to you on the night of the fasts, is the approach to your wives. They are your garments and ye are their garment. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah hath ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.

Sheikh Sâleḥ Idris commented as follows

...Allah yace sa'annan ku cika azumi zuwa dare. To meyeye dare? Sai Allah ya fassara ma'anar dare a cikin suratu Yasin aya ta 37, ga aya nan a garesu dare, menene dare? Sai Allah yace muna zare wuni daga gare shi. Shi dare sai an zare wuni kwata kwata...sai ka gansu suna shiga cikin duhu...ashe duhu shine alamar dare. Hasken rana shine alamar wuni. Yayin da

---

635 Field notes, Sheikh Sâleḥ Idris Bello, Field notes, A debate between Sheikh Sâleḥ Idris Bello and Mallam Sanin Nasidi Rijiyar Lemu Kano on how to perform salat, sawm, hajj etc according to the Qur'ān. DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.

636 Surah al Baqrah:187
rana ta fadi mun rabu da yini amma ba mu shiga dare ba tunda duhu bai yi ba. Nan wurin gefen yini ne, lokacin da rana ta fadi har lokacin da dare zai shigo in duhu ya yi...sai lokacin da jaja din nan ya bace. Shi yasa in ana azumi ba za a sha ruwa da maghriba ba sai duhu ya shigo...sai an zare wuni dare ke yi.

Meaning:

Allah said, 'Then you complete the fasting to the Night.' So what is night? Allah has explained the meaning of night in surah Yasin verse 37, 'And a sign for them is the night.' What is night? Allah said 'We withdraw there from the day.' Night is when the day is withdrawn completely...and they are plunged in darkness...then darkness is the sign of the night. Sunshine is the sign of the day. When the sun set, we have left the day, but we are yet to enter the night since darkness is yet to commence. This is the end of the day after sunset up to the time when the night commence with darkness...till the disappearance of the red glow. That is why if you are fasting you will not break the fast at Maghreb time until when it is dark...night comes only when the day is withdrawn.637

6:3:7 On Ḥajj (Pilgrimage to Makkah)

Pilgrimage is one of the pillars of Islam. A Muslim is expected to perform it at once in his life time if he has the ability. The Qur'anists understanding of Ḥajj rites is different from the understanding of the Sunni Muslims and other non Qur'anists. The following are sample of their views in their Tafsir:

On the verse which says:

637 Field notes, Sheikh Sálehd Idris Bello, Complete Tafsir al Qur'ân in Hausa Language on DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.
Behold! □afa and Marwa are among the Symbols of Allah. So those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And any one obeyed his own impulse to good, - be sure that Allah is He Who recognized and knoweth.\textsuperscript{638}

After translating the verse he commented further as follows:

Da safa da marwa alamomi ne na inda ake wa Allah ibada. Safa alama ce, marwa alama ce...hadaya da ake yankawa alama ce ta ibada itama a wurin Allah...su Ka'bah, Masjidil Haram, Arafat, dukkan wadannan alamomi ne na inda akewa Allah ibada.... Jifar shedan wannan ba ya cikin Qur'ani ba Allah ne ya fadi ba.... Ma'anar hajji ka nufi ka je wani wuri, ka zamo bako, ka ziyarci wani wuri....duk wanda ya ziyarci wannan dakin ko 'Tamara' ya raya wurin. Kenan ai hajji bako daga wani wuri ya je ya ziyarci dakin sai ace ya yi aikin hajji. 'Tamara' wanda ya raya wurin, umrah kenan...'yan garin su ke raya wurin. Saboda haka aikin iri daya ne, wanda zai je ya yi dawafin nan ya hau safa da marwa ya yanka hadaya. Wanda zai je yi aikin hajji. daga wani gari ka tashi ka je can to kaine kake yin hajji, bakunta, don kai bako ne. wanda yake dan gari ne a garin yake shi kuma ya zo ya yi aiki irin naka iri daya ya yi dawafi, ya yi sa'yi to ya yi umrah ya raya wurin. Kai kana nan ba ka tafiya can ka ce ka yi umrah, umrah aiki ne na 'yan garin. Hajji aiki ne na baki, amma aikin iri daya ne. shi yasa yace ku cika hajji da umrah don Allah. Wato bako in ya je ya yi don Allah. Dan gari in ya je ya yi don Allah. Aikin iri daya ne... masu zuwa umrah daga nan.. picnic kawai suke zuwa.

Meaning:

□afa and Marwa are among the symbols of worshipping Allah. □afa is a symbol, Marwa is a symbol, the sacrificial animal is another symbol...ka'bah, the sacred mosque, 'Arafat, all are symbols of worshipping Allah.... Throwing jamarrah (Devil) is not in the Qur’ân, it is not sanctioned by Allah...the meaning of

\textsuperscript{638} Surah al Baqrah: 158
hajj is to intend to go somewhere, to become a stranger or to visit a place...whoever visit this House or keep the place alive with devotion...ajj therefore means if a stranger visit the place from elsewhere it is said he performed ajj. 'I'tamara' he who keep the place alive with devotional acts refers to 'Umrah'....the inhabitants of the place are doing 'Umrah. They performed the same work which consist of Tawaf, going between āfa and Marwa and the sacrifice of an animal. A person performing ajj is the one who goes to Makkah as a stranger. He is the one who is performing ajj. An inhabitant who came to the House and performed the same duties you performed is said to have performed the 'Umrah. If you are here you cannot go there and performed 'Umrah. 'Umrah is for the inhabitants (of Makkah). ajj is for the strangers, but the duties are the same. That is why He said "And complete the ajj and 'Umrah in the service of Allah." Meaning if a stranger went let it be for the sake of Allah, so also an inhabitant. The duties are the same.... Those that are going for 'Umrah from here are going only for picnic (but not the 'Umrah). 639

6:3:8 On Menstrating Women

According to adith if a woman is in her menstrual period, she should give up prayers and fasting, touching the Qur'ān, reading substantial part of the Qur'ān or sexual intercourse with her husband. Her husband is prohibited from having sexual intercourse with her but is allowed to fondle each other if she wear izār (dress worn below the waist). 641 And that if the blood exceed its normal period it is no longer a period but from a blood vessel (disease)

639 Field notes, Sheikh Sāleh Idris Bello, Complete Tafsir al Qur'ān in Hausa Language on DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.
640 Sahih Bukhāri, volume 1, Book 6, Hadith Number 301. Sahih Muslim, Book 3, Chapter 1, Number 578
641 Sahih Bukhāri, volume 1, Book 6, Hadith Number 299, 300.
she should therefore take bath, continue with her ibādāt and her husband can cohabit her.\textsuperscript{642}

The Qur'anist have contrary views on this, they stated that there is no evidence from the Qur'ān where Allah forbade the women from praying and fasting while in their menstrual period. They said that blood has nothing to do with alāt and fasting. The Qur'ān stated that if one is impure by intercourse or excretion and did not get water to purify himself he should not leave prayer because of impurity he has to perform tayammum (dry purification) and pray. They said it is equally impurity like blood of menstruation and confinement. They also stated that the Qur'ān has directed the husbands to keep away entirely from the menstruating women until they are purified but the adith permitted what Allah has prohibited and this is a proof that adith is not the words of the prophet but satanic fabrications aimed at diverting people from the path of Allah.\textsuperscript{643}

On Tafsir of the following verse,

\begin{quote}
They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time or place ordained for you by Allah. For Allah love those who turn to Him constantly and He love those who keep themselves pure and clean.\textsuperscript{644}
\end{quote}

\textsuperscript{642} Sahih Bukhāri, volume 1, Book 6, Hadith Number 322.

\textsuperscript{643} Field notes, Sheikh Sāleh Idris Bello, Complete Tafsir al Qur'ān in Hausa Language on DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.

\textsuperscript{644} Surah al Baqrah: 222
Sheikh Al Asan Lamido has this to say,

...ka gaya masu shi jinin haila cuta ne. ka gayawa mazaje ku nisanci mata a wannan bigiren da jinni ke fitowa, wato ba duka matan ba, hanin farko...kada azzakari ya shiga cikin farji matukar jinni na fitowa a farjin nan...hani na biyu aka ce masu kar ku kusanci matan matukar akwai haila, har sai sun tsarkaka, a nan wanka kenan...amma sai kuka ce a dawo mata in jinni bai dauke ba bayan kwana sha biyar. Kenan ku kuka ce a je mata cikin haila... kuma kuka ce ta bar sallah... sallah me ya hada ta da haila? Sallah babu inda ta hadu da haila. Allah shi ke sa ai sallah, Allah shi ke sa kar ai sallah. Tun daga Baqarah har Nasi ba a yi mutum gurgu ne, maras lafiya ne, kwance yake a kan gado, kasha ke fita, fitsari ke fita...ba mahanukin da Allah ya daga masa sallah sai wanda ya suma. Duk rashin lafiya ko da ido sai ka kyafita. Ko kuna kwance, tsaye, zaune, kwance da hakarkarinku sai kun yi sallah. Wa ya hana sallah da jini? .... In kun kasance ba ku da lafiya, ko tafiya ga janaba ba ruwa ko kashi ko taba mata, duk ba najasa ba ce ba? Sai ku bar sallah? A'a. ku samu wuri mai tsarki ku buga ku yi taimama ku yi sallah... idan ka samu ruwa daga baya sai ba yanke ba kuma za ka sake sallah ba... ba zai maidu ke kafira ba (saboda haila).

Meaning:

...tell them that the menstrual blood is a hurt. Inform the men to keep away from women on where the blood is coming out, not the whole body. This is the first prohibition.... Do not commit intercourse with her in as far as the blood is coming out from the vigina...the second prohibition is don’t come near the women in their period until they are purified, that means ritual bath.... And you say you can return to her after fifteen days if the blood didn’t stop....it means you say one can have intercourse with her in her menstruation...and you said she should stop praying...what is its relationship with menstruation? Prayer has no relationship with menstruation. Allah is He who directs to pray, and Allah is He who can direct to stop praying. From surah al Baqrah up to surah al Nas (in
the Qur'ān) there is nobody a cripple, a sick, lying down on a bed, passing excreta, discharging urine...there is nobody who Allah exempted from prayer except the one who is unconscious. No matter your sickness you have to pray even if it is blinking of eyes. Whether you are lying, standing, sitting, lying on your ribs you must to pray. Who prohibit prayer because of blood?....if you are ill or on a journey and you are impure and there I no water or that you excreted or touch women...are all these not impurity? Then you leave prayer? No. get a purified place and stroke your hands, do Tayammum (dry ablution) and pray....if you get the water later then you wash and you are not to repeat the prayer....don't let him (Hadith follower) turn you unbeliever because of menstruation.645

6:4 Conclusion

From what we have seen of the methodology of Qur'anists Tafsir, we have noticed that they interpreted the Qur'ān in line with their understanding of the Qur'ān as the only source of religion accepted by Allah. The primary aim of their Tafsir is to justify their position of rejecting adīth and other religious books beside the Qur'ān as a source of religious guidance. They considered the adīth followers as idol worshippers and hypocrites who utters belief while their hearts inside are denying. One will only be saved from this trap if he believes that the Qur'ān is complete, perfect and fully detailed and accept no any other source for religious guidance beside the Qur'ān. In all these they interpreted the verses of the Qur'ān in support of their sectarian views.

Though the Qur'anists have considered themselves as the only true believers with no any name other than Muslims, we have noticed that there are great

differences between them in understanding some concepts in the Qur’ān. They differed sharply on the manner of praying and other aspects, and this led them to attack each other in their Tafsir and preaching sessions. The faction of Sheikh Sāleh Idris of Kano who prays with one standing, one sajada with no Takbir, no recitation of the Qur’ān, no salām, claimed to be on the right though they constitute the minority all over the Muslim world. They are proud of being the minority, for truth is not with the majority. They said that Allah has made it clear in the Qur’ān that the majority of people are disbelievers⁶⁴⁶ and the majority of believers are going to hell for they set equals with Allah.⁶⁴⁷ Only the minority will attain salvation and enter paradise. Here they are referring to their sect. in conclusion, whether these people like it or not, there are traces of sectarianism in their Tafsir. Those verses of the Qur’ān that seems to contradict their doctrines they immediately twist the interpretation to suit their views as the case with the other sects.

CHAPTER SEVEN
SUMMARY, RESEARCH FINDINGS AND GENERAL CONCLUSION

7:0 Introduction

⁶⁴⁶ Surah Yusuf: 103
⁶⁴⁷ Surah Yusuf: 106
This chapter concludes the study. It summarizes the aims and focus of *Tafsir* of the three sects under study. It also offers some specific research findings, the expected results of the study and recommendations.

7:1 Summary

The *Sufi* trend of *Tafsir* in Northern Nigeria according to the *Sufis* was meant to teach the Muslims the right creed according to the teaching of the *Qur’ān* and the *Sunnah* of the prophet (ﷺAW). It also aimed at defending and the practices of *Sufism* from the *Qur’ān*. Any verse therefore, that has relevance to anything *Sufi*, is interpreted in line with their views so as to find its justification in the *Qur’ān*.

Specific issues that have to do with *Sufi* practices were traced from the *Qur'anic* verses. These verses were systematically interpreted in line with the *Sufi* thought in an attempt to justify the practices so as to repel the attack of their opponents especially the *Izālah* sect. Each *Sufi* order under study has traced its origin from the *Qur'ān* and interpreted the verses in support of their *Sufi* doctrines and practices. Issues like performance of *Dhikr*, *Wasilah*, *Istighātha*, *Shafā’ah*, *Istå’*, celebrating *Maulud al Nabi* and other related issues were all treated in their *Tafsir*.

The *Tafsir* of some prominent *Sufi* scholars of both the *Tijjāniyyah* and the *Qādiriyyah* in northern Nigeria, such as Sheikh Nasir Kabara of *Qādiriyyah*, Sheikh 'Abduljabbar Nāsir Kabara, Sheikh Tāhir Uthman Bauchi of *Tijjāniyyah*, Sheikh Halliru 'Abdullahi Maraya, Sheikh Ibrahim Sāleh Maiduguri, Sheikh Dr Aḥmad Almaqarri and others were presented as a
sample of this kind of *Tafsir*. In all the *Tafsir* of the aforementioned scholars cited in the research, its central theme was to defend the views of the *ufis* on issues that they disagree on, especially with the *Izālah-Salafi* sect who considered them as polytheists that worship others beside Allah in the name of *ufism*. The *Tafsir* under review has a clear inclination towards sectarian bias.

The *Izālah-Salafi* trend of *Tafsir* in Northern Nigeria was treated in two different approaches. The approach of the *Izālah* mainstream on one hand and that of *Boko Haram* faction on the other hand. While the Jamā'at *Izālatil Bid'ah Wa Iqāmatis Sunnah* concentrated in their *Tafsir* on what they consider as purifying the faith of the Muslims against *bid'ah* and superstition in the religion as infiltrated by the *ufis*, the Jamā'at *Ahlussunnah wa al Jamā'ah lil Da'wah wal Jihād* (Boko *aram*) concentrated on how to save the Muslims from the clutches of polytheism infiltrated by the satanic western education system and modern democracy. They therefore, turned their attention on interpreting the verses of the *Qur'ān* that calls for *jihād* against the *Kufr* system and the establishment of the Islamic system of government free from all forms of polytheism created by manmade laws. And this was done in line with the practices of the pious predecessors (*Salaf al ṣāliḥun*).

The *Izālah* trend of *Tafsir* was meant to eradicate what they considered as *bid'ah* and establish what they considered as *Sunnah* as its name connotes. They set out to interpret the verses of the *Qur'ān* that has to do with issues that affect the practice of Sufism so as to guide the Muslims on the correct *Tawāhid* as par the understanding of the *Salaf* (pious predecessors). The
scholars of Izālah have focused their Tafsir mainly on the issues of Tawhid, Shirk, and Bid'ah in the religion, general attack on Ḥufī creed and practices and touches on some social and political issues of the Muslims all in accordance to Salafiyyah trend of thought.

The Tafsir of some prominent scholars of Izāla-Salafi sect has been selected as a sample in the research. The Tafsir of Sheikh Abubakar Mahmud Gumi, Sheikh Ja'far Mahmud Adam, Sheikh Abubakar Giro Argungu, Sheikh Sanusi Khalil, Sheikh Kabiru Haruna Gombe and others were presented in the research. In all the examples the research cited, the commentators have tried their efforts to defend the position of their sect on the issues outlined above and pointed out the fallacies of their opponents, the Ḥufis. In fact, it depicts a true sectarian interpretation.

On the other hand, the Boko Haram trends of Tafsir has focused on how to restore Islam to its primitive strictness according to the method of the Salaf as it was wiped away by the so-called western education and democracy in addition to innovations and superstitions. They interpreted the Qur'anic verses in line with their views so as to justify their position of opposing western education, democracy, serving under the system that was not based on Islamic system and to find justification for killing whoever participated in the above, under the pretext of jihād.

The Tafsir of their leader Imām Muḥammad Yusuf and his lieutenants like Imām Abubakar Shekau and Muḥammad Nur were presented as a sample of
their *Tafsir* in the research. They all interpreted the verses of the *Qur'ān* in support of their sectarian views against the views of their opponents.

And finally the research has presented the Qur'anists trends of *Tafsir* known as *Qala Qāto* (man said). These are the Muslim sect who does not believe in the authenticity of the *adīth* and all other religious books beside the *Qur'ān*. Their *Tafsir* focused mainly on justifying this position and condemning those Muslims whose views contradicts theirs. They held the view that the prophet (ﷺ) never uttered any religious statements other than those in the *Qur'ān*; as such *adīth* is nothing but the concoctions of the scholars. In their *Tafsir* they tried to justify that since Allah has clearly stated in the *Qur'ān* that the *Qur'ān* is complete, perfect and contained details of every religious aspects, the prophet (ﷺ) was forbidden from uttering any word related to religious instructions other than the *Qur'ān*. They cited and interpreted the verses of the *Qur'ān* in justifying these views. They generally considered those Muslims who use *adīth* and other religious books as sources of Islamic legislation as being deviant and worshippers of other people than Allah for their inability to understand the sole function of the prophet (ﷺ), which was to deliver the *Qur'ān*, the whole *Qur'ān* and nothing but the *Qur'ān*.

The *Tafsir* of some of their scholars has been selected as example of this trend of *Tafsir*, though this research has found that there were areas of differences between the scholars of this sect on the understanding of some verses in the *Qur'ān*. The *Tafsir* of Sheikh 'Uthman Dangungun, Sheikh Al-Asan Lamido, Sheikh Musa Ibbi, Sheikh Sāleh Idris and others were
presented as a sample in the research. This type of Tafsir has given a clear picture of sectarian Tafsir.

7:2 Some Specific Research Findings

Tafsir is a science with the help of which the messages revealed on the prophet are understood, to the extent of human ability. It helps in the endeavors to elucidate the meanings, injunctions, and topics of the Qur'ān and to reach the divine intention. Prophet Muḥammad (ﷺ) being the deliverer of the divine message, the Qur'ān, is shouldered with the responsibility of explaining it to the Ummah (Muslim community) according to what Allah (SWT) has taught him of its recitation and explanation.

649 Surah al Qiyāmah: 18-19

But when We have promulgated it, follow thou its recital (as promulgated): Nay more, it is for Us to explain it (and make it clear).

The Mufassirun should therefore make sure that their interpretation of the Qur’ān must refer to the prophet's interpretation. The highest ambition of every believer is to safeguard him and his family from the punishment of hell fire in the next world as par Allah's directives,

O ye who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the
commands they receive from Allah, but do (precisely) what they
are commanded.\footnote{Sural al Tahrim: 6} As such the Muslims should always endeavor to pay attention to the lessons
offered at \textit{Tafsir} sessions so as to be able to attain the said ambition. In
Islam, the concept of \textit{Mas'uliyyah} (responsibility) is vested on everybody
commensurate to his position. Every Muslim is accountable to himself and to
his family before Allah on the day of judgment on how he carried out the
responsibilities vested in him. The prophet (ﷺAW) is reported to have said:

\begin{quote}
Surely! Everyone of you is a guardian and is responsible for his
charges; The Imam (ruler) of the people is a guardian and is
responsible for his subjects; a man is a guardian for his family
(household) and is responsible for his subjects; a woman is a
guardian of her husband's home and of his children and is
responsible for them; and the servant of a man is a guardian of
his master's property and is responsible for it. Surely, every one
of you is a guardian
\end{quote}

\textit{adith} showed that each and every member of the society has a
responsibility which he will account before Allah in the day of judgment is it
high or low. The \textit{adith} has listed from the leader on top down to a servant
in charge of his master's property among those who will give account of their
responsibilities before Allah. This concept of \textit{Mas'uliyyah} (Responsibility)
has been highlighted to people by the Islamic scholars in the course of their
\textit{Tafsir} of the \textit{Qur'an}. If to say the Muslims will apply this concept they will
have solved some of their religious, social, political, economic and other
mundane problems.

Considering the context of the above hadith, the Muslims could without hesitation admit that "A Mufassir is a shepherd on issues relating to his Tafsir and will be responsible for his listeners." The scholars of Tafsir under the umbrella of sects and organizations should put in their mind that they are going to give account of what they imparted to the Muslims whether in accordance with Allah's directives or were carried away by sectarian biases and acted otherwise, will be rewarded accordingly.

7:3 The Expected Results of the Study

Without any doubt, this research declares that there are some positive as well as negative impact of the Tafsir of the scholars of the sects under this study on their followers and all other Muslims in northern Nigeria and beyond.

In the first place, the Tafsir sessions of the three sects under study have provided an avenue for better understanding of Islam among the people. At least the followers of these sects have listen to series of advises, warnings and admonitions on some religious, social, economic and political aspects of their lives. Issues like social laws in relation to one's family, neighbours and the general fellow beings were all highlighted in one way or the other. Areas of general ethics in relation to legitimate trade, business, occupations and related issues were also highlighted to the audience. They were also enjoined to keep to the principles of Islamic law in all their transactions. All these have made a tremendous impact on the life of the followers of these sects.

Secondly, the impact of the Tafsir of this religious sect has a great impact on education among their followers. Many schools were established at
organizational and individual levels so as to enhance the pursuit of knowledge among the followers of these sects and the general Muslims. For example, Sheikh Tāhir Uthman Bauchi of *Tijāniyyah* has established hundreds of modern Qur'anic schools across all northern Nigeria and the neighboring Niger Republic. His followers normally hosted and sponsor the schools at every place. The *Izālah* sect with national headquarters at Jos, Plateau State, has established many modern schools ranging from nursery, primary, secondary and tertiary education in almost all nooks and corners of northern Nigeria. Sheikh Abubakar Gumi college was established by Alūaj Ahmadu Chanchangi in Kaduna, Madinatul Aḥbāb Secondary school of *Tijāniyyah* order was established in Kaduna, Alūaj Sani Marshal established modern Islamic school at Kura, Kano State and many others in the country by individuals. In most of these schools established, they incorporated western education in their curriculum so as to cope with the modern time.

These developments on the areas of education has emanated from the *Tafsir* conducted by the scholars of these sects. Whenever they came across some verses that talk of the importance of education, they usually appeal to the wealthy individuals in the society to establish schools so as to educate people. They use to encourage the Muslims to strive harder to get education for Allah's pleasure is attained only when one has the necessary knowledge of serving Allah in accordance with the *Shari'ah*. Women education is given more attention nowadays than previous time when very few were opportune to get the necessary Islamic learning. But with competition that arose between the followers of different sects, the women now are initiated into
schools at different levels and have acquired the necessary Islamic knowledge through the encouragement of these scholars in the course of their *Tafsir*.

Furthermore, through the conduct of *Tafsir*, the scholars of these sects have made their followers more aware of national issues particularly with regards to politics and economy. Due to the general political awareness in northern Nigeria, the scholars too, used to interpreted the *Qur'an* in the light of modern politics especially the *Izālah* sect. They tried to bring to light that Islam is not against politics as such the Muslims should not be apathetic to it. The Zamfara state has introduced Islamic Shari'ah law under democratic government in the year 2000, and this is linked up with the *Tafsir* of scholars on the importance of politics in Islam. Most often, these scholars were consulted by the political office aspirants to canvass their support for them to win the elections. They also encouraged their followers to participate fully in the running of the economic affairs of the society in order to stand on their foot to challenge any internal and external attempt to dominate them economically.

Finally, it is evident that the *Tafsir* of these sects has had a number of positive impacts on the society. All the three sects under study have contributed in one way or the other in increasing the general awareness of the Muslims in different aspects of their lives.

However, on the other hand, the *Tafsir* of these scholars that was based on sectarianism have contributed immensely towards dividing the ranks of the Muslim *Ummah* in northern Nigeria. Each sect has strived harder to spread
its ideologies through holding public *Tafsir* especially during the month of *Ramadan* where a large greater number of audiences attended and is aired on the radio and television stations throughout northern Nigeria. This gave the scholars of this sect an opportunity to influence their followers both religiously and politically. It also served as battle ground for attacking each other in the course of the *Tafsir*, a situation that sow discord and division among the Muslims. Some religious sects are looking at others as unbelievers and polytheists. They castigate each other openly in their *Tafsir* to the extent that the non Muslims living with us noticed the gravity of the division and utilized the chance to harm the Muslim *Ummah*. In fact this is a great challenge that is facing the Muslims in northern Nigeria and the country at large.

This study also found that these scholars are getting high respect and some material gains through the sects they are leading. Whenever the government wants to do something for the Muslims, the leaders of these sects are the people that the government will call and listen to. The Federal, State and Local governments usually sponsor Islamic scholars to *Hajj* and *Umrah* annually, and are selected from the leaders of these sects with equal distribution. They also receive a lot of gratifications from the government officials and rich people in the society for offering prayers. In fact, this is one of the reason why the unity of the Muslims in northern Nigeria could not be achieved easily. The possibility is very remote and uncertain considering the proliferation of religious organizations in northern Nigeria nowadays.
Furthermore, the research has also found that the Boko Haram followers were misled by their leaders with misinterpretations of the Qur'ān on the concept of jihād. They relied on false interpretations and took arms against their fellow Muslim brothers, women, children, the aged and the general public all in the name of jihād and martyrdom. The leaders have succeeded in poisoning the minds of their followers through their fake and unorthodox Tafsir of the Qur'ān. Their activities are apparently against the provision of the Shari'ah but yet they consider their actions as righteous and praiseworthy because of their belief in the false interpretations of the Qur'ān by their leaders. Their claim of following the foot steps of the Salaf is not true considering their activities of killing the Muslims on account of rejection of their creed. They are more of Kharijites than the Salafist. Their movement can be described as neo-Kharijites.652

With regards to the Ṣufi sect, the study has found that many of their followers have depended on the teaching that if one loves the prophet and the Sheikhs of the Tariqah he would never be disappointed in the next world for he will definitely attain their intercession. This belief made some of them to be lax in matters of religion. You will see some of them dedicated their time in singing praises to the prophet and the Sheikhs rather than concentrating on the pursuit of knowledge. On the other hand, the followers of the Izālah sect especially those in the public service, relied on the prophetic ḥadith that talk on the importance of Tawāhid which declared that whoever died without associating Allah with anything will enter paradise even if he commit theft

652 See the principles of the Khārijites in chapter three above.
and adultery. They relied on this adith and engage in looting public funds under their custody for they were convinced by their scholars that whoever is following their sect is on pure Tawīl as such he is sure of entering the paradise on account of his Tawīl.

Finally, the research has found that the Qur'anists scholars have succeeded in deriving away the minds of many Muslims from the study of adith, Fiqh and other areas of Islamic knowledge through their sectarian Tafsir. They made them to abandoned many devotional aspects of Islam like going for 'Umrah, alātul 'idayn, Uçûh, 'Aqiqah, praying for the dead etc all as a result of their wrong interpretations that these things were not mentioned in the Qur'ān. They also misled their followers and made them to disrespect the early Muslim scholars of adith, Fiqh, Tafsir and others like Imām Mālik, Imām Abu anifah, Imam Bukhāri, Imām Muslim and other adith scholars and the Mufassirun whom they called Dajjālun. They considered all the 'ulamā' in Nigeria that do not belong to their sect as Shayāt (Devils), people of the book and idol worshippers because they uses other religious books beside the Qur'ān. They share similar views with the Mu'tazilites on the concept of sin and reward and punishment in the next world. In their condemnation of other Muslims outside their creed they share the views of the Khārijites.653 This development is unfortunate; if care is not taken in the very near future if they became stronger they may likely wage a war similar to that of Boko Haram in the name of following the Qur'ān. May Allah forbid.

653 See the principles of the Mu'tazilites and the Khārijites in chapter three above.
The Qur'anist sect is the most fanatical in labeling those that are not of their creed as unbelievers among the three sects that the study examined. In the 1970's up to late 1980's these people were seen as uncivilized Muslims whose followers mostly drawn from the remote rural areas of northern Nigeria. During the time of Maitatsine they were identified by cursing Muslims who uses modern items like wrist watch and radio. They were able to initiate large number into the sect from people of rural background. Their strategy of preaching is that they tell the rural people that the school in the cities has replaced the Qur'an with books of Fiqh, adith and other books that were not revealed by Allah. These books are the books that they read and teach to people and if you go to their schools you will not the Qur'an being read or taught. The sect later grown to a formidable group with the conversion of Sheikh 'Uthman Dangungun, a former national preacher of the Izālah sect, and many other elites who read the writings of Dr Rashad Khalifah, the leader of the Submitters International at Tucson, United States of America. With this development, the Qur'anists now are recognized among the main Islamic sects in northern Nigeria by both the politicians and the government in consideration of the number of their followers and the caliber of people that are now in the sect.

7:4 Recommendations and Conclusion

This research has highlighted some sectarian problems that constitute cog in the wheel of Muslim's progress in northern Nigeria. The Muslim unity is no longer there because of sectarian struggle among the Muslim sects. This has created a lot of problem among the Muslims of northern Nigeria in almost all
aspects of their lives. There is an urgent need to address these problems in order to move forward and justify our position of being the best community ever evolved on the earth.

You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah.\footnote{Surah Al Imrān: 110}

In the process of conducting their Tafsir, the scholars of these sects usually infused their creedal statements on the Qur'ān so as to convince their followers that their creed originated from the Qur'ān. The Qur'ān was revealed as a book of guidance and mercy to humanity. Therefore, one is expected to drive the source of his creed from the Qur'ān, but not to impose his creed on the Qur'ān as done by the sectarian scholars. Though differences of opinion is inevitable among the people, to drive from the Qur'ān and not too imposed on the Qur'ān will reduce the sectarian disagreement to a minimal level.

The upholders of sects should take a lesson from the following verse:

Say: "He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance – each from other." See how We explain the signs by various (symbols); that they may understand.\footnote{Surah al An'ām: 65}
When this verse was revealed the prophet (ﷺ) prayed that Allah should prevent the occurrence of these misfortunes to his Ummah. Allah (SWT) has answered the first two and decline the third one, that is to make you differ among yourselves in confusion, and the prophet declared that this is less evil than the first two.\textsuperscript{656} The verse is teaching us that differences of opinion among the believers are inevitable for it is decreed by Allah, the Most Wise. But this is not a guarantee for us to involve in perpetual disputes and divisions. Allah has warned us against dispute and sectarianism in the Qur'ān.

\begin{quote}
And for those who divide their religion and break up into sects, thou hast no part in them in the least: their affairs are with Allah: He will in the end tell them the truth of all that they did.\textsuperscript{657}
\end{quote}

Instead He enjoined us to hold fast to His religion together without any division. He says:

\begin{quote}
And hold fast all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make signs clear to you: That ye may be guided.\textsuperscript{658}
\end{quote}

\textsuperscript{656} Ibn Taimiyyah, S. I. T. A., (nd), Qa'idah Ahlussunnah Wal Jamā‘ah Fi Rahmati Ahlil Bid'ah Wal Ma‘āsi Wa Musharakatihim Fi Salātal Jamā‘ah. (np) p18.
\textsuperscript{657} Surah al An‘ām: 159
\textsuperscript{658} Surah Al Imrān: 103
In a nutshell, the above quoted verses are telling us that with all our differences, let us recognize each other as Muslims under the Islamic umbrella though we may differ in understanding and application of some aspects of the religion. This may reduce the menace of condemnation among us on sectarian ground.

It is also observed that most of the sectarian scholars do not have independent source of means of livelihood, they depended on what they are getting from their followers and the government. This is what usually made them to dance to the tune of their followers so as to impress them in the conduct of their *Tafsir* and preaching. It is therefore, recommended that the Muslim scholars should find a means of sustaining themselves either through agriculture, trading or any other legal business so as to stand on their feet. If this is achieved, it will reduce the level of condemning each other in the conduct of sectarian preaching.

The *Jama'at Narīl Islam*, J.N.I, as the mother of all religious organizations in Nigeria, should make effort of creating a kind of discussion forum for the various Islamic sects and organizations in the country at least one in a year to promote understanding and solidarity among them.

It is also observed that there is a problem in the method of imparting Islamic education in northern Nigeria. Our scholars usually gave more attention to the study of *Fiqh* (Islamic Jurisprudence) and *adīth* than the study of the *Qur'ān*. You will find a scholar well versed in *Fiqh* and *adīth* but very weak in the meanings of the *Qur'ān*. This attitude is what gave the Qala-Qāto sect the opportunity to penetrate the Muslim masses and infuse in them
their idea of rejecting *adīth* and *Fiqh* books. They hold this as a weapon to convince the masses that they are for the book of Allah, the Qur'ān, not for the saying of any 'Qāto' (man) other than Allah, referring to *adīth* and *Fiqh* books. There is the need for urgent reform on this method by the Muslim organizations under the auspices of the J.N.I.

Finally, the Nigerian government should make effort to amend the section of the constitution that declares the country as secular. This clause made religion as personal and such gave right to everybody to do whatever he likes on religious issues without control, and this creates a problem among followers of different religions, denominations and sects. The country should be recognized as 'Multi Religious' not secular. With this in the constitution, regulatory bodies on religious affairs are established so as to monitor the religious activities in the country. This will definitely minimize the problems of religious bigotry, intolerance, disputes, intra and inter religious crises.

In conclusion, the research has discussed in detail different aspects of *'ulum al Qur'ān* pertaining to the *Tafsir* and *Tarjamah* (translation). It also discusses the origin of schism in the religion of Islam and treated religious sects right from the time of the ḍahābah to the present as a background to the study. Various Islamic sects and organization in northern Nigeria were also discussed. Trends of *Tafsir* of the selected sects were presented and analyzed in great detail. The research findings and the recommendations on how to solve the identified problems were also highlighted in the concluding chapter. All praise is to Allah the Lord of the worlds.
BIBLIOGRAPHY

A- Arabic Sources


Al-Muzaffar, S.M.R., (nd). *Aqā'id al Imāmiyyah*. Qum: Maktab al thiqāfah al Islāmiyyah,


310


**B. English Sources**


C. **Hausa Sources**


**D. PhD Theses**


**E. M.A. Dissertations**


**F. B.A Dissertations**


**G. Journal Articles**


Sa'idu, I.S., *An Examination of Taqiyyah from the Sunni and Shi'i Points of view*, in Danmarna International Journal of Islamic Culture and Heritage, Umaru Musa Yar'adua University, Katsina Nigeria. Vol 4 no.1 July 2010


**H. Research Papers**


**I. Public Lectures**

NATIONALISM, *A lecture by Sheikh Ibrahim Yaqoub El-Zakzaky On the Occasion of Nigeria’s National Day organized by the Muslim Students Society of Nigeria, Ahmadu Bello University, Zaria on 1st October 1992*

**J. Conference Papers**

F. Tuncer, International conferences in Islam in the Contemporary World. March 4-5, 2006, Southern Methodist University, Dallas, Texas, USA.

**K. Video and Audio sources**
God is Light of Heaven and Earth Quran 24:35, A Sufi Commentary. A lecture by Dr. Marcia Hermansen, Professor of Theology, Director World Islamic Studies Program, Loyola University, delivered at International Mawlid un Nabi Conference 1997, UIC, Chicago, Sponsored by Naqshbandiya Foundation for Islamic Education (www.nfie.com ) VIDEO LECTURE: Part 1 of 3 http://www.youtube.com/watch?v=KU3rMXokNUc retrieved on 21/5/2012

Some audio and video Tafsir cassettes, DVD and VCD of scholars of the three major sects were obtained, studied and analyzed.

The Ramadan and post Ramadan Tafsir programmes aired by the Hausa Service of the Federal Radio Corporation of Nigeria Kaduna, Radio Kano, Radio Katsina, Radio Zamfara, Rima Radio Sokoto etc were listened and analyzed.

L. Foreign Media sources retrieved from the Internet


M. Internet sources


(http://sunnah.org/publication/encyclopedia/html/dhikr.htm)

(http://sunnah.org/publication/salafi/tosos.htm)

(http://sunnah.org/tasawwuf/jihad003.html)

(http://sunnah.org/tasawwuf/sufisnk.htm)

(http://www.al-islam.org/al-serat/interior-nasr.htm)

(http://www.arches.uga.edu/~godlas/bothworlds.html)

(http://www.digiserve.com/mystic/Muslim/glossary.html).

(http://www.naqshbandi.net/haqqani/Sufi/sufis_chechen.html)

(http://www.qss.org/articles/sufism/toc.html).

(http://www.the-qur’anists-path.com.htms/)


http://sunnah.org/tasawwuf/scholr25.htm,

http://www.altafsir.com

Islamicacademy.org

www.qur’an.org.uk retrieved on 24 August 2012