

CHAPTER ONE

GENERAL INTRODUCTION

1:1. Background of the study

The *Qur'ān*, Allah's final message 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 ($\square AW$) 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:

جيد ١٧ - ١٩

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 ($\square AW$) 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)

anger as the Jews while “Al- \square ālin” those who went astray as “the Christians”.

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

﴿وَكُلُوا وَشَرِبُوا حَتَّىٰ تَذَرُوا الْبَيْضَ مِنَ الْوَدَّهِ﴾ البقرة: ١٨٧

*...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;*⁷

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 Mu \square ammad (\square AW), the \square a \square 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-Suyu \square i* has listed the following \square a \square ābah who were noted for their ability to make *Tafsir* of the *Qur’ān*: The four Righteous Caliphs, the Prophet’s wife ‘*Ā*’ishah 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.⁸

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

⁷ Surah al-Baqrah: 187

⁸ Al-Suyu \square i, J., (1999). *al-Itqān Fi ‘Ulum al-Qur’ān*. Beirut: Dār al Fikr. vol. 2 p 239

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 *Ṣaḥābah* were some outstanding individuals who remained their students, and absorbed their knowledge. These students were 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, 'Awus Ibn Kisān al-Yamāni and 'Aḥā Ibn Abi Rabā'.⁹

The Madinah School of *Tafsir* was headed by Ubayy Ibn Ka'b, the first person chosen by the Prophet (*Ṣaḥāb*) to record the revelation of the *Qur'ān*. His famous students include Zayd Ibn Aslam, Abu al-'Aliyah and Muḥammad Ibn Ka'b al-Qurathī. 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 'Asn al-Ba'ri, 'Alqamah Ibn Qays, Masruq, al-Aswad Ibn Yazid and 'Amir ash-Sha'bi.¹⁰

Tafsir was taught during this period by narration. The *Ṣaḥābah* who headed the school of *Tafsir* would quote the saying of the Prophet (*Ṣaḥāb*) 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

⁹ Philips, A.B., (1997). *Usool at-Tafseer*. Lagos: Da'wah al Islamiyah Book Centre. P 19

¹⁰ Mabāhith fi uloom al-Qur'an quoted by Philips in *Usool at-Tafsir*. p 20.

no longer in common use. After the era of the *Ṣaḥābah*, 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*.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 *Ṣaḥābah* began towards the end of the *Umayyad* regime around 130-132AH. The famous among the compilers were Yazid Ibn Hārūn as-Salāmī (d.118AH/737CE), Shu'bah Ibn al-Ḥajjāj (d. 160AH/777CE), Sufyān 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 *Ṣaḥābah*.

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-Ṭabarī (d.225-310AH/839-923CE). Others were written by Ibn Mājah (d. 886CE/272AH), Ibn Abi Ḥatīm (d. 327AH/939CE), Ibn Ḥibbān (d. 369AH/ 980CE), al-Ḥākim (d.404AH/1014CE), and Ibn Mardawayh (d. 410AH/1020CE).¹²

¹¹ Philips, A.B., *Usool at-Tafseer*. p21.

¹² al Qattān, M. (1981), *Mabāhith fi uloom 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 *ābāh* or *Tābi'un* and their interpretations; for example, *Baṣīr al-'Ulum* by Abu al-Layth as-Samarqandi (d. 372AH/983CE). Great stress was placed on literary forms and grammatical constructions in many of these *Tafsirs*. The various forms of recitations without their chains of narration were also recorded and used as explanations of the text.¹³

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.

Philosophical school of thoughts like that of the Rationalist *Mu'tazilites* had evolved. *Tafsir* reflecting on philosophical and scientific terminologies, like *al-Kash-shāf* of az-Zamakhshari (d. 538AH/1133CE), and *Mafātiḥ al-Ghayb* of Fakhr ad din al-Rāzi (d. 606AH/1210CE) and others expressing sectarian views appeared during this period. For example, the twelve *Shi'ah Tafsir* of

¹³ Philips, A.B., *Usool at-Tafseer*.. op cit, p 22

Mullāh Muḥsin al-Khāshi made the verses of the *Qur'ān* 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 Allah¹⁴ (*Waḥdat 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 *Madh-hab* emerged. *Tafsir al-Qurtubi* (d.671AH/1273CE) of the Māliki School and *Tafsir al-Jaḥāzī* (d. 369AH/980CE) is the best example. Likewise ath-Tha'labi who specialized in tales of ancient history, authored '*al-Jawāhir –al-Hisan fī tafsir al-Qur'ān*' 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 *Qur'ān* 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

¹⁴ Al-Dhahabee., *al-Tafsir wal Mufasssiun*. vol. 1 pp 145-148 quoted in Philips, *Usool*.. p23.

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 Riḥa and that of Sayed Quḥb 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 *Mufasssirun* and the people applied them in their daily lives.

Unfortunately, many *Mafasssirun* 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 *Mufasssirun* 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 *Mufasssirun* 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.

2. To discuss the trends of *Tafsir* in Northern Nigeria by focusing on three selected Islamic Organizations, their methodologies, thoughts and inclinations.
3. To bring to light the dynamic nature of *Tafsir* as living force in all the times.
4. 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 □ufi Movement (Qādiriyyah and Tijjāniyyah orders)*, *Jamā`atu Izālatil Bid`ah Wa Iqāmatil 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 '*ulamā*' 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 Commentry of the Holy Qur'an. The Harverd 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 Mufasssirun* by Dr. Muḥammad 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.¹⁶ 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.

Isma'il 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.¹⁷ 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 biyā' al Ta'wil*. He discussed the *Tafsir* circles of Mal. 'Alin Kumāsi, Sheikh Nāsiru Kabara,

¹⁶ Al-Dhahabi, M. H., (1961). *al-Tafsir wal-Mufasssirun*. vols.1-2. Cairo: Dār al-Kutub al-Hadithah, vol.1-2.

¹⁷ Makwarari, I. I. H. (nd). *Tafsir in Kano*. Unpublished Dissertation (M.A). Bayero University Kano, Nigeria

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 City¹⁸. 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 2005.¹⁹ He gave a detailed explanation on the rise and development of *Tafsir* from the time of the prophet to present time. He touched many

¹⁸ Madigawa L. A., (1978). *Schools of Tafsir in Kano: A comparative study of schools of Mallam Adamu Jibril, Mallam Lawal Qalarawi and Mallam Salihu Dan Fage*. Dissertation. (B.A). Bayero University Kano, Nigeria.

¹⁹ Abbas, .S., (2005)., *Trends of Tafsir Among Selected Ulama' in the Defunct Northern Nigeria*. Thesis (Thesis). Bayero University Kano, Nigeria.

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 '*Ulamā*' as the subjects of his study namely: Sheikh Nāsiru Kabara, Sheikh Abubakar Maḥmūd Gumi, Sheikh 'Isa Waziri and Sheikh Ḥāhir '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 *Tawḥīd*, the use of *Ḥadith* 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 *Asbāb al-Nuzul* and defense of Ash'arite creed. Finally, he pointed out the focus of Sheikh Ḥāhir 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 *Ḥadith* respectively, extraction of some *Fiqh* aspects, interpretation of some verses in the light of *Ḥufi* thought especially the *Tijjāniyyah* *Ḥufi* order and his treatment of historical aspects of some Qur'anic verses.

Another important work is Al Ḥābunī's *Al Tibyān fī 'Ulum al Qur'ān*.²⁰ 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 '*Ulum al Qur'ān*

²⁰ al-Sābunī, M.A., (1405H/1985AC). *al-Tibyān fī ulum al-Qur'ān*. Beirut: Alam al-Kutub.

Issues of recent origin like recording of the *Qur'ān*, translation of the *Qur'ān* into foreign languages, Orientalist's views on the *Qur'ān* 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 Qur'ān*."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 Ma'thur*. He explained various aspects of *tafsir bil ma'thur* and its elements which include the commentary of the *Qur'ān* by the *Qur'ān*, the *Sunnah* or tradition of the prophet, statements of the *ābāh* and the sayings of the *Tābi'un*. He went on to explain the commentary of the *Qur'ān* 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 Ma'mud* 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

²³ Von Denffer, A., *'Ulam al Qur'an*. op cit. p24.

²⁴ Bauchi, Dr H. T. U., (n.d). *Qur'anic Commentary between Tradition and Opinion*. Ilorin: Atutu Publishers.

²⁵ Bauchi, Dr H. T. U., *Qur'anic Commentary*.. p51

religious knowledge rather than an imagination, hypothesis and heresay.²⁶ He outlined the prerequisite knowledge required before one embark on this type of *tafsir* to include; lexicography (*lughah*), syntax and etymology (*naḥw* and *ḥarf*), rhetoric (*balāghah*), Qur'anic sciences (*'ulum al Qur'ān*), science of recitation (*Qirā'at*), abrogation and abrogated verses (*nāsikh wal mansukh*), reasons for revelations (*asbāb al nuzul*), principles of religion (*uṣūl al din*), *ḥadith* and its sciences (*'ulum al ḥadith*), the basis of jurisprudence (*uṣūl 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.²⁷ 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

²⁷ Ahmed, D.H., (2004), *Introducing The Qur'an. How to study and understand the Qur'an*. New Delhi: Good word Books. P11.

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.²⁸ 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*)²⁹, both verbally and in writing³⁰ and without any doubt for guidance of mankind. The *Qur'ān* 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 (*Tawḥīd*).³¹

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.³²

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. *'Ulum 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

³² Ahmed, D.H., *Introducing The Qur'an*. op cit. p15

2:2. The concept of Revelation (waḥy)

The word 'awḥā' from which 'waḥy' (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 waḥy means making known something hidden, to give message, to keep something in mind, conversation, etc. Technically, waḥy 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:

چڈ ڈڈ ژ ژ ژ ک ک د گ گ گ چ النحل: ٦٨

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):

چ ن ن ن ت ت ت ط ط ط ف ف ف ف ف

قا ق ج ج ج ج چ القصص: ٧

So we sent this inspiration to the mother of Moses: Suckle (thy child), but when thou hast fears about him, cast him

³³ Von Denffer, A. 'Ulum al Qur'an.op cit. p22

³⁴ Sa'idu, I.S., (2010). *Sample Questions and Answers on Islamic Religious Studies For A level Students. Qur'an And Sunnah*. Dutsinma: Eddy Press p2.

³⁵ Surah al Nahl:68

*permission, what Allah wills; for He is Most High, Most wise.*⁴⁰

1. *Waḳy* –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* (Pharoah) and also the revelation to the honey-bee and to the prophets.
2. *Min warā' al ḥijāb*. - 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 will find me, if Allah wills one practicing Patience and Constancy!"⁴¹

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

[illegible]

*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."*⁴²

⁴⁰ Surah al Shura: 51

⁴¹ Surah al Sāffāt: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 Muḥammad (ﷺ) 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.⁴³

2:2:1. How Revelations came to the Prophet Muḥammad (ﷺ)

The revelation of the *Qur'ān* came to the prophet Muḥammad (ﷺ) 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 angel⁴⁴ in the form of human being. A companion of the prophet, *al Ḥarith bin Hishām*, once asked the prophet (ﷺ) on how the revelation came to him. The prophet (ﷺ) 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.*⁴⁵

The second method was that sometime the angel comes in the form of human being and talk to the prophet (ﷺ) and he grasps whatever he says. The prophet (ﷺ) 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.*⁴⁶

2:2:2. The Revelation of the Qur'ān

From the *lawh al ma'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*.

چا ب ب ب ب ب چہ القدر: ۱

*We have indeed revealed this (Message) in the Night of Power.*⁴⁷

جیگ جی گگی گگ س ط ط ٹ ڈ ڈٹہ □ **حی البقرة: ۱۸۵**

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).⁴⁸

This refers to initial revelation of the *Qur'ān* as a whole. Later it was revealed to prophet Muḥammad (ﷺ) 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 *Ḥira'* near Makkah while he was in a spiritual retreat.⁴⁹ this revelation began with the first five verses of *surah al 'Alaq*.

چ چ چ چ چ چ چ ی ی ی ی ی ی ی ڈ ڈ ڈ ڈ ڈ ڈ ڈ ژ ژ ژ ژ ژ ژ ژ ک ک ک ک ک ک ک

⁴⁶ Khān, M.M. (nd), *Sahih al Bukhārī. Arabic-English*, vol. 1, p2, no.2. Beirut: Dar al Arabiyah.

⁴⁷ Surah al Qadr:1

⁴⁸ Surah al Baqrah:185

⁴⁹ Khan, M.M. (nd), *Sahih al Bukhāri. Arabic-English*, vol. 1, p2.

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.'⁶¹

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 $\square a \square ābah$ deserted the prophet ($\square AW$) while he was delivering *Jumu'ah Khutbah* and went to the caravan to get some of the properties brought.⁶² Furthermore, some verses were revealed in answer to questions asked by the $\square a \square ābah$. These verses include the following:

[illegible]

*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.*⁶³

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

وَ لَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ
 وَ تَخْشَوْا اللَّهَ الَّذِي تَعْلَمُونَ أَنَّ اللَّهَ يَبْخَسُكُمْ
 فِي ذَٰلِكُمْ إِنَّ اللَّهَ كَانَ عَلِيمًا نَّصِيرًا

*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.*⁶⁵

2:3. Compilation of the Qur'ān

The memory was the chief means of preserving the *Qur'an* during the life time of the prophet (ﷺ). Though it had been written down in its entirety in the life time of the prophet (ﷺ), 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-Itqān 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 *Qur'ān* would be lost to future generations of Muslims. He went to Caliph Abu Bakr and advised him to have the whole *Qur'ān* written down in one book in order to preserve it from being lost. Abu Bakr at first refused to do so, as the prophet (ﷺ) had not told him to do it. He was afraid of bringing anything new into the religion, because the prophet (ﷺ) 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 *Qur'ān* in a book form, from the available records and people's memory. They followed the special order in which the prophet (ﷺ) used to recite the *Qur'ān* and was compiled in order different from its chronological order of revelation.⁶⁹

The *Qur'ān* 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 *Qur'ān* 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 (ﷺ). Thus, the prophet (ﷺ) 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 Sa'idu, 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 Hafsa, 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 (ﷺ) 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. al-Khattab (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 (ﷺ). The Prophet (ﷺ) asked both the person and 'Umar to recite according to their form of recital. The prophet (ﷺ) 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.

⁷² Khān, M.M. (nd), *Sahih al Bukhari. Arabic-English*, vol. 6, no.1, pp 163-164.

⁷³ Al-Sābuni, M.A, *Al-Tibyān fī ulum al-Qur'ān*. .Pp 201-202. Sahih al-Bukhāari, vol. 3, no.227. Sahih Muslim vol. 1 no. 561.

During the Caliphate of 'Uthman b. Affan, and in the wars of conquest for the spread of Islam, a companion, ʿUdhayfah 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 *Qur'ān*. 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. ʿUdhayfah 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 *Qur'ān* compiled during the caliphate of Abu Bakr from ʿAfsat the wife of the prophet and appointed a panel of 4 people to carry out the work of standardizing of the Holy *Qur'ān*. The panel was under the chairmanship of Zaid b. Thābit with Abu Bakr b. Zubayr, Sa'd b. Al-'āṣ and Abdurrahman b. ʿArith b. ʿIshām as members. They were charged with the task of standardizing the manuscripts in perfect copies and to rely mainly on the copy received from ʿAfsat. And in case of differences of dialect among the members, the dialect of *Quraysh* should supersede and be given preference.

The panel compiled the *Qur'ān* based on the above order and produced many copies. After finishing the work, the original copy was returned to ʿAfsat 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.⁷⁴

2:5. Makkan and Madinan Revelations

Makkan revelations were the revelations received by Prophet Muḥammad (ﷺ) before he migrated to Madinah. Whatever revelation he received before the *hijrah*, whether in or outside Makkah, like the verses which were revealed in Tā'if, as well as those revealed in other areas outside of Makkah are considered as Makkan revelations.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 *surahs* of the *Qur'ān* 85 are of Makkan period. These revelations represent the first stage of the Islamic movement, in which its fundamentals were established.⁷⁶

Madinah revelations are those revelations received by the Prophet Muḥammad (ﷺ) after his migration to Madinah.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.

2:5:1. The Features of Makkan Revelations

⁷⁴ Sa'idu, I.S., *Sample Questions and Answers*. p16

⁷⁵ Al-Suyuti, *al-Itqān Fi 'Ulum al-Qur'ān* vol.1, p23

⁷⁶ Ahmed, D.H., *Introducing The Qur'an*. Op. cit. P90.

⁷⁷ Philips, A.B., *Usool at-Tafseer*. p206

Since the Makkan 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 Makkan 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 Makkan.
5. Where the words addressing the entire humanity are used they are also Makkan.
6. Of the 29 *surahs* which begin with *Muqaddimat* 26 are Makkan (except *Surah al Baqrah*, *Surah Al 'Imrān* and *Surah al Ra'd*, which are Medinite).⁷⁸
7. The mode of address in Makkan *Surahs* is usually 'O you people'.
8. Makkan 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.

⁷⁸ Al-Suyuti, *al-Itqān Fi 'Ulum al-Qur'ān* vol.1, p23 quoted in Philips, A.B., *Usool*. p211

*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.*⁸³

The word '*Mufasssir*' (pl. *Mufasssirun*) is the term used for the person doing the '*Tafsir*', i.e. the 'exegete' or 'commentator'.⁸⁴ 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 *Ṣaḥābah* and the *Ṭabi'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.⁸⁵ 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, *Uhum al Qur'ān*. Op cit. p123

⁸⁵ Al Zarkhāshi, B.A., *al Burhān fī 'ulum al Qur'ān* op cit., p13

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 Raghīb al-Afḥānī 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-aḥādith* – interpretation of dreams. *Tafsir* also is by *Riwāyah* (knowledge of transmission) while *Ta'wil* is by *Dirāyah* (knowledge of skill).⁹³ *Tafsir* explain the word if it is used in real sense. Example, 'irā' is 'Tariq' while *ta'wil* explains the inner meaning of the word. Example, 'irā' 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 (*kashf*) 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 *aḥābāh* who witnessed the revelations, knew the situations that surrounded the revelation and learnt

⁹² Al Dhahabee, *al-Tafsir wal Mufasssūn*. p19

⁹³ Al Suyuti, J.A, *al-Itqān Fi 'Ulum al-Qur'ān*, vol 2, p173

⁹⁴ Sa'idu, I.S., *Sample Questions and Answers*.. pp 62-3

own people.⁹⁸ 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-Mishkāṭ*' with the meaning '*al-Kuwwah*' (niece of lamp), '*Qaswarah*' meaning '*Asad*' (lion) and '*al-Kifl*' meaning '*al-^ḥaḥ*' (weakness) are originally from Ethiopian language. Similarly, the words '*al-Qisṭās*' 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.⁹⁹ However, this does not rule out the fact that the *Qur'ān* was revealed in perspicuous Arabic tongue.

The primary responsibility of the Prophet (ﷺ) was to make clear the *Our'ān* for the people as stated in the *Our'ān* itself:

ج ت ث د ذ هـ و ز ح ط ظ ع ف ق ك ل م ن هـ ي ر س ش ص ض ط

*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

جاء النحل: ٦٤ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

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

⁹⁸ N.T.I (1990), *NCE/DLS Course Book on Islamic Religious Studies Cycle 4*, Kaduna: N.T.I. Pub. p67

⁹⁹ Al-Qurṭubī, M. A., (1933). *al-Jāmi Li Ahkām al-Qurʾān*. 22 vols. Beirut: Dār al Fikr.vol. 1. P68, Sābuni, *al-Tibyān fi ulum al-Ourʾān*. p194

¹⁰⁰ Surah al Nahl: 44

*things in which they differ, and that it should be a guide
and a mercy to those who believe.*¹⁰¹

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 *Ṣaḥābah* for their comprehension. They also reported the prophet (ﷺ) to have said “*Didn’t I bring the Book (Qur’ān) and the like of it (Sunnah)?*” As reported by Abu Dāwud.¹⁰² This means that the Prophet was charged with exposing and elaborating on the verses of the *Qur’ān* to the *Ṣaḥābah*. This is evident when we have a look at major books of *ḥadīth*. 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.¹⁰³ 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-ḥulm (injustice).*”¹⁰⁴ 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*

¹⁰¹ Surah al Nahl:64

¹⁰² Al- Qurtubee, *A Jāmi’*...op. cit. p37, al Dhahabee., *al-Tafsir wal Mufasssiun*. op. cit. p64

¹⁰³ Sa’du, I.S., *Sample Questions*... p62

¹⁰⁴ Surah al An’ām:82

*Allah is a greivous offence.*¹⁰⁵ 'Al-ulm' here means '*al-shirk*' Transmitted by al-Bukhāri, Muslim and Ibn ambali.¹⁰⁶

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

﴿وَكُلُوا وَشَرِبُوا حَتَّىٰ تَذَرُوا الْبَيْضَ مِنَ الْوَسْطِيِّينَ﴾ البقرة: ١٨٧

*...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.*¹⁰⁷

The Prophet explained it as until the appearance of *al-fajr* (the dawn).¹⁰⁸ He also explained the Day of Great Pilgrimage (*Yawm al-ajj al-akbar*) as the Day of Sacrifice (*Yawm al-nar*) as reported by Tirmidhi and '*al-Kawthar*' as a spring of water given to him in the Paradise as reported by Amad and Muslim from Anas.¹⁰⁹

2:7:2. Tafsir during the period of the ahābah

¹⁰⁵ Surah Luqmān:13

¹⁰⁶ al Dhahabee., *al-Tafsir wal Mufasssiun*. op. cit. p46

¹⁰⁷ Surah al Baqrah:187

¹⁰⁸ N.T.I. NCE/DLS Course Book on Islamic Religious Studies.. op. cit. p7

¹⁰⁹ Al-Suyuti, *al-Itqān Fi 'Ulum al-Qur'ān* vol.2, p205 al Dhahabee., *al Tafsir wal*.. vol.1. p46

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).¹¹⁰

During the life time of the prophet (ﷺ) the *Ṣaḥābah* used to refer to him concerning the interpretation of some verses of the *Qur'ān*. However, after the death of the prophet (ﷺ), his *Ṣaḥābah* 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*.¹¹¹

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.¹¹²

The *Ṣaḥābah* 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*.¹¹³

2:7:3:1. Methods of Tafsir during the period of Ṣaḥābah

¹¹⁰ Sa'idu, *Sample Questions and Answers*. p66

¹¹¹ Abbas, U.S., (2005), *Trends of Tafsir among Some selected Ulama' in Northern Nigeria*. Op cit.P25

¹¹² Al-Sābuni., *al-Tibyān fī ulum al-Qur'ān*. p65

¹¹³ Yunus, M.K., (2005), *Dirasah fī usul al Tafsir*. Kano: Dar al Ummah, p17.

*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

جاء ب ب ب ب ب ي ي ي ي ي الطارق: ١ - ٣

*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

[illegible]

*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 Nisā':92

¹¹⁶ Surah al Tāriq:1-3

¹¹⁷ Surah al Baqrah:254

2:7:3:2. Ijtihād as a Source of Tafsir

The third source is *Tafsir* of the *Qur'ān* 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 *Qur'ān* 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, 'Abdullahi b. Mas'ud, 'Ali b. Abi Talib, 'Abdullahi b. 'Abbās and others supported the use of *ijtihād* in *Tafsir*. Both parties agreed that anything explained by the *Qur'ān* or the *Sunnah* of the Prophet, no one has the right to add to it. It is only in the absence of the *Qur'ān* 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 *Qur'ān* and the *Sunnah* of the Prophet (ﷺ).¹²⁷

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

¹²⁷ Saidu, I.S., *Sample Questions and...* op cit pp 78-79

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).
4. Knowledge of *Asbāb – al – Nuzul* (causes and reasons of revelation of the verse).
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 *Imām al-Bābah* 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 *tafsir*, as these narratives are not compatible with Islamic thought.¹³²

There are divergent views among the Muslim scholars with regards to using *Isrā'iliyat* as a source of *Tafsir*. Those who rejected the use of *Isrā'iliyat* in *Tafsir* 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 *Isrā'iliyat* as a source of *Tafsir* depended on the *Hadith* of the Prophet (ﷺ) 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 Isra'il*”¹³³ this encouraged the Muslims to take explanations on stories that the *Qur'ān* 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 *Khizr*, the beginning of creation, the description of *Yūnus*'s box, etc.

In some respect, also, the *Qur'ān* agrees with some content of the revealed Books of these people especially about stories of the Prophets and the ancient civilizations. The *Qur'ān* used to stop at the silent point without

¹³² "<http://en.wikipedia.org/w/index.php?title=Tafsir&oldid=471520938>" retrieved on 15/5/2012

¹³³ Al Asqalāni, ibn Hajr, (nd) *Fathul Bari Sharh Sahih al Bukhari*, Beirut: al Fikr. vol 6, p329

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.¹³⁴

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.¹³⁵

2:7. Tafsir during the period of Tābi'un

The *Tabi'un* were the Muslims who met the companions of the prophet (ﷺ) and learnt from them. They never met the presence of the prophet (ﷺ). The development of *Tafsir* started with the period of the prophet (ﷺ) and the *ṣaḥābah* which was considered as the first stage. The

¹³⁴ Doi, A.R., (1987), *Shari'ah: The Islamic Law*, London: Taha Publishers. p29,

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 *Muffasirin* for example, Muḥammad b. Ka'b al-Qarzi (d. 735), Abul 'Alliya al-Riyahi (d. 708) and Zaid b. Aslam (d. 747). The Iraqi group who followed Ibn Masud had centres in Baḥra and Kufa. The best known among the teachers in *Tafsir* were Al-Hasan al-Baḥri (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

¹³⁶ Al Dhahabee, *al-Tafsir wal Mufasssiun*. op cit p99-100

¹³⁷ Al-Sābuni, *al-Tibyān fi ulum al-Qur'ān*. op cit p69

¹³⁸ <http://www.altafsir.com>

The prophet (ﷺ) was the first to interpret the verses of the *Qur'ān* to the *Ṣaḥābah* that were difficult to comprehend and those they asked. The companions took over after the death of the prophet (ﷺ) the interpretation of the *Qur'ān* to their followers. After the period of the *Ṣaḥābah* the *Tābi'un* continued to disseminate the knowledge of *Tafsir* in the same manner they learnt from the *Ṣaḥābah*. They relied on

1. The interpretation of the *Qur'ān* with the *Qur'ān*.
2. From what the *Ṣaḥābah* reported from the prophet (ﷺ).
3. From the *Ṣaḥābah's* interpretation of the *Qur'ān*.
4. From what they derived from the Scriptures and reports of *ahl al kitāb* (*isrā'iliyyah*).
5. From their own personal *ijtihād* which they exercise in line with the teachings of the *Qur'ān*, *Sunnah* and the sayings of the *Ṣaḥābah*.¹³⁹

2:9. Tafsir during the Compilation period ('*asr 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 (ﷺ) and used to narrate from themselves. Similarly, the *Tābi'un* also narrated from

¹³⁹ Al Dhahabee, *al-Tafsir wal Mufasssiun*. p99

¹⁴⁰ Ibid, p140

the *ṣaḥābah* 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 *ṣaḥābah* and the *Tābi'un* when the compilation of the *ḥadith* of the prophet (ṢAW) started.¹⁴² At this stage there were different chapters on *ḥadith* 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 (ṢAW), the *ṣaḥābah* and the *Tābi'un*.¹⁴³ During this period there was no attempt to separate *ḥadith* from *Tafsir* or interpret the *Qur'ān* from beginning to the end.¹⁴⁴ Although *Tafsir* remain a section of *ḥadith*, there were people who specialized and were more interested in the section of *Tafsir*. Those who showed more interest in *Tafsir* were called *Mufasssirun*. Shu'bah and Sufyān ibn Uyainah were famous *Muḥaddithun* (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 Ṣabari (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 *ḥadith* 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

¹⁴⁴NTI, *NCE/DLS Course Book on Islamic Religious Studies* op cit, p11

¹⁴⁵ Ibid. p12

prophet (ﷺ), the *ahābah* and their *Tābi'un* and the method and system remained like *adith* with its full chain of transmitters and the text.¹⁴⁶

2:10. Qualifications of a Mufasssir

Though *Tafsir* of the *Qur'ān* is necessary for understanding the text by the Muslims, it is not permissible for a person to interpret the *Qur'ān* without the necessary qualifications. The *Tafsir* should not be based on personal opinion of the *Mufasssir* “Whoever speaks about the *Qur'ān* 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 *Mufasssir* must have working knowledge of classical Arabic, its grammatical construction and its figures of speech, because this is the language of the *Qur'ān*.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

¹⁴⁶ N.T.I., *NCE/DLS Course Book on Islamic Religious Studies*. op. cit. p12.

¹⁴⁷ Tirmidhi, M.I.S, (2003), *Sunan al Tirmidhi, Bab ma jā'a fi alladhi yufassir al Qur'ān 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

¹⁵⁰ Al-Qattan, M., (1981). *Mabāhith fi ulum al Qur'ān*, p331 Riyadh: Maktabat al Ma'arif

vocabulary, etymology, history of 'Arab culture and the three branches of the science of *balaghah* (Eloquence) i.e. Rhetoric, Metaphors and *Ma'āni*.¹⁵¹

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-Nuzul* (causes of revelation), *Nāsikh wal Mansukh* (abrogating and abrogated), *Mubham* (ambiguous), *Mujmal* (concise), *Mutashābihat* (allegorical), *Muḥkamāt* (decisive), *Tajwid* (Science of Recitation) etc.¹⁵²

5. He should have a deep knowledge of ḥadith literature and the Sciences of ḥadith in order to make sure that explanations attributed to the prophet (ṢAW) 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.¹⁵³

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

¹⁵² Ibid, Doi, *Shari'ah: The Islamic Law*, op cit, p35

¹⁵³ Philips, *Usool at-Tafseer*. op cit p50

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*.¹⁶¹ Suyuṭī quoted a narration that Caliph 'Ali b Abi ṭālib 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 *Qur'ān* namely:

- (a) Abrogation of the verse together with the legal ruling. Example, 'A'ishah (RA) reported that it had been revealed in the *Qur'ān* 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 *Qur'ān* (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 *Qur'ān*,¹⁶⁴ but the laws were abrogated by the verses of *Mirāth* in *surah al-Nisā'ī*.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. *Khaṭṭāb* (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

¹⁶² Suyuti, *al-Itqān Fi 'Ulum al-Qur'ān*. op cit, vol. III, p59.

¹⁶³ Sahih Muslim, II, No. 3421

¹⁶⁴ Surah al Baqarah:180

¹⁶⁵ Surah al Nisa'i:7-9

¹⁶⁶ See Sahih Muslim, III, Hadith No. 4194 and Sahih al Bukhāri, VIII, Hadith No. 816

2:11:1.1. 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. Muḥkamāt and Mutashābihāt

One of the important branches of *ulum al-Qur'ān* is the knowledge of *Muḥkamāt* and *Mutashābihāt*. The word *Muḥkamāt* is derived from the root 'ḥakama' 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, etc.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., '*Ulm al Qur'an*'.op cit. P.79

¹⁶⁸ Hisnuddin, D.A., op cit, P.257

¹⁶⁹ Von Denffer, '*Ulm al Qur'an*'.op cit. P.79

¹⁷⁰ Hisnuddin, D.A. op. cit, P.257

¹⁷¹ Von Denffer, A., '*Ulm al Qur'an*'. op cit. p198

According to some scholars, *Muḥkam* 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 *Muḥkam* as those verses whose meaning is very clear, while *Mutashābih* refers to the contrary. The third group viewed *Muḥkam* 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*.¹⁷²

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*)¹⁷³ 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 *Muḥkamat*.¹⁷⁴ 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*.¹⁷⁵

¹⁷² Al-Zarkāshi B.A., *al Burhān fī 'ulum al Qur'ān* op. cit vol.2 pp 68-70 quoted by in Abbas U.S. op. cit P57.

¹⁷³ Philips A.B., *Usool at-Tafseer*. p.238

¹⁷⁴ *ibid*

¹⁷⁵ Philips A.B. *Usool at-Tafseer*. p.240

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:

چ ہ ہ ہ ہ ہ الشعراء: ۱۹۶

Without doubt it is (announced) in the mystic Books of former peoples.¹⁸⁸

چ پ پ پ پ پ ن ن ن ن ن ن الأعلیٰ: ۱۸ - ۱۹

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 itself¹⁹⁰ 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'arah:196

¹⁸⁹ Surah al A'lāh:18-19

¹⁹⁰ Surah al Naml:1, Surah al Hjr:1

¹⁹¹ Surah al Zukhruf:1

¹⁹² Hasnuddin, D. A., *Introducing The Qur'an*. op cit, pp 262-264

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 *Asbāb 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 *Qur'ān*.¹⁹⁴ Some verses and chapters were revealed in response to certain questions posed to the Prophet (ﷺ) by the Muslims on various issues that were not clear to them and/or to clear some legal injunctions.

جگ گگب جگ بگ گگی گگ س س ن ٹ ٹ ڈ جبقرہ: ۱۱۵

¹⁹³Rippin, *Bulletin of the School of Oriental and African Studies (BSOAS)* 48, p. 14

¹⁹⁴ Sa'idu, I.S., *Sample Questions and...* op cit. p17

¹⁹⁵ Surah 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 *ṣalāt* is valid.¹⁹⁶ It also helps in specifying the general laws. Example, the law of *ṣihār* connected to *ʿAṣ b. ʿĀmit* 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.

2:12. Divisions of Tafsir

The Muslim scholars divided *Tafsir* into three broad categories namely:

- i. *Tafsir bil Riwāyah*. It is also called *Tafsir bil naql* or *bil Ma'thur*.
- ii. *Tafsir bil Dirāyah*. It is also called *Tafsir bil Ra'y*
- iii. *Tafsir bil Ishārah*. It is also called *Tafsir al Ishāri* by the scholars.¹⁹⁷

2:12:1. Tafsir bil Ma'thur or bil Riwāyah

Ma'thur can be defined as a tradition, or narration, or story, handed down from one to another, from generation to generation. Some linguists refer to

¹⁹⁶ al Wāhidi, A.A., (2007). *Asbab al Nuzul*. Translated by Mukrane Guazzu. Amman: Royal Aal al-Bayt Institute for Islamic Thought. p21

¹⁹⁷ Al-Sābuni, *al-Tibyān fī 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 (ﷺ), *al-ābah* 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 (ﷺ), 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 (ﷺ). 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 *Aḥādith* quoted in the *Tafsir* lacks full chain of narrators.

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

- a. *Tanwir –al-miqyās min Tafsir ibn 'Abbās* attributed to Ibn 'Abbās written by Muḥammad ibn Yaquḥ al-Fairuz al-ibādi al Shāfi'i.
- b. *Jami ' al –Bayān fī Tafsir –al Qur'ān* written by ibn Jarir al-Ḍabari.
- c. *Tafsir –al-Qur'ān al-'Azim* – written by Abul Fida' Ismā'il ibn Kathir.
- d. *Tafsir Baḥrul 'Ulum* – written by Abu Laith al-Sarmaqandi.

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

e. *Al-Durrul Manth^ur fī Tafsir al Ma't^hur* - written by Jaluddeen Abdurrahman al-Suyuti.

2:12:1:1 Examples of Tafsir bil Ma't^hur

- i. Verse 3 of surah 86 explained verse 2 of the same surah. '*And what explain to thee what the Night-visitant (al-Tāriq) is? (It is) the star of piercing brightness.*'²⁰⁰
- ii. The messenger of Allah was asked by 'Ali b. Abi Ṭālib (R.A) on the day of great pilgrimage (*yawm al-ʿajj al-akbar*).²⁰¹ The Prophet (ﷺ) replied that it is the day of sacrifice (the tenth day of Dhul Ḥijjah). Reported by Tirmidhi.
- iii. The meaning of *surah – al-Naʿr* 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.²⁰²

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

It is also called by the *ʿaṭābah* as *Tafsir bil Ma'qul*, because the *Mufasssir* 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.²⁰³ 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 fī '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.²⁰⁴

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 *ijtihad*. He should only restrict himself to what came from the prophet (ﷺ), his *ābāh* and the *Tabi'un*.²⁰⁵ They advanced verses of the *Qur'ān* to support their argument. "And saying things about Allah of which you have no knowledge."²⁰⁶ and the *adith* "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,"²⁰⁷ 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 (ﷺ) 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 (ﷺ) and in the absence of a decision in the two above he will resort to his personal judgment (*ijtihad*). The prophet (ﷺ) then congratulated him and was pleased with him.²⁰⁸ In addition, the prophet

²⁰⁴ Sa'idu, I.S., *Sample Questions and...* op cit, p86

²⁰⁵ Amin, B (1979)

²⁰⁶ Surah al A'rāf:93

²⁰⁷ Tirmidhi, M.I.S (2003), *Sunan al Tirmidi, Bāb ma jā'a fi al ladhi yu fassirul Qur'ān bi ra'yihi*. Hadith no. 2950, p685, Beirut: Dār Kutub al ilmiyyah

²⁰⁸ Al Zurqāni, M.A., (1942). *Manahil al irfan*. vol. 1, pp 517-519

(ﷺ) 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 *ijtihad*.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 Maḥmud* (praiseworthy and accepted one) and *Tafsir bil Ra'y al madhmum* (blameworthy and rejected one).

(i) *Tafsir bil Ra'y al Maḥmud*

The word *al Maḥmud* means the good, praised or accepted one. This is the type of *Tafsir bil Ra'y* whereby the *Mufasssir* 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 Maḥmudah*) which includes, *Mafatiḥ al Ghayb*. By Fakhrud din al Razi, *Anwar al Tanzil wa asrār al Ta'wil*. By al Baidawī, *Tafsir al Jalalayn*. By Jalaluddin al Suyuṭī and al Muḥalli, *Ruḥ al Ma'ani fi Tafsir al Qur'ān al Azim*. By al Alusi and others.²¹¹

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

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

²¹¹ Al-Sābuni, *al-Tibyān fi 'ulum al-Qur'ān*. op cit, p156

(ii) *Tafsir bil Ra'y al Madhmum*

The word *madhmum* means blameworthy, rejected or distorted one. This is the type of *Tafsir bil Ra'yi* whereby the *Mufasssir* 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 Jabbār b Aḥmad al Ḥamdānī (d. 410AH). (Mu'tazilite *Tafsir*). And *Majma'u al Bayān*, by Fadl b Ḥasn al Ḥabarasi (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 Mufasssiun*. op cit, p289

²¹³ Al-Sābuni, *al-Tibyān fi ulum 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-ʿAqā'iq al-Tanzil wa 'Uyun al-Aqāwil fī Wujuh al-Ta'wil*, by Muḥammad bn 'Umar Jārullah al-Zamakhshari, popularly known as *Tafsir Zamakhshari* and *Tafsir Bahr al-Muḥit*, by Muḥammad 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 ʿAntāwi al-Jawhari is the best example in this respect.

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

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

(iv) *Tafsir ʿuḫfiyah* (Mystical *Tafsir*)

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

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

²¹⁴ Al-Dhahabi, *al-Tafsir wal Mufasssiun*. vol II, p 162-170

During the era of the prophet (ﷺ) all verses of the *Qur'ān* that consist of laws governing the behaviour of the believers were explained to the *ṣaḥābah* by the prophet (ﷺ) whenever there is a difficulty in understanding their meanings. With the death of the prophet (ﷺ) 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 *ḥadith* of the prophet (ﷺ). 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: ٤

... for those who carry (lives within their wombs), their period is until they deliver their burdens...."²¹⁵

And

أ ب ب ب ب ب پ پ پ پ پ البقرة: ٢٣٤

*If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days....*²¹⁶

'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.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 *ābāh* 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 fiqihyyah*). 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* stuck to the juristic views of their *madhāhib*, hence *taqlid* (blind imitation) which in turn gave birth to *ta'sib* (bigotry) on the *madhāhib*.²¹⁸

This development led some *Mufasssirun* to interpret the *Qur'ān* to suit the opinion of their *madhāhib*. Example, 'Abdullah al Kharkī (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.*"²¹⁹ The pioneers of this kind of *Tafsir*, 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

²¹⁷ NTI, *NCE/DLS Course Book on Islamic Religious Studies*. op cit, pp 86-88

²¹⁸ Abbas, U.S. *Trends of Tafsir Among Selected Ulama' in the Defunct Northern Nigeria*. op cit. pp37-38

²¹⁹ NTI, *NCE/DLS Course Book on Islamic Religious Studies*. op cit. p86, Amin, B. op cit. p126

with inferences and deductions based on the opinion of the juristic school or *al madhāhib al fiqhiyyah* 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 fiqhiyyah* (jurisprudential *Tafsir*) includes, *Aḥkām al Qur'ān* by Aḥmad b 'Ali al Rāzi al Jassās (d.370AH), a Hanafite, popularly known as *Tafsir al Jassās*, *Al Iklil fī istinbāt al Tanzil* by Jalāl al din al Suyūṭī, a Shāfi'ite, popularly known as *Tafsir al Suyūṭī*, *Aḥkām al Qur'ān* by Muḥammad b 'Abdullah al Andalusi (d.543AH), a Mālikite, popularly known as *Tafsir Ibn al 'Arabi* and *Ath ṭhamarāt al Yāni'ah*, by Yusuf b Aḥmad ath Thulāthi (d.832AH), Zaidi, popularly known as *Tafsir al Zaidi*.²²¹

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

Tafsīr bi-l ishāra, literally, the interpretation of the subtle allusions, which is also known as *tafsīr faidī* or *kashfī*, 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

²²⁰ Bauchi, Dr H.T.U., (nd). *Qurānic Commentary Between Tradition and Opinion*. Ilorin: Atutu Publishers. P213

²²¹ Al Sābuni, *al-Tibyān fī 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.nfie.com) VIDEO LECTURE: Part 1 of 3 <http://www.youtube.com/watch?v=KU3rMXokNUc> retrieved on 21/5/2012

النساء: ﴿۸۲﴾

۸۲

*Do they not consider the Qur'ān (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.*²²⁸

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*.²²⁹

The *ahābah* also has interpreted the *Qur'ān* by applying *al tafsir al ishāri* method. For example, 'Abdullah b 'Abbās has interpreted *Surah al Na*□*r*,

النصر: ﴿۱-۳﴾

*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).*²³⁰

This clearly indicates that the demise of the prophet (□AW) is approaching.²³¹ It was also reported that one day the prophet (□AW) has delivered a sermon and in it he stated that "*Allah (SWT) has given a choice*

²²⁷ Surah al Nisā'i:78

²²⁸ Surah al Nisā'i:82

²²⁹ Al-Dhahabi, *al-Tafsir wal Mufasssiun*. vol II, p19

²³⁰ Surah al Nasr:1-3

²³¹ Al-Dhahabi, *al-Tafsir wal Mufasssiun*. vol. II, p213, Denffer, A.V., (1983), *Uloom al Qur'an: An Introduction to the Sciences of the Qur'an*. London: Islamic Foundation. P134

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,

﴿
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ
﴾

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 *Saḥābah* 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-Tibyān fī 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 Mufasssiun*. vol. II, p21

This is one of the main aspects of the unique and inimitable nature of the *Qur'ān – I'jāz al-Qur'ān*.²⁴⁷

Muslims consider the *Qur'ān*, the Holy Book of Islam, as the word of God and a miracle.²⁴⁸ According to Islam faith, the *Qur'ān* 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.²⁴⁹ Therefore, the verses also mean “a sign” in the Arabic Language.²⁵⁰ It remains at the same as revealed to the prophet Muḥammad (ﷺ) in the year 610 AD. It stated an open challenge for anyone who denies its divine origin to produce a text like it.^{251, 252}

The *Qur'ān* state that Muḥammad was illiterate and neither read book nor wrote a book²⁵³ and that he did not know about past events^{254, 255}

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

²⁴⁷ Sa'idu, I.S., *Sample Questions and...* op cit p26

²⁴⁸ en.wikipedia.org/wiki/Qur'an-and-miracles, retrieved on 21 August 2012.

²⁴⁹ Wilson, Christy: “The Qur'an,” in *A Lion Handbook. The World's Religion*. P.315

²⁵⁰ Ibid

²⁵¹ Surah al Isrā':88, Surah Hud:12-13, Surah al Baqrah:23

²⁵² Gril, Denis. “Miracles Encyclopedia of the Qur'ān” in en.wikipedia.org/wiki/Qur'an-and-miracles, retrieved on 21 August 2012.

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.²⁵⁶ 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.²⁵⁷

(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*.²⁵⁸

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

(i) Origin of the Earth and the Heaven.

[illegible]

*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?*²⁵⁹

²⁵⁶ The lie of scientific miracles, in *en.wikipedia.org/wiki/Qur'an-and –miracles*, retrieved on 21 August 2012.

²⁵⁷ Encyclopedia on the Qur'ān, Qur'ān and Science, Ahmad Dallāl

²⁵⁸ Encyclopedia on the Qur'ān, Qur'ān and Science, Ahmad Dallāl

²⁵⁹ Surah al Anbiyā':30

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.²⁶³ 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-Farisy who sought the Prophet's permission to translate *surah al-Fātiḥah* into Persian language for the use of his people and the prophet granted him that permission.²⁶⁴

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.²⁶⁵
- c. The text of the *Qur'ān* should be written first, and then followed by the translation.²⁶⁶

²⁶³ Sa'idu, I.S., *Sample Questions and...* op cit, p88.

²⁶⁴ Sa'idu, I.S., *Sample Questions and...* op cit, p88.

²⁶⁵ Von Denffer, *'Ulum al Qur'an*.op cit. p147

²⁶⁶ al Dhahabi, op cit p30

- d. The translation must be explanatory, and be derived from the knowledge of the *Qur'ān* itself, *ḥadīth* and other Islamic sciences.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.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.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.²⁷⁰

2:15 Conclusion

²⁶⁷ Sa'idu, I.S., *Sample Questions and...* op cit, p 90

²⁶⁸ Hasnuddin D.A., *Introducing The Qur'an*. op cit. p192

²⁶⁹ Von Denffer, A. op cit p145

²⁷⁰ al-Sābuni, *al-Tibyān fī 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 Makkan and Madinan revelations. Some specific aspects of the *Qur'an* like *nāsikh wal mansukh*, *muhkamat wa mutashābihāt*, *Asbāb al nuzul*, *Qirā'at*, *Ijāz 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 (ﷺ), the companions (رضي الله عنهم), *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 (ﷺ). The on-going revelation by then solved all the problems that arose at that time. However, after the death of the holy prophet (ﷺ) 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 Talib 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 Ghifāri.

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

Abū 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 Abū 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 (RA), 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

²⁷¹ Rahim, A. (1980), *Islamic History*, Lagos: Islamic Publication Bureau, p96

²⁷² Ibid, p97

²⁷³ Hitti, P.K., (1948), *History of the Arabs*, London: Macmillan p179

assassins, she joined ʿAlī and Zubayr and returned to Makkah with them.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*",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.²⁷⁶ 'A'ishah was taken prisoner. *Khalifah* 'Ali sent her to Madinah escorted by her brother Muḥammad with due respect.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.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.²⁷⁹ He demanded that 'Ali should find out and punish the murderers or he should accept the position of the murderer.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

²⁷⁴ Rahim, A. *Islamic History*. op cit, p97

²⁷⁵ For detail on this see Ibn al Arabi, *al Awāsīm min al Qawāsīm*.

²⁷⁶ Hitti, *History of the Arabs*, op cit, p179-80

²⁷⁷ Rahim, A. *Islamic History*. op cit, p98

²⁷⁸ Rahim, A. *Islamic History*. op cit, p98

²⁷⁹ Hitti, *History of the Arabs*, op cit, p180

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'āwiyah's leader, resorted to a ruse.²⁸² The copies of the *Qur'ān* 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-'Aṣ was appointed from Mu'āwiyah'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'āwiyah 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 ḥukm 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'ān* as it was the copies of the *Qur'ān* 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

²⁸³ Shahrastāni, A.M.A., (1999). *Al Milal wa Al Nihal*. Beirut: Dār al Fikr. p94

were later known as *Khawārij* meaning those who withdrew or seceded. That was the first instant of schism in Islam.²⁸⁴

Al-Shahrastāni defines a *Khārijī* 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 *Khārijī*. 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*." 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* *Khārijītes* formed themselves into a distinct group with new set of beliefs. The following were the principles or beliefs of *Khārijītes*.

1. *La ʾukm 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*". ²⁸⁶
2. The *Khārijītes* 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.²⁸⁷ He should therefore be killed and his property is confiscated and deposited in the Muslim treasury on

²⁸⁴ Ibid, p93

²⁸⁵ Ibid

²⁸⁶ Shahrastāni, A.M.A., *Al Milal wa Al Nihal* p94

²⁸⁷ Retrieved from

"http://en.wikipedia.org/w/index.php?title=Islamic_schools_and_branches&oldid=477162448" on 7/8/2012

account of his grave sin. It was based on this belief that they killed caliph 'Ali, for they charged him and Mu'āwiyah 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 Talib committed a grave sin when he agreed on the arbitration with Mu'āwiyah.²⁸⁸
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.²⁸⁹ They believed that it is not a must for the caliph to be from the Quraysh. Any pious Muslim nominated by other Muslims could be an eligible *caliph*.²⁹⁰ It was based on this, that they elected *Al-Rāsibi* as their caliph who was not a Quraishite.
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.²⁹¹
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.

²⁸⁸ Retrieved from

"http://en.wikipedia.org/w/index.php?title=Islamic_schools_and_branches&oldid=477162448" on 7/8/2012

²⁸⁹ Shahrastāni, A.M.A., *Al Milal wa Al Nihal*. p93

²⁹⁰ Al Mawdudi, A.A., (nd), *Khilāfat al Malookiyat, (Caliphate and Kingship)*, Karachi: Ashat Publishers, p214

²⁹¹ Al Baghdādi, A.Q.T., (n.d), *Al Farq bayn al Firaq*, Cairo: Almaktabat al Taufiqiyyah, p50.

7. The children of non-believers are also unbelievers who will enter hell fire with their parents.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 *khalifah* 'Ali in 661C.E, the Kufans elected his eldest son Hasn to the *Khilafat* and he was recognized as *Khalifah* by the people of Madinah. At the same time, Mu'awiyah, who had contested the *khalifat* with 'Ali, declared himself *Khalifah* at Damascus and he was recognized by Syria and Egypt.²⁹³ To avoid further bloodshed and save the Muslim *Ummah* from possible disintegration, ʿUṣayn prepared to abdicate in favour of Mu'āwiyah. With his abdication, Mu'āwiyah 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'āwiyah 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'āwiyah appointed his son Yazid as his successor, and the Muslims were forced to pay allegiance to him.²⁹⁴ During the regime of Yazid, ʿUṣayn the son of 'Ali refused to pay allegiance to him. The people of al-Irāq invited him from Madinah to come to their city so that they could install him as the caliph. He was besieged and killed at Karbala

²⁹² al-Mubarrad, al Kāmil, vol3, p31, al halbi: Misr.

²⁹³ Rahim, A. *Islamic History*: p113

²⁹⁴ Rahim, A. *Islamic History*: p115

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 (ﷺ) and gathered momentum during the civil war between 'Ali and Mu'āwiyah after the murder of Uthmān. The unfortunate incident of Karbala that led to the murder of Husayn, 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 Husayn 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, IRI: 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-Isma* (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 Abbāsīd 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 Husayn 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.²⁹⁸

The murder of Husayn 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, Hassan, Husayn, 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.²⁹⁹
2. *Al 'Ismah*: Infallibility of the Imāms. They believe that the Imām had inherited from (prophet) Muhammad not only his temporal sovereignty but the prerogatives of interpreting the law. In that capacity he was an infallible teacher and to his infallibility (*'ismah*) he added the divine gift of impeccability.³⁰⁰
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

²⁹⁹ Shahrastāni, A.M.A., *Al Milal wa Al Nihal*. p118

³⁰⁰ Shahrastāni, A.M.A., *Al Milal wa Al Nihal*. quoted in Hitti, p440

Taqiyyah to 'Ali bin Abi Talib when the *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'iliyyah*.

3:2:1 Ismā'iliyyah 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 Yar'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 *Imāmiyyah*, the *Ismā'iliyyah* belief that the line of the Imāmate ended with *Ismā'il ibn Ja'far al-Sādiq*, the seventh *Imām*. Because of this believe, they were given another title *Saba'iyyah* (the Seveners). They excluded Musa Al-Kazim from the line of the Imams as held by the twelve's.³⁰³

1. Isma'il was the seventh and the last *Imām*.
2. The *Qur'ān* 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 *ta'wil* (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 (*ḥāmit*) 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, *Shi'ah*. op cit, p21

³⁰⁴ Ibid, p22

³⁰⁵ Tabatabā'i, *Shi'ah*. 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 "*ilm kalam*".³⁰⁶

Ilm 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

³⁰⁶ Retrieved from "http://en.wikipedia.org/w/index.php?title=Ilm_al-Kalam&oldid=572561225" On 5/10/2013

knowledge of everything that will be, but that humans have freedom of choice.³⁰⁷

3:3:1 The Mu'tazilite school

The term *Mu'tazilah* is derived from Arabic word *I'tazil* meaning to isolate, to withdraw or to separate or to keep away. So *Mu'tazilah* means those who isolate, withdrawers or separators.³⁰⁸ The *Mu'tazilah* 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 Ba'ri. One day Imam Hasan al Ba'ri 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-Ba'ri 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 Ba'ri rejected Wā'il's opinion. Wā'il left the circle of Hasan al-Ba'ri 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 *I'tzala annā Wā'il* that is Wā'il has withdrawn from us.³⁰⁹

3:3:1:1 The principles of the Mu'tazilah

³⁰⁷ Retrieved from "http://en.wikipedia.org/w/index.php?title=Ilm_al-Kalam&oldid=572561225" On 5/10/2013

³⁰⁸ Retrieved from "http://en.wikipedia.org/w/index.php?title=Muslim_tazila&oldid=544268027" On 5/10/2013.

³⁰⁹ al Dhahabi, M. H., *al-Tafsir wal Mufasssirun*...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 Tawā'id*. 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-Raḥīm* 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 as *Raḥīm* (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 Mufasssirun*. vol i, pp368

³¹¹ Sheikh, M.A., (1982), *Islamic Philosophy*. London: Octagon Press, p6.

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.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.³¹³

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

³¹² Sheikh, M.A., (1982). *Islamic Philosophy*. p12.

³¹³ Ibid, p381

³¹⁴ Ibid, p380

sects have gone extreme in interpreting certain concepts of matters of theology and *Uṣūl*. 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.³¹⁵

The Kharijites stated that *Imām* means a combination of mental conviction (*Al-taḥḍīq*), verbal testimony (*nutq bil-lisān*) and performance of practical duties (*amal bil jawāriḥ*). 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.³¹⁶ 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-Ḥusayn, ibn Mu'ammad bin Suleimān, Maqātil, ibn Jubay, Abu Yusuf, As-Shaibani, etc.³¹⁷

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 Mufasssirun*. 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.³¹⁸

3:3:3 The Jabriyyah School of Thought

The *Jabriyyah* 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.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

³¹⁹ "<http://en.wikipedia.org/w/index.php?title=Theology&oldid=573816248>" Categories: qadr. Retrieved on 4/10/13

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 Ḥasan 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.

³²⁰ National Teachers Institute. (1990), *NCE/DLS Course Book On Islamic..* pp16-17, and "<http://en.wikipedia.org/w/index.php?title=Theology&oldid=573816248>" Categories: qadr. Retrieved on 6/10/2013

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 become silent and annoyed with his student who was convinced that the *Mu'tazilite's* principle of free will was false and that God select some for His mercy and some for His punishment without any motive whatsoever was also false. Thereafter, Al-Ash'ari deserted the *Mu'tazalite* school and established an orthodox school of thought called *Ash'ariyyah*.³²¹

3:3:5:1 The Principles of Ash'ariyyah School of Thought

The activities of *Ash'ariyyah* School were to correct the false doctrines on the attributes of Allah as expressed by the *Mu'tazilites* and revive the right interpretation of *Qadar*. The teachings of the *Ash'ariyyah* School include the following:

1. The attributes of Allah have perfect and absolute qualities while those of other creations are relative.
2. The believer would see God on the Day of Judgment with naked eyes as explained in the *Qur'ān* and the *ḥadith*.
3. God's speech is uncreated and eternal.
4. God guides some towards belief and leads others astray.

³²¹ Shaibatul Hamd, A.Q., (1979), *al ibanah fi usul al diyānah*. Madinah: Islamic University. p67

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 (ﷺ) 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 *Khawārij* 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 Shahrastani, 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 "*fīraq*" 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 *fīraq* 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*.³²⁸ It is therefore, based on *Ijmā'* not by divine appointment as held by the *Shi'ites*.³²⁹

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.³³⁰ 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.³³¹ The concept of *al Raj'ah* attached to the appearance of *Mahdi* in *Shi'ite* thought is not accepted by the *Sunni* Muslims. To Sunnis the *Mahdi* would appear only as a seal of the reformers.³³²

Beliefs in pre destination are a branch of *Imān* in *Sunni* Islam. Whatever happened whether good or 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

³²⁸ Al Baghdādi, A.Q.T., (n.d), *Al Farq bayn al Firaq*, Cairo: Almaktabat al Taufiqiyyah, p285

³²⁹ This is because the *Sunni* Muslims believed that the Prophet SAW did not assign 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.

³³¹ Al Suyuti, I.J., *al Jāmi' al Saghir*, Cairo, nd, vol. II p580

³³² Abu Dawud, *Sunan Abu Dāwud*, Cairo, 1952, vol. II p424

responsible for his actions. Allah rewards the virtuous out of His mercy and punishes the wicked out of His own justice.³³³

To Sunnis, anybody who proclaimed *Shahādah* becomes a Muslim and his blood, property and dignity must be preserved and respected by the Muslims.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 *Kāfir* as believe by the *Kharijites*. Faith and action must go together. One's faith must be translated in doing good actions as exemplified by the prophet (ﷺ). The Sunni Muslims in most cases shun allegorical interpretation of clear verses of the *Qur'ān* and keeps away from interpreting the verses that are *Mutashābihāt*, allegorical. Instead they only said we hear and we believe, all are from Allah our lord.³³⁵

3:7 The Origin and Concept of Sufism in Islam

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

³³³ Al Qirawani, A. A., *Risālah*, (nd), Cairo: Dar al Arabiyyah, p4

³³⁴ Muslim, I., *Sahih Muslim*, Book I, Hadith Number 32.

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*.³³⁶

Sufism or *Tasawwuf* (Arabic: تصوّف) is defined by its adherents as the inner, mystical dimension of Islam.³³⁷ A practitioner of this tradition is generally known as a ṣūfī (صُوفِيّ). Classical ṣūfī scholars have defined Sufism as "a science whose objective is the reparation of the heart and turning it away from all else but God".³³⁸

Alternatively, in the words of the Darqawī, ṣūfī teacher Aḥmad ibn Ajība, "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".³³⁹

Classical ṣūfis were characterized by their attachment to *dhikr* (a practice of repeating the names of God) and asceticism. Ṣūfism gained adherents among a number of Muslims as a reaction against the worldliness of the early Umayyad Caliphate (661-750 CE).³⁴⁰

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

³³⁶ Retrieved from "<http://en.wikipedia.org/w/index.php?title=Sufism&oldid=493477986>" on 20th May 2012. See also Iqbal, S.M., (1908), *The Development of Metaphysics in Persia*. London: Lucas and Co. p97.

³³⁷ Alan Godlas, University of Georgia, *Sufism's Many Paths*, 2000, University of Georgia

³³⁸ Zubair Fattani, "*The meaning of Tasawwuf*", Islamic Academy. Islamicacademy.org

³³⁹ Nuh Ha Mim Keller, "How would you respond to the claim that Sufism is Bid'a?", 1995. Fatwa accessible at: Masud.co.uk

³⁴⁰ Zubair Fattani, "*The meaning of Tasawwuf*", Islamic Academy. Islamicacademy.org

other languages. "Orders" (*ṭuruq*), 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 ṣūfism describe themselves as distinctly ṣūfī. Modern ṣūfis often perform *dhikr* after the conclusion of prayers.³⁴¹

Some mainstream scholars of Islam define ṣūfism 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 ṣūfism was the esoteric aspect of Islam supported and complemented by exoteric practices and Islamic law. However, according to Idries Shāh, the ṣūfī 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 ṣūfism outside the sphere of Islam.³⁴²

3:7:1 Development of Tasawwuf into ṣūfī 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

³⁴¹ Retrieved from "<http://en.wikipedia.org/w/index.php?title=Sufism&oldid=493477986>" on 20th May 201

³⁴² Kabbāni, M. H. (2004). *Classical Islam and the Naqshbandi Sufi Tradition*. Islamic Supreme Council of America. p. 557.

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'ān* 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 Sufism 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.³⁴³ 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 Sufism especially in search of spiritual guidance.

The Sufi 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 Sufi 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.³⁴⁴

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

³⁴⁴ Bauchi, Sheikh Tahir Uthman, Answering question on the origin of sufi order with reference to Tijjāniyyah. Ramadan Tafsir, 1998, Kaduna, Nigeria.

gathered around an acknowledged *Murshid* by way of association and companionship only. These loose and mobile *ṣūfis* in search of spiritual guidance live on alms. Later on *ribats* (hostels) were founded as the centre of the *ṣūfis*. By 11th century many *ṣūfis* 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 *ṣūfi* teaching centers were established after the name of some *ṣūfi* 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.³⁴⁵

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*.³⁴⁶ As time went on the manifestation of spiritual powers became increasingly associated with the *ṣūfi* 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.

³⁴⁵ Hitti, P.K., *History of the Arabs*, op cit pp436-437

³⁴⁶ See for example, silsilah of Qadiriyyah Sufi order from Sheikh Nasir Kabara up to Sheikh Abdul Qadir al Jilani up to the prophet Muhammad (SAW) in Kofar Sauri, A.I., Contribution of Qadiriyyah Sufi Order to the Development of Islam in Kano State. Unpublished M.A., Dissertation, UDU Sokot, Nigeria, 2012

From 12th century onward popular *ṣūfī* institutions started to appear and are more than 300 such as *Naqshabandiyah*, *Yāsiriyyah*, *Qādiriyyah*, *Badawiyyah*, *Sunusiyyah*, *Sammāniyyah*, *Tijjāniyyah*, etc³⁴⁷

3:7:2 Some Prominent *ṣūfī* Orders in Northern Nigeria

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

3:7:2:1 The *Qādiriyyah* *ṣūfī* Order

The *Qādiriyyah* Order is one of the oldest *ṣūfī* Orders. It derives its name from 'Abdul Qādir Jilāni (1077-1166), a native of the Iranian province of Jilān. The order is one of the most widespread of the *ṣūfī* 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 *Qādiriyyah* 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 *Qādiriyyah* 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.

³⁴⁷ Retrieved from "<http://en.wikipedia.org/w/index.php?title=Sufism&oldid=493477986>" on 20th May 2012

³⁴⁸ Retrieved from "<http://en.wikipedia.org/w/index.php?title=Sufism&oldid=493477986>" on 23/10/2013

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.

3:7:2:2 The Tijjāniyyah Ṣūfī 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 home town and later went to Fez in Morocco to pursue higher education. He later returned home and developed interest in Ṣūfism. He joined many Ṣūfī 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 Ṣūfī Sheikh who was supposed to be the *Quṭb* of the time and prayed for him to achieve the highest *Quṭbāniyyah*. 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 (ﷺ) *yaqṭhatan* (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 leave for Morocco on the advice of his disciple, Aliyu Harāzimi.

³⁴⁹ Harazimi, S.A., (2011). *Jawahiril Ma'āni wa bulughil Amāni fi fuyudi Sayyadi Abil Abbās al Tijjani* (R.T.A), vol 1, pp 39-40

³⁵⁰ Chiromawa, U.A.U., (1990), *Tarihin Sheikh Ahmad Tijjani R.T.A da dalilin Darikarsa a cikin al Kur'ani da Hadisi*. (np). P3

³⁵¹ Harazimi, S.A., *Jawāhiril Ma'āni wa bulughil Amāni*.vol 1, p62

Tijjaniyyāh order was spread to West Africa through the agency of Moors (Mauritanians). Sheikh Umar Futi was the person who brought *Tijjaniyyāh* 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 Iqāmatul Sunnah*, *Salafists*, *Shabābul Islam*, *Jamā'at Ahlussunnah lil Da'wah wal Jihād* (alias *Boko Ḥarām*), *Jamā'at Tajdidil Islami*, etc. The Ṣūfī inclined organizations include *Munazzamatu Fityānūl Islām* (*Tijjāniyyah* based), *Jundullah* (*Qādiriyyah* based), *Tā'ifatul Mubārakah*, *Shabābul Faidah*, *Wa jam'u Rasulullahi la yatashā'athu*, e.tc. 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 Uṭṭman Bauchi and many of his murids did not pay homage to Sheikh Ishaq Rābi'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 Naḥril Islam*, JNl with the exception of Muslim brothers and *Qala Qāto*.

3:8:1 Jamā'at Naḥril Islam, JNl

The idea of forming a society that will educate Muslims in the north was conceived by Aḥmadu Bello Sardauna and Sheikh Abubakar Gumi at Muna, Saudi Arabia during the 1962 ḥajj. 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.³⁵³ 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, Aḥmadu Bello Sardauna, Ali Akilu, Aḥmed ḥalib, Aḥmed 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 *Jamā'at Naḥril Islam*, JNl.³⁵⁴

³⁵³ Gumi, S.A., with Tsiga, I.A., *Where I Stand*, Ibadan: Spectrum Books Ltd, p104-105

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.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.³⁵⁶ The advisory committee members usually sat and resolve issues that were controversial like the issue of *Qab* and *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.³⁵⁷

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

³⁵⁵ Paden, J.N., *AHMADU BELLO Sardauna of Sokoto, Values and Leadership in Nigeria*, Zaria: Hudahuda Publishing Co., p549

³⁵⁶ Ibid, p450

³⁵⁷ Ibid, p550

manuscript into vernacular languages. The JNl, 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 JNl from the Kuwaiti Government.³⁵⁸ Emirs were later incorporated into the JNl 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 *Sufi* practices. Whatever the case, the JNl is the only organization that is representing the interest of all Muslims in Nigeria irrespective of their sectarian or brotherhood affiliation.

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 *Aḥmadīyyah* sect in Kano. Many youth were attracted by the activities and ideas of *Aḥmadīyyah* sect that came to Kano in 1960. They believed that Aḥmad Ḡhulam of Qadayan was a prophet of Allah. According to the Kano *Ṣūfī* 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 Tijjāni 'Usman on what he

³⁵⁸ Gumi, S.A., with Tsigā, I.A., *Where I Stand*. p107

observed and the Sheikh told him that he is aware of these deviant sect of *Aḥmadiyyah*. He stated that Sheikh Yusuf al Nabahani has mentioned it with *Wahābiyyah* sect in his book "*Shawāhid 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 *Aḥmadiyyah* and *Wahābiyyah* sects.

In that year Mallam Maḥmud Salga visited Egypt and saw a religious organization for the youth named "*Shabāb 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. Maḥmud 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 *Aḥmadiyyah* and *Wahābiyyah* sects. *Munazzamatu Fityānūl Islam* was therefore, established in 1963 for the said purpose under the leadership of Maḥmud Salga.³⁵⁹ In their manifesto they stated the aims of the organization as follows:

- i. *Da'wah*. Calling people to Islam.

³⁵⁹ Kurfi, S.L., *Baḥath fī Tarīkh Jam'iyat Fityanul Islam*. Ma'had Tarbiyyah al Ali, Jāmi'at Ahmadu Bello Zaria, 1982, pp7-15

- ii. To protect the religion of Islam in its pure sense against the blasphemies of *Aḥmadiyyah*, *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 *Aḥmadiyyah* 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 Iqāmatil Sunnah*", *Munazzamatu Fityānul Islam* stood as a formidable force in defending the views of Ṣūfism 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 Ṣūfis because of these developments, hence another trend of *Tafsir* emerged among the adherents of *Ṣāriqah* through this organization.

3:8:3 Salafiyyah/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 Muḥammad ibn 'Abdul Wahhab who are the far right wing of *Salafī* Islam.

In addition to the *Qur'ān* and *ḥadīth*, the works of earlier scholars like Ibn Taymiyyah, Ibn Al Qayyim and Muḥammad bin 'Abdul Wahhab are used for religious guidance. Salafism is, in general, opposed to ḥufism 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.³⁶⁰ *Salafist* view the first three generations of Muslims, Muḥammad's companions and the two succeeding generations after them, the *Tā'biun* 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 ḥaram* 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

³⁶⁰ Retrieved on 21/10/13 from ["http://en.wikipedia.org/w/index.php?title=Islamic_schools_and_branches&oldid=477162448"](http://en.wikipedia.org/w/index.php?title=Islamic_schools_and_branches&oldid=477162448)

³⁶¹ Retrieved on 21/10/13 from ["http://en.wikipedia.org/w/index.php?title=Islamic_schools_and_branches&oldid=477162448"](http://en.wikipedia.org/w/index.php?title=Islamic_schools_and_branches&oldid=477162448)

³⁶² Retrieved on 20/1/13 from ["http://mb-soft.com/believe/EXO/wahhabis.htm"](http://mb-soft.com/believe/EXO/wahhabis.htm)

It was founded by Sheikh Muḥammad 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.³⁶³ 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.³⁶⁴

In 1774, ibn 'Abdul Wahhab formed an alliance with Muḥammad ibn Sa'ud a local chief of Dar'iyyah to wage war against the Ottoman regime in Arabia. Muḥammad 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.³⁶⁵ 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.³⁶⁶ 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.³⁶⁷

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, Muhammad ibn Abdulwahab and the origin of Wahabite Movement, in [Questions and Answers.com](http://www.questionsandanswers.com)

³⁶⁴ Hitti, P.K., *History of the Arabs*, op cit, p740

³⁶⁵ Retrieved on 20/1/13 from "<http://mb-soft.com/believe/EXO/wahhabis.htm>."

³⁶⁶ Hitti, P.K., *History of the Arabs*, op cit, p740-741

³⁶⁷ Retrieved on 20/1/13 from "<http://mb-soft.com/believe/EXO/wahhabis.htm>."

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 14th 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 *ahābah* 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 Muwaḥḥidun* (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 Shubuhāt an Khaliq al ard wa al samāwat* (Clarifying the obscurities surrounding the creator of the Earth and the Heavens) and *Kitab al Tawḥīd* (The Book of Divine Unity).³⁷⁰

³⁶⁸ *ibid*

³⁶⁹ Retrieved on 20/1/13 from "<http://mb-soft.com/believe/EXO/wahhabis.htm>."

³⁷⁰ Hendriks, S.Seraj, Muhammad ibn Abdulwahab and the origin of Wahabite Movement, in [Questions and Answers.com](http://QuestionsandAnswers.com)

3:8:3:2 Jamā'at Izālatil Bid'ah wa Iqāmatil Sunnah

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 *Ṣūfism* and *Ṣūfi* 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 Ṣaḥiḥah bi Muwāfaqati al Shari'ah*" (The right belief is based on the *Shari'ah*).

In this book, he refuted the claim of the *Ṣūfis* 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.³⁷¹ 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 *Waliy* never receives any message from God nor is he sent to any community.³⁷² He stated that he rejected *Ṣūfism* on ground that whoever claimed to have receive something from the Holy prophet pertaining to rituals, like the *Ṣūfī* leaders were ascribing to their Sheikhs is also claiming to be a prophet himself.³⁷³ He condemned *Salātil Fātih*, a popular *salāt* among the *Tijjānis* and considers its origin as fake and blasphemous. He also rejected the weight it carries when recited.³⁷⁴ He also condemned the spiritual training of *Tarbiyyah* as practiced by *Tijjāniyyah Faidah* group.

He accuses the followers of *Ṣūfī ariqah* 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 Abdulqādir and Sheikh Tijjāni were innocent of most of what was written about them, including many practices which they were said to have advocated or sanctioned.³⁷⁵

Mallam Isma'ila Idris, a primary school teacher and a student of Sheikh Gumi started preaching with *al Aqidah al Saḥīḥah* 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., *Jawāhiril Ma'āni wa bulughil Amāni*..op cit, vol 1 p135

³⁷⁵ Gumi, S.A., with Tsiga, I.A., *Where I Stand*, op cit p147

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 Iqāmatil 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”.³⁷⁶

From then, the organization started a full fledged preaching sessions at National, State and Local Government levels. In their preaching they quoted the *Qur'ān* and the *Ḥadīth* 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.

³⁷⁶ Muhammad Sani Adam Modibbo (2012) *Survey of Muslim Groups in Plateau State of Nigeria*. Nigeria Research Network (NRN), Oxford Department of International Development. Queen Elizabeth House, University of Oxford. NRN BACKGROUND PAPER NO. 4

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

"*Boko Haram*" is an Islamic movement in Northern Nigeria founded by Muhammad 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 والجهاد). "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 Haram*" 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 It proposes

³⁷⁷ Mohammed, A., (2010). *The Paradox of Boko Haram*. Kaduna: Moving Image Ltd, p27

³⁷⁸ "[Dozens killed in Nigeria clashes](#)". AlJazeera. 24 December 2011. Retrieved 2011-12-24.

that interaction with the Western World is forbidden, and also supports opposition to the Muslim establishment and the government of Nigeria.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.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.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, Muḥammad Yusuf staged what may be referred as coup to assume leadership of the sect.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

³⁷⁹ Bartolotta, Christopher (23 September 2011). "[Terrorism in Nigeria: the Rise of Boko Haram](#)". The Whitehead Journal of Diplomacy and International Relations. Retrieved 2012-01-12

³⁸⁰ Chothia, Farouk (11 January 2012). "[Who are Nigeria's Boko Haram Islamists?](#)". *BBC News*. Retrieved 2012-01-25.

³⁸¹ Ogaga Ifowodo (April 13, 2013). "[Nigeria: Boko Haram's Two-State Solution to Nigeria](#)". *AllAfrica.com*. Retrieved 2011-12-24.

³⁸² Mohammed, A., *The Paradox of Boko Haram*, 2010, Kaduna: Moving Image Ltd, p40

the State.³⁸³ The group includes members who come from neighboring Chad and Niger and speak only Arabic.

In a BBC interview, Muḥammad 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.³⁸⁴ The chief argument of the *Boko Haram* 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 Haram* sect is expecting all Muslims to take up arms to purge our curriculum of heresy.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.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

³⁸³ Chothia, Farouk (11 January 2012). "Who are Nigeria's Boko Haram Islamists?". *BBC News*. Retrieved 2012-01-25.

³⁸⁴ "Profile of Nigeria's Boko Haram leader Abubakar Shekau". *BBC News*. 22 June 2012. Retrieved 18 March 2013.

³⁸⁵ Mohammed, A., *The Paradox of Boko Haram*, p52.

³⁸⁶ Cook, David (26 September 2011). "The Rise of Boko Haram in Nigeria". Combating Terrorism Centre. Retrieved 2012-01-12.

government reportedly repeatedly ignored warnings about the increasingly militant character of the organization, including that of a military officer.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, *Boko Haram* fighters reportedly "used fuel-laden motorcycles" and "bows with poison arrows" to attack a police station.³⁸⁸ The group's founder and then leader Muḥammad Yusuf was killed during this time while in police custody.

After the killing of Muḥammad 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.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 2009.³⁹⁰ Also in January 2012, a group split away to form the Vanguard for the Protection of Muslims in Black Africa (*Jamā'atu Ansāril Muslimina fi Bilād al Sudān*), better known as *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 *Boko Haram* sect leaders used to conduct public preaching in Maiduguri and environ. In the course of their

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

³⁸⁸ Nossiter, Adam (27 July 2009). "Scores Die as Fighters Battle Nigerian Police". The New York Times. Retrieved 22 January 2012.

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

³⁹⁰ "Nigeria sect leader defends killings in video". *Reuters Africa* (Thomson Reuters). Retrieved 2012-01-24.

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 Haram*. 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 *Izālah*. They could be identified as Muslim Brothers (*Yan'awa 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

³⁹¹ Modibbo, M.S.A (2012) *Survey of Muslim Groups in Plateau State of Nigeria*, Nigeria Research Network (NRN), Oxford Department of International Development. Queen Elizabeth House, University of Oxford. NRN BACKGROUND PAPER NO. 4

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

³⁹² Modibbo, M.S.A (2012) *Survey of Muslim Groups in Plateau State of Nigeria*, Nigeria Research Network (NRN), Oxford Department of International Development. Queen Elizabeth House, University of Oxford. NRN BACKGROUND PAPER NO. 4

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.³⁹³ 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 *ḥadīth* 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.³⁹⁴

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 Shi'ite 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 Mujāhid, (Zaria) Aminu Gusau (Zamfara) and Ahmad 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*

³⁹⁵ Abiodun Alao, *Islamic Radicalisation and Violence in Nigeria*, accessed March 1, 2013

they used *Shi'ah* references and condemning the first three caliphs and other companions of the prophet in support of *Imāmiyyah Shi'ah* views.³⁹⁶

3:10 Qur'aniyyun (Qala Qāto) sect

Qur'anism (*Qur'aniyyun*) is a denomination of Islam that holds the *Qur'ān* to be the only canonical text in Islam. They rejected the religious authority of *ḥadīth*. This is in contrast to mainstream Muslims who consider *ḥadīth* essential for the Islamic faith. They generally consider themselves to simply be "Muslims" a term directly from the *Qur'ān*.³⁹⁷ 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'ān*, thereby universally rejecting the authoritative status applied to *ḥadīth* by orthodox Muslims.³⁹⁸

They refused to accept the authenticity of the *ḥadīth* for they hold that, the *ḥadīth* is not mentioned as a source of Islamic theology and practice in the *Qur'ān* and was not recorded in written form until more than 200 years after the death of the prophet Muḥammad (ṢAW) and is full of internal errors and contradictions.³⁹⁹ They consider themselves to follow only the *Qur'ān*. Most of them accept the same Arabic *Qur'ān* used by other Muslims, with only the minority "Submitters" sect reverting to what they claim is the

³⁹⁶ The activities conducted and the portraits of world Shiite personalities hanged at Baqiyyatullah Husainiyyah centre in Zaria, the National headquarters of the movement is a good example to justify the above claim.

³⁹⁷ See Q6:136, Q22:78, Q27:42, Q41:33, Q46:15 e.t.c.

³⁹⁸ En.wikipedia.org/wiki/Qur'an-alone. Retrieved on 15/9/2012

³⁹⁹ "The Quranist Path". <http://www.quranists.com/>. 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.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 19.⁴⁰¹

A group of Submitters in Nigeria was started by Isa Othmān.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 Muḥammad Marwa who in his *Tafsir*, apart from ascribing *kufir* to many Muslims, he also cursed them by saying "*Allah tatsine*" (may Allah

⁴⁰⁰ Retrieved from "<http://en.wikipedia.org/w/index.php?title=Quranism&oldid=573040116>" on 15/9/2012

⁴⁰¹ "[The Quranist Path](http://www.quranists.com/)". <http://www.quranists.com/>. Retrieved 15 September 2012.

⁴⁰² Justice Isa Othman was a Nigerian High Court judge from Maiduguri, Borno State. Until his death, he was a leader of the Quranists in Nigeria. He was influenced by the ideas of Rashad Khalifa. 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. Muḥammad Marwa was originally from the Republic of Cameroun.⁴⁰³ Others were called "'*Yan Kaulāsan*" for their frequent labeling of Muslims outside their creed as *Kafīr* in the course of their *Tafsīr*. The Arabic alphabet "*Kāf*" is called "*Kaulāsan*" in Hausa language.⁴⁰⁴

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 *Tafsīr* 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 *Tafsīr*.⁴⁰⁵ 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*, *Fityānūl Islam* and *Boko Haram*, 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

⁴⁰³ Dahiru, U., (1995), *Qur'anic Studies in Borno: Developments in the Nineteenth and Twentieth Centuries*, Unpublished Thesis (PhD). Bayero University, Kano, p154.

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 Tafsīr 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 (ﷺ) 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 Husayn 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 □ UFI TREND OF TAFSIR IN NORTHERN NIGERIA

4:0 Introduction

The *Qādiriyyah* and the *Tijjāniyyah* are the two predominant □ ufi 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

⁴⁰⁶ Abbas, U.S., *Trends of Tafsir Among Selected Ulama'*..op cit.. p105.

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 *ṭariqah* in an attempt to supersede the other were in circulation. The issue of *Qabḥ* (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 *Qabḥ*, and the *ulamā'* of Salga who practiced *Qabḥ*. The division went to the extent of attacking each other in writing.⁴⁰⁷

With the appearance of Sheikh Ibrahim Inyāss Khaolakh in 1951, he practiced *Qabḥ* form of *ḥalāt*. Late Sheikh Nasir Kabara, the then leader of *Qādiriyyah* order, was among the few who pray in *Qabḥ* 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 *ṭariqah* refused to pray behind an *Imām* who practiced a position of arm different from their own.⁴⁰⁸ 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.⁴⁰⁹

Both the *Qādiriyyah* and the *Tijjāniyyah ulamā'* now resorted to write a rejoinder against the book "*al Aqidah al aqi'ah 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 Nasi'ah al Sari'ah fi al Radd ala al aqidah al aqi'ah* (Frank Advice in Response to *al Aqidah al aqi'ah*) and *al mina' al amidah Fi al Radd ala Fāsīd al Aqidah* (Praiseworthy Gifts in Response to the One who is Corrupted in His Faith) respectively.⁴¹⁰

Another rejoinder was written by Sheikh Ibrahim Saleh Maiduguri in 1982 with the tittled *al Takfīr akhtar al Bid'ah*.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 aqi'ah*. Another book jointly published by the *Tijjāniyyah* and the *Qādiriyyah ulamā'* in Ilorin to repel Sheikh Gumi's *al Aqidah al aqi'ah* was *Raf' al Shubuhāt an ma fi Qādiriyyah wa al Tijjāniyyah min al Shata'āt* (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

⁴⁰⁹ *ibid.* p114

⁴¹⁰ Abbas, U.S., *Trends of Tafsir Among Selected Ulama'* op cit, p114

⁴¹¹ The tittle of the book is "*al Takfīr 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 *Ṣāriqah* 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 *Ṣūfī* doctrines and practices. They will not waste efforts whenever they pass on a verse that seems to have *Ṣūfī* 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 *Ṣūfī* doctrines and practices. It focused on the basis of Sufism and the *Ṣūfī* practice from the *Qur'ān*. Other areas include *dhikr*, *wasilah*, *istigātha*, celebrating the *Maulud al Nabi*, the issue of intercession, etc. Below are the typical instances that portray the *Ṣūfī* interpretation of the *Qur'ān* in northern Nigeria.

4:3 Sample of the Ṣūfī Sectarian Tafsir

Below are samples of *Tafsir* of some scholars of *Qādiriyyah* and *Tijjāniyyah* in support of their beliefs and practices. They use 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

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 Muḥalli interpreted as ʿariqah, is the ʿariqah of Junaid [RTA]. It emanates from the activities of Ahlussuffah, on whose many verses were revealed expressing their spiritual positions and their sincerity after the revelation of the verses of Tawḥīd. As explained by Sāwī, 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 Nāṣir 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 Tarjamah Ma'ani al Qur'an al Azim ila Luggah Hausa*, vol.4, p 1,777

*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,

Ya ku wadanda kuka bada gaskiya, ku ambaci Allah ambato mai yawa, (duk abin da ake ambatonsa Dhikrullahi yana daga cikin wannan umurni. Sallah ce ko Azumi ko Dhikirin Allah Ta'alah kamar Bandiri ko waninsa yadda Malamai suka tabbatar da wannan a cikin littattafansu, hatta dhikirin Maulawiyyah na mabiyan Jalalur Rumi, saboda Musulmi sun yi ijma'i akan yarda da wadannan al'amurra ga 'Arbabul Ahwali' kamar yadda Suyudi ya fada). Ku tsarkake Allah Ubangiji safiya da yammaci.

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'āla like 'Bandir' or any other thing as confirmed by Muslim scholars in their books. Even the Maulāwiyyah form of Dhikr by the disciples of Jalālur Rumi, because the Muslims have unanimously agreed upon these issues on Arbābul A□wāl as said by Suyu□i) 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 Maulāwiyyah order of Jalāl al Rumi which many Muslims objected to including many □ufis. 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,

الأحزاب: ٥٦ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

*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,

(Dayan rukunan Darikar Sufaye guda ukku, salati ga Annabi (ﷺ) hailala da Istigfari). Hakika Ubangiji da Shi da Mala'ikunsa suna yin salati ga Annabi (ﷺ). 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).

Meaning:

*(One of the 3 pillars of Sufi orders, blessing the prophet (ﷺ), Hailala (Lā ilāh illa Allah) and Istighfār). Surely, Allah and His angels send blessings on the prophet (ﷺ). 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 *ṣūfī* 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 *surāh al Kahf*. He reiterated that the verse teaches the basis of *ṣūfism* and the position of the *ṣūfis* and rejected the views of the anti-*ṣūfis* who regarded the whole *ṣūfī* institution as innovative. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ ٢٨ الكهف:

⁴²⁰ Surah al Ahzāb:56

⁴²¹ Alsanhāji, Sheikh Muh Nāsir Kabara., *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,

(Umunni da abutan dukkan magaskaci a cikin Allah, Sufaye da irinsu.) Ka tsare kanka tare da wadanda ke bautawa Ubangijinsu safiya da yammaci, suna nufin Zatin Allah da ibada tasu, (ba wani abu na daga bukace-bukacen duniya ba, ko lahira, bal, sai Zatin Allah kawai suke nufi, wadannan sune hakikar Fuqara'u, sune kuma Muridai). Kada ka juyar da idandunanka ga buran abokantaka ta su, kana nufin kawa duniya. Kada ka bi wanda muka rafkanar da zuciyarsa ga buran ambatonmu (al Qur'ani da sauran dhikirai, shine Uyaynatu dan Hisnu Al Fazari da abokansa, a da can. A yanzu kuma shine dukkan mai da'awar 'thaqafah asariyyah' sabanin al Qur'ani mai tsarki da abin da Allah ya ladabtar da Sahabban Annabi mai tsira da amincin Allah. An ce wannan aya ta sauka ne cikin Ashabus Suffati su dari bakwai ne a cikin masallacin Manzoon Allah mai tsira da amincin Allah. Ba sa fita izuwa ciniki, noma ko kiwo, zaman sallah kawai suke a cikin masallaci. Yayin da ta sauka sai Manzoon Allah mai tsira da aminci yace: Godiya ta tabbata ga Allah wanda ya sanya cikin al'ummata wadanda aka umurcenin in daure kaina tare da su. Wannan aya ita ce asalin Sufanci da Sufaye a cikin al Qur'ani. Allah ka sanyamu cikinsu, ka azurta muna abotarsu, ka karbi ranmu a hanyarsu...) Ya bi son zuciyarsa a cikin shirka al'amarinsa ya kasance faifayewa.

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 leasure 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 (ﷺ) 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 (ﷺ) 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 ruin⁴²³.

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 (ﷺ) 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 Tafsir 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 *ḥaqīqah* according to the *Ṣūfis*

The *Ṣūfis* 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 (*ḥaqīqah*). Shari'ah refers to ways both faith and practice which Allah has prescribed. It is the rule which govern religious practices. In *Ṣūfism* it represents the first stage which the *Ṣūfī* 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, *ḥaqīqah* refers to the esoteric (inner) aspect of Islam. The *Ṣūfī* practices is the manifestation of the inner meaning of Islam (esoteric aspect).

In order to justify this view, Sheikh Nāṣir 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

⁴²⁴ Abbas, U.S., *Trends of Tafsir of...* op cit, p165.

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. هـ
 الأنبياء: ٧ "Ask those who know if you don't
 know". We then asked the knowledged, what is the meaning of
 'Kathiran' here? At least you recite ج ج ج ج ج ج you recite هـ
 هـ هـ هـ You recite
 'Fātihah', you recite 'Istighfār' "Astaghfirullah al Azim alladhi
 lā ilāha illa huwa al Hayyul Qayyum." 30 times. You recite
 salātil Fātih 50 times, you recite □ □ □ □ □ □ □ □ □ □
 □ □ □ □ Then you recite ب ب ب ب ب 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,

ج الأعلى: ١٤ □ □ □ □ □
 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.

⁴²⁸ Field notes, Tafsir surah al A'rāf on cassette, by Sheikh Tahir Uthman Bauchi. Broadcasted on Hausa service, Radio Nigeria Kaduna. 2012.

⁴²⁹ Surah al A'lā:14

'Alamatu hubbillaḥ hubbi dhikrullaḥ, wa alamatu bughdullaḥ bughdu dhikrullaḥ. Saboda haka mu dage mu yi ta zikiri.

Meaning:

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 ḥaqīqah 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 ḥaqīqah as those that show no love to Allah. On the interpretation of verse 9 of *surāḥ al A'lāḥ*,

□ □ □ □ ۞

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

After translating the verse , he commented as follows,

□ □ □ ya kamata 'Yan Izālah da ke kafirta Musulmi 'Yan Darika su bari. Tunda tun 1978 su ke wa'azin a bar Darika amma har yanzu ba a bari ba. □ □ □ yana nuna in wa'azin zai amfani. Ibn Taymiyyah dan Qadiriyyah ne, Ibn Abdul Wahab bai ce ayi Darika ba, bai ce a barta ba. Shi Ibn Abdul Wahab kawaici ya yi. Yai wa'azi ne kan a bar Tawassuli, bautar kaburbura da sauransu. A Nijeriya ma, Danfodiyo dan Qadiriyyah ne, Muhammad Bello dan Tijjaniyyah ne, Abdullahin Gwandu dan Qadiriyyah ne. Saboda haka ya kamata masu wa'azin a bar Darika su bari su huta tunda ba a

⁴³⁰ Field notes, Ramadan Tafsir on cassette, Sheikh Halliru Abdullahi Maraya, 1/4/2009

⁴³¹ Surah al A'lā:9

*bari ba har yanzu... mutum ya ce kaza ba kyau amma babu hujjah.*⁴³²

Meaning:

□ □ □ *it is better for 'Yan Izālāh 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. □ □ □ is signifying that if the admonition will benefit. Ibn Taymiyyah was a Qādiri, Ibn 'Abdul Wahab did not called people to do □ariqah 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, Mu□ammad Bello was a Tijjāni, and 'Abdullah Gwandu was a Qādiri. Therefore, it is better for those that are calling to stop □ariqah 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 Izālāh*' that they derived their source of condemning □ariqah from the teachings of Ibn Taymiyyah, Ibn 'Abdul Wahhab, 'Uthman ibn Fodio, Mu□ammad 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 □ariqah.

4:3:4 On the Concept of Wasilah (means of approach to Allah)

The adherents of □uḥfi 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

⁴³² Field notes, Ramadan Tafsir on cassette, Sheikh Halliru Abdullahi Maraya, year, 2010.

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 Tijjāni 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 *Qādiriyyah* order on interpretation of the verse 35 of *surah al Mā'idah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاعْبُدُوا اللَّهَ وَاحْتَمِلُوا كَلِمَاتِهِ إِنَّهٗ كَانَ خَالِداً وَسَعِيداً﴾ المائدة: ٣٥

*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.*⁴³⁴

In commenting on the verse he said:

*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.*⁴³⁵

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 *ṭariqah* is nothing more than

⁴³³ Field notes, Sheikh Tahir Uthman Bauchi, Maulud al Nabi, presented in Lagos, year 2010, on DVD.

⁴³⁴ Surah al Mā'idah:35

⁴³⁵ Fieldnotes, Sheikh Nāsiru Kabara's Tafsir cassette on Surah al Mā'idah.

*Muḥammad (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.*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.

4:3:5 Celebration of Maulud al Nabi

Celebrating the birthday of the prophet Muḥammad (ﷺ) annually is one of the main practices of Ṣūfīs world over as a sign of their love and respect to the prophet. The Nigerian Ṣūfī Muslims too, celebrate *Maulud al Nabi* 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

⁴³⁷ Field notes, Ramadan Tafsir on cassette, Sheikh Halliru Abdullahi Maraya, 1/7/ 2010.

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 *bid'ah* 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:

[illegible]

⁴³⁹ Field notes, Ramadan Tafsir on cassette, Sheikh Halliru Abdullahi Maraya, 11/8/ 2010.

*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.*⁴⁴⁰

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 (ﷺ). 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,

لَا إِلٰهَ إِلَّا هُوَ ۚ هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لِمَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لَئِذَا سَأَلَكَ السَّمٰوٰتُ وَالْاَرْضُ وَمَا فِيهِنَّ مَنَ الْمَوْلٰى بِرَحْمَةِ رَبِّكَ الْوَهَّابِ ۚ

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

⁴⁴⁰ Sural al Baqrah:255

where He said, *ثُمَّ تُفْقِئُ فُتْفُتَ قَفْ جَ جَ جَ* The one that only the prophet knows it in surah Al Imran *وَوُؤِ* The one that only the Messengers know it, where He said, *يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا اَمْرَ الْمُشْرِكِيْنَ* 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 (ﷺ).⁴⁴²

In an attempt to justify the validity of celebrating *Maulud al Nabi*, Dr Ibrahim al Maqarri Sa'id⁴⁴³ stated that the love of the prophet (ﷺ) is what *Maulud* is all about. To say that one must bring an evidence from the *Qur'ān* or the *ḥadīth* where the prophet (ﷺ) 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 *ḥadīth* before he loves his son? Does the mother have to wait for instructions from the *Qur'ān* and *ḥadīth* 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 (ﷺ). And I do not think there is a Muslim who does not love the prophet.⁴⁴⁴

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

چ ڪ گ گ گ گ گ گ گ گ چ یونس: ۵۸

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.*⁴⁴⁵

He stated that گ گ is referring to the Qur'ānic revelation, and گ is referring to the birth of prophet Muḥammad (ﷺ) as explained by the scholars of *Tafsir* among the *Saḥābah* and the *Tā'bi'un*. He also stated that the prophet (ﷺ) 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'ān*. *Maulud* loves the prophet (ﷺ) 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 (ﷺ) several times for *ḥadd* on alcoholism, where another companion cursed him for that and the prophet (ﷺ) said "*Do not curse him, for by Allah, I know for he loves Allah and His Apostle.*"⁴⁴⁶ This companion was therefore covered not because of excessive devotion or other praiseworthy things but because of love of Allah and His Apostle Muḥammad (ﷺ).⁴⁴⁷

He refuted the claims of *Izālah* scholars that the earlier generation of the Muslims did not approve of *Maulud* celebrations. He quoted Ibn al Qajj in '*Mudkhal*' 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

⁴⁴⁵ Surah Yunus:58

⁴⁴⁶ Sahih al Bukhāri, Kitab al Hudud, vol 8, Book 81, No. 771.

⁴⁴⁷ Fieldnotes, Maulud lecture at Zaria on DVD, by Dr Ibrahim Al Maqarri Sa'id, 29/3/2009

born on that day. He went on to add that even Sheikh Aḥmad Ibn Taymiyyah has approved the celebration of *Maulud* only that he said the permissibility depends on the intention of the person.⁴⁴⁸ It is observed here that he did not give the reference page of Ibn al-ʿajj *Mudkhal* nor mentioned the title and reference page of Ibn Taymiyyah's view.

4:3:6 Al istiwā' 'ala al 'Arsh

The issue of *istiwā' Allah ala al Arsh* is one of the topics that generated a controversy between the Muslim scholars especially the *Mutakallimun* for a long time. The issue is still lingering between the *Wahhabi-Salafi* and the *ʿufis* in northern Nigeria. Each group is trying to justify its views in interpreting the *Qur'ān* especially during the *Ramadhān* period. The *Izālah* (Wahhabi-Salafi) has the belief that Allah is on His throne with His essence in the heavens as stated in many verses of the *Qur'ān*.⁴⁴⁹ 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 *ʿufis* believed that one should not consider Allah to be on His throne in the heavens as this may lead to '*Tashbih*' (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 '*Mutashābihat*' (Allegorical) and that only Allah knows their real meanings. The verses that talk of Allah's attributes (*Sifāt Allah*) like the face of Allah, the hands of

⁴⁴⁸ Fieldnotes, Maulud lecture at Zaria on DVD, by Dr Ibrahim Al Maqarri Sa'id, 29/3/2009

⁴⁴⁹ Example, al A'rāf:54, Yunus:3, Ra'd:2, Tāaha: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.⁴⁵⁰ On the other hand, the people of *Ṣāriqah* 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,

ج □ □ □ □ □ ج الفجر: ٢٢

*And your Lord cometh and His angels, rank upon rank.*⁴⁵¹

He interpreted the verse as

Al'amarin Ubangijinka ya zo da Mala'iku safu safu.

Meaning,

*The command of your Lord brought the angels in ranks.*⁴⁵²

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

[illegible]

*Therefore exalted be Allah, the King, the Reality: There is no god but He, the lord of the Throne of Honour.*⁴⁵³

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

⁴⁵⁰ Field notes, Ramadan Tafsir on cassette, Sheikh Ja'far Mahmud Adam, Maiduguri, on 1424H/2003

⁴⁵¹ Surah al Fajr:22

⁴⁵² Alsanhāji, Sheikh Muh Nāsir Kabara., *op cit*, vol. 4, p 1,866.

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Wasu na cewa Yana bisa al Arshi. Maganar cewa Allah Yana kan al Arshi, to, da ya gama (halittar) al Arshin sai Ya koma ina? Ko da Yana wani wuri ne? A wata ayar an ce گ گ گ گ گ to ina al Arshin take? Ko in Yana kanta sai ta ruguje. Sai ya ya? Sannan al Arshi bawa ne na Allah. ژ ژ ژ ژ ژ kenan Yana kansa kuma da shi ake dauke. 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 گ گ گ گ گ where is al 'Arsh then? If He is on it, it will definitely collapse. What then? Al 'Arsh is a servant of Allah (SWT). ژ ژ ژ ژ ژ 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....⁴⁵⁴

Sheikh 'Abduljabbar Nasiru Kabara,⁴⁵⁵ 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',

ذ ذ ذ ذ ذ ژ ژ ژ ک ک ک الأعراف: ٥٤

Your Guardian Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the Throne....⁴⁵⁶

چ چ چ چ چ چ چ چ چ چ چ یونس: ٣

⁴⁵⁴ Field notes, Ramadan Tafsir on cassette, Sheikh Halliru 'Abdullahi Maraya, 1/5/2009.

⁴⁵⁵ He is a young intellectual Muslim scholar of Qādiriyyah order, the son of late Sheikh Nasiru Kabara the leader of Qādiriyyah 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....*⁴⁵⁷

*Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the Throne...*⁴⁵⁸

*Allah (Most Gracious) is firmly established on the Throne,*⁴⁵⁹

*Is Allah Who created the heavens and the earth, and all between them, in six days, and is firmly established on the Throne....*⁴⁶⁰

*He it is Who created the heavens and the earth in six days,
and moreover firmly established on the Throne....*⁴⁶¹

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'ān* or from authentic □*adith* or from the words of the □*a*□*ābah* and the *Tābi'un*.⁴⁶⁶

Similarly, Sheikh Sharif Ibrahim Sāle⁴⁶⁷ on interpreting the *ayat al*
⁴⁶⁸*īfat*, 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 *kufir*
 and *shirk*. As such there is no way to compare Allah with any of His
 creations because of His saying,

ذ ذ ث ت ط ط ط ج الشورى: ١١

...there is nothing whatever like unto Him, and He is the One that hears and sees (all things).¹⁴⁶⁹

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 His glory be to Him, firmly established on the Throne.

⁴⁶⁶ Fieldnotes, Sheikh 'Abduljabbar Nāsiru Kabara, Lecture on Istiwā' at Maiduguri. Borno State, on DVD, 2008

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 Tijjāniyyah Sufi order.

⁴⁶⁸ They are Suwar Yunus:4, Ra'd:2, Taha:5, Sajadah:4, Hadid:4 and Mujādalah:7

⁴⁶⁹ Surah al Shurā:11

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,⁴⁷⁰ not your own explanations. This is because there are other verses where Allah is saying, "قُلْ أَفَرَأَيْتُمْ إِنْ كُنَّ لَكُمْ آيَاتٌ مِنْهُ يَسِّرُهَا كُنْتُمْ كَالْعِزِزِّ الْمُحْضَرِّينَ" (And He is with you wheresoever's you may be)⁴⁷¹ and "يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ كَلِمَةٍ تَضَاهَىٰ ذَاتِهَا وَمَعْنَاهَا أَنتُمْ وَلَهُ حُكْمٌ وَإِنَّ هِيَ لَأَمْرٌ مُّخْتَلِفٌ أَلْفَاظُهُ وَكَانَ غُلَامٌ مِّنْ أَهْلِ مَدْيَنَ فَتَلَمَّذَا فِي حُبِّ الْإِسْلَامِ فَتَنَبَّأَهُمْ بِبُحْثِهَا وَآمَنُوا بِهِ فَعَقَلُوا لَهُ وَتَقَبَّلُوا رَبَّنَا خَلِّفْنَا فِي الْبَنَاتِ هَٰذَا يَوْمَ تَنقَضُ السَّاعَةُ إِنَّ السَّاعَةَ لَآتِيَةٌ لَا تُبْطَلُ عَنْ أَصْلِ الْغُلَامِ" (We are closer to him than his jugular vein).⁴⁷² 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 (ﷺ) never explained it like this, and never

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in 'Istiawā' based on what Allah the Most High meant for Himself. For He said, مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَ رَبِّهِ إِلَّا بِإِذْنِهِ ۚ مَنْ يَشْفَعُ عِنْدَ رَبِّهِ إِلَّا بِإِذْنِهِ ۚ Whoever assigned a specific place for Allah, there is no doubt that he has compared Allah with His creations and that he is worshipping other than Allah, he is not worshipping (the real) Allah.⁴⁷⁵

If we looked into the arguments presented by both Sheikh 'Abduljabbar and Sheikh Ibrahim Sālīm on the issue of *istiawā'* 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 *Tawhīd* 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 Aḥmad Ibn Taymiyyah and his disciples that the new thesis on *Tawhīd* emerges. This development led to the division *Tawhīd* into three categories namely; *Tawhīd al Rubibiyyah*, *Tawhīd al Uluhiyyah* and *Tawhīd al Asmā' wa al ḥifāt*, 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 *Tawhīd* in this form in as far they belong to the *Ahlus Sunnah*, the followers of the (*Salaf*) Pious predecessors, though neither the prophet (ﷺ) nor his Companions and the *Tābi'un* ever taught *Tawhīd* 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 *Tawhīd* contrary to the aforementioned, may Allah forbid.

⁴⁷⁵ Fieldnotes, Sheikh Sherif Ibrahim Saleh, Ramadan Tafsir, Maiduguri, on DVD, 2006.

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 Hājī. This we shall discuss in due course on *Izālah* trends of *Tafsir in shā Allah*.

Sheikh Tāhir 'Uṭhman 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 *Ṣūfī* ideas and practices from the *Qur'ān*. They also used their *Tafsir* in counter attacking the *Izālah* sect who considered *Ṣūfī* 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 *Tawḥīd* (Islamic Monotheism) and had backslide to the period of *Jahiliyyah* and incorporated foreign beliefs into the faith of Islam. They attack the *Ṣūfī* institutions and considered them as innovative and saint worshippers. They reinterpreted the concept of *Tawḥīd* to consist of three aspects; *Tawḥīd al Rububiyyah*, *Tawḥīd al 'Uluhiyyah* and *Tawḥīd al 'Asmā' wa al ṣifāt*. They stipulate that this is the understanding of the pious predecessors (*Salaf al ṣāliḥīn*); hence they assume the name *Salafiyyah*.

In the eighteenth century the movement was revived under the name *Wahābiyyah* by Sheikh Muḥammad 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.⁴⁷⁶ They opposed Ṣūfism 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 Iqāmatil Sunnah* (Society for the Eradication of Innovation and Establishing the *Sunnah*) by Sheikh Ismā'il Idris, as its offshoot.⁴⁷⁷ 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 Ṣūfī institution. In fact the organization is anti-Sufi, as such it focused mainly on attacking the Ṣūfī 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 *Ramaḡan* 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/Salaḡiyyah* movement, though some of them on their return to Nigeria prefer to stay independent of *Izālah* organization but bear the name *Ahlussunnah* or *Salaḡiyyah*. Example of these scholars includes late Sheikh Ja'far Maḡmud 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'ila Idris Jos, has later divided into two factions; the Jos faction and the Kaduna

faction.⁴⁷⁸ The two factions were reunited in 2012. Unfortunately the unity has broken again in 2013.⁴⁷⁹ 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, Muḥammad Yusuf, Muḥammad Nur, Abubakar Shekau and others have separated from the mainstream *Izālah-Salafī* movement and establishes the *Ahlussunnah wal jamā'ah ala minhāj al Salaf* (People of the way of Prophet Muḥammad and the community in accordance with the earliest generation of Muslims).⁴⁸⁰ Muḥammad 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.⁴⁸¹ 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 Muḥammad for Proselytism and *Jihād*). He established a centre bearing the name *Markaz Ibn Taimiyyah* (Ibn Taimiyyah Centre)⁴⁸² 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

⁴⁸¹ Muhammad Yusuf, Lecture on History of the Muslims, Maiduguri, 2006, posted on Youtube on 28/10/2011. Sunnahization

⁴⁸² Chothia, Farouk (11 January 2012). "Who are Nigeria's Boko Haram Islamists?". *BBC News*. Retrieved 2012-01-25.

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

With the evolution of *Boko Haram* 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 Haram* 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 *Tawhīd* (Islamic Monotheism) and *Shirk* (Polytheism). They stipulated that the practice of *Shirk* 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. *Tawḥīd* (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 Maḥmūd 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 ḥaḍiḥah...*" has made his position clear to the Muslim scholars to the trend of thought he belong to.⁴⁸³ 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

⁴⁸³ Gumi, S.A., with Tsiga, I.A., *Where I Stand*, Ibadan: Spectrum Books Ltd, pp 142-146

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 (ﷺ); 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 1979⁴⁸⁵ and were in circulation mostly among the members of the newly established "*Jamā'atu Izālatil Bid'ah Wa Iqāmatil Sunnah*" in the 1980's. The book has become the official book of *Tafsir* of *Izālah* scholars throughout the northern Nigeria. Though the book "

⁴⁸⁴ See Introduction of Gumi, S.A., *Radd al Adh han ila Ma'ani al Qur'an*, Beirut: Dār Fikr, 1979

⁴⁸⁵ Gumi, S.A., with Tsiga, I.A., *Where I Stand*. p17

Radd al Adh-hān ila Ma'ani al Qur'ān" has become 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,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ الَّتِي تَقْسِمُ بِهَا النَّاسُ وَبَيْنَهُمْ دِينٌ وَنَدْوَىٰ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ ۚ﴾⁴⁸⁶
*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.*⁴⁸⁶

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

Lallai wadannan da nar rarraba addini sunka saba ciki... Sunka riki sashe suka bar sashe, za su ce, "Ai muna sallah, muna azumi. Duk mai sallah, mai azumi ai musulmi ne." Amma bayan haka nan, sun bar Muhammadu sun koma ga wani Tijjani. Ko ko sun koma ga wani Bakadire, ko Qadiri. Sun ka zam jama'a..wato jama'a ga wannan. Wato sunka rarraba ga addininsu. Sunka bar addininsu wanda anka umurce su. Su ne

⁴⁸⁶ Surah al An'ām:159

mutanen bidi'a da hanyoyi na bata. In kac ce don me suke yin haka? Sai su ce, "Istigfari ab ba kyawo? Salati ab ba kyawo? Wato, don su bad da mutane...Kun gane ko? Suna bin son zuciya don su raunana musulmi. Su raba kalmar musulmi da bad da su daga hanyar shiriya. Kuma su bad da su daga hanyar rahama...Saboda haka, kome mutum ke yi, ce, "Ina wani sahabi ya yi wannan abun?" In bai yi ba, ce "kai dan wuta ne..." Duk wanda yak kara wani abu wanda Annabi bai yi ba, (wannan) ba ruwan Annabi da shi. Shi kuma babu ruwansa da Annabi. Ko ya kwana yana cewa yana son Annabi, karya shike da baki... Sun shagala ba su san cutar akidar wannan aiki da suke yi ba...Allah zai bayyana aikinsu bisa ga masu shaida ko'ina a cikin kiyama. Yace, ga wannan sun bi Tijjani. Ga wannan sun bi Qadiri. Ga wannan sun bi kaza....Duk ga inda za ku, wuta...

Sai wani almajirinsa ya tambaye shi. Wai wannan rabo saba'in da biyu, wai 'yan dariku suna ciki ne? Sai yace:

To, ai inda sun sami shiga cikin wadannan da sun gode. Don wadancan masu mugun tawili ne. Wannan ko sababbi ne, wani addini ne sabo suka amso daga Tijjani ko ko sunka amso daga Abdulqadiri. Shi ko daga Allah ya amso. Ashe wani addini ne sabo...

Meaning:

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 Muḥammad (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."⁴⁸⁷

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...⁴⁸⁸

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

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

⁴⁸⁸ Fieldnotes, Ramadan Tafsir, on cassette, Sultan Bello Mosque, Kaduna. Series broadcast on Radio Nigeria Kaduna everyday. 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 □ufism is a religion of itself outside Islam.

But on interpreting the following verse,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا رُوحًا مُسْتَقِيمًا﴾^{١٥٣}
*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*⁴⁸⁹.

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

Wadannan hanyoyi da aka ambata 'ta'ummul Yahudiyya,' sun game Yahudanci, don sun rarraba kashi-kashi; walmajusiyya, haka nan majusiyawa zaka iske kowane da nasu gunki daban-daban. Ko ba haka ba? Wannasraniyya- kiristianiti- ko yanzu nan cikin Kaduna kac ce ka kidanya Cacus-Cacus ko ko da abin nan akida daban-daban. "Wa sa'iri ahlil Milali," sauran duk masu akidoji duka sun rarraba. Wa ahlul bida'i- da mutanen bidi'o'i su 'yan darikoki...Dukkansu watau hanya ta mutum ya taka yai sulbi, santsi ya dauke shi. Kuma wurin zato ne ga akida...Ibnu Atiyya ya fadi wannan...

Meaning:

These ways which were mentioned 'ta'ummul Yahudiyyah'. They comprised Judaism, for Judaism has been divided into groups; and Majusiyya-Zoroastrianism, and that Zoroastrians has been divided and each group holds its symbol of worship. Isn't it? Wannasraniyyah- 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 Surah al An'am: 153

Here he was carried away by sectarian sentiments when he declared that the term "*ḥaṣṣaṣ*" in the *Qur'ān* signifies diversion from the right path, while the term "*Sabil*" always signifies the right path. This is to convince the audience that *ḥaṣṣaṣ* is unIslamic and even the term "*Tariqah*" in the *Qur'ān* out rightly referred to the wrong way. He tend to forget that Allah has mentioned *ḥaṣṣaṣ al Mustaqim* (the right way) in *surah al Ahqāf*,⁴⁹³ directed prophet Musa to strike a dry path through the sea⁴⁹⁴ for the Israelites on their exodus and in *surāh al Jinn*⁴⁹⁵ promised to pour abundant rain to the pagans if they should be on the right way (*ḥaṣṣaṣ*) of Islam. Similarly, in contrast to his statement that wherever Allah mention *Sabil* in the *Qur'ān* is signifying the right path, there are many places where He mentioned *Sabil* in the sense of error and wrong. *Sabil al ḡhayy* (the way of error) is mentioned along with *sabil al rushud* (the way of right conduct) in *surāh al A'rāf*,⁴⁹⁶ *sā'a sabilan* (abominable way) is mentioned in *surah al Nisa*⁴⁹⁷ and *surah al Isra*⁴⁹⁸, *sabil al ḥaḡhut* (the way of *ḥaḡhut*) in *surah al Nisā'*⁴⁹⁹ and *adallu sabilan* (most astray from the path) in *surāh al Isrā'*⁵⁰⁰ and *al Furqān*.⁵⁰¹

On interpretation of the following verse,

لَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يَتُوبُوا إِلَى اللَّهِ ذُنُوبُهُمْ أُولَٰئِكَ هُمُ الْكَافِرُونَ ۚ
 وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّى يَتُوبُوا إِلَى اللَّهِ ذُنُوبُهُمْ أُولَٰئِكَ هُمُ الْكَافِرُونَ ۚ

*Do not marry unbelieving women (idolaters), until they believe:
 A slave woman who believes is better than an unbelieving*

⁴⁹³ Surah al Ahqāf:30

⁴⁹⁴ Surah Tāha:77

⁴⁹⁵ Surah al Jinn:16

⁴⁹⁶ Surah al A'rāf:146

⁴⁹⁷ Surah al Nisā':22

⁴⁹⁸ Surah al Isrā':32

⁴⁹⁹ Surah al Nisā':76

⁵⁰⁰ Surah al Isrā': ā2

⁵⁰¹ Surah al Furqān:34

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.⁵⁰²

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

To, daga wannan hukuncin za ku iya ganewa, gwamma Kirista da dan Darika. Domin kana iya auren mace Kirista, amma baka iya auren mace ‘yar Darika...” Sai wani Almajirinsa yace, “Akaramakallahu, in kamar yanzu ita yarinyar (maccen wadda za a aura) ita ma tana kare babanta a kan wannan lamari (na Darika) fa? Sai Sheikh Gumi yace, “To shi ke nan, mai kare kafiri kan kafirci, don kafircin da yake yi, shi ma kafiri ne.” Sai Almajiransa suka dauki kabbara gaba daya, “Allahu Akbar!”

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 □ariqah. For you can marry a Christian lady/woman, but you cannot marry from the followers of □ariqah...” Then a disciple of his asked, “O teacher, what if the proposed lady of □ariqah do defend her father on this issue (of □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!”⁵⁰³

By this interpretation, all the adherents of □ariqah orders are equal to polytheist whom the *Qur’ān* forbade the Muslims from marrying their women. Here he emphasized on the position of □ariqah people as non Muslims polytheists. The Christians are better than them, for one is allowed

⁵⁰² Surah al Baqrah:221

⁵⁰³ Fieldnotes, Ramadan Tafsir, on cassette, Sheikh Abubakar Mahmud Gumi, Sultan Bello Mosque, Kaduna. Series broadcast on Radio Nigeria Kaduna everyday. Sponsored by Chanchangi Airlines, Kaduna

to marry a Christian lady but forbidden to marry a □*ariqah* 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 □*ariqah*.
- 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.⁵⁰⁴

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

Sheikh Sanusi Khalil⁵⁰⁵ on the *Tafsir* of the following verse,

چڈ ژ ژ ژ ک ک ک گ گ گ گ گ گ گ چ الفرقان: ۱۷ !

*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?*⁵⁰⁶

After translating the verse according to the *Tafsir* book of Abubakar Ma□mud 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 kwarai ne, گ گ گ گ گ گ گ گ

⁵⁰⁴ This happened in 1978. The tittle 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 Jamā'at Izālatil Bid'ah Wa Iqāmatīs 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),
گ گ گ گ گ گ گ گ 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 □*ufi* 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'*,

چ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ڈ ک ک ک ک ک ک ک ک چ النساء: ٤١

*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. ک ک
A ce wa mutum ina mai zikiri da ambaton Allah, mutum گ گ گ گ گ گ گ گ

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'i:41

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 lahira. گ س س ك ك 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. گ س س ك ك 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. ك ك گ س س 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.”⁵⁰⁹

5:4:2 Tawassul (seeking means of approach to Allah)

The idea of *Tawassul* is central in the *ﻧﯘﻓﻲ* 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 *Izālah-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 *istighātha*. 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.

﴿آل عمران: ١٩٣﴾ ⁵¹⁶ Da sukai imani sai sukai tawassuli da imaninsu.

Na biyu yin tawassuli da sunan Allah ko sifarsa. Ubangiji Ta'ala yana cewa: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾ Ubangiji Ta'ala yana da sunaye mafiya kyawo, ku roke shi da su.' Kace, "Allah don sunanka "Al Ghafur," kai min gafara. Ya Allah, don sunanka, "Al Hakim," don sunanka, "Al Alimu." Kowane suna cikin sunayen Allah ya halatta ka yi tawassuli da shi. Ko ka yi a hade, Ya Ubangiji don sunayenka mafiya kyawo, sifofinka mafiya kamala; domin wadannan sunayen masu tsarki, kai min abu kaza, kai min abu kaza... ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾ Da Allah Yace ku roke shi da su, sai Manzon Allah ya yi a aikace, Allaahumma innii as'aluka bi kulli ismin huwa laka. 'Ina mai yin tawassuli da dukkan sunan da yake naka ne,' domin biyan bukatata.

Tawassuli na uku shi ne ka yi tawassuli da aikinka na da'a, jihadi, biyayya ga iyaye, taimaka wa gajiyayyu. Taimaka wa marasa lafiya, jin kan marayu, in duk wadannan yana cikin halayenka, ya halatta ka yi tawassuli da su. Manzon Allah (ﷻ) ya nuna haka cikin mutane guda uku da kogon dutse ya rufe da su. Daya daga cikinsu ya yi tawassuli da guje wa zina da ya yi. Daya daga cikinsu ya yi tawassuli da biyayya ga mahaifansa. Daya daga cikinsu ya yi tawassuli da rikon amanarsa. Suka roki Allah, kowa ya roki Allah da wannan abin da yai tawassuli da shi. Manzon Allah (ﷻ) ya ce, sai dutse ya bude suka fito sukai tafiyarsu.

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 (ﷻ) lokacin rayuwarsa, kamar yadda wani Sahabi ya shigo, Manzon Allah (ﷻ) 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 Imrān:193

kuma sai ga wani ya shigo. Wadansu malamai suka nuna wancan na farko ne. Wadansu malamai suka nuna wani mutum ne na biyu. Yace, “Manzon Allah ruwa ya yi yawa, (har) gidaje suna ta rusau” Manzon Allah ya daga hannu yace, Allahumma hawaalainaa laa alainaa (Ya ubangiji a kai gefenmu kuma ban da mu). Dan da nan sai gari ya washe. Ruwa kuma ya tsaya. To, ka ga nan tawassuli da addu’ar salihin bawa ke nan. In ko salaha (salihanci) ne ai ba kamar Manzon Allah (□AW).

Da Annabi ya bar duniya, tun da ba a tawassuli da gangar jikinsa, sai Umar dan Khaddabi ya jagoranci mutane suka tafi wajen Abbas baffan Annabi- kamar yadda ruwayar ta nuna a cikin Bukhari- sukai tawassuli da addu’ar Abbas Ibnu Abdul Mutallib. Umar dan Khaddabi kansa yake cewa, “Ya Ubangiji, muna rokonka da mu yi tawassuli da Annabinka lokacin yana da rai. Yanzu ko da baya da rai ga shi za mu yi tawassuli da baffan Annabinka. Abbas yai addu’a suna cewa, “Amin!” Allah Ya saukar da ruwa. In da ace da gangar jikin Annabi ake yin tawassuli kawai a ce, “Allah saukar da ruwa don Annabinka, to, ai Annabi ba kamar mu ne ba. Ba bambanci lokacin rayuwarsa da bayan rayuwarsa. Kowane Annabi in da za a bude cikin kabarinsa, za a same shi kamar ranar da aka bizne shi. Kasa ba za ta ci namansa ba. Saboda haka, gangar jikinsa bai lalace ba, tsararre ne (□AW). In da ana tawassuli da zatinsa ne da sai (sahabbai) su yi. Amma Umar bai yi tawassuli da zatin Annabi ba, sai ya yi tawassuli da addu’arsa a lokacin rayuwarsa. Da yake yanzu ba ya cikin halin rayuwa, ba ya yiwuwa yin tawassuli da addu’arsa, sai aka yi tawassuli da addu’ar wa? Baffansa, shi ne Abbas ibnu Abdul Mutallabi. Wannan shi ne abin da yake rangadadau a cikin Sahihul Bukhari.

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, اِنِّى اَتُوبُ اِلَيْهِ (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:

[illegible]

Walillāhil asmā'ul ʿusnā 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 (ﷺ) 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 ʿawālainā 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 Ibnu 'Abdul Mutallib. This is what is real in Sahih Al Bukhāri. 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...⁵¹⁷

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 *Ṣūfī* fraternity that one should respect and emulate the Sheikhs and abide by their words and actions unquestionably. A *murid*⁵¹⁸ 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 Maḥmūd Adam on interpreting the following verse,

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَطِيعُوْا اللّٰهَ وَاَطِيعُوْا الرَّسُوْلَ ۚ فَاِنْ تَخْتَلَفْتُمْ فِيْ شَيْءٍ مِّنْ شَاۡءٍ فَلْيَرْجِعُوْا فِيْهِ اِلَى اللّٰهِ وَرَسُوْلِهِۦٓ ۚ فَاِنْ تَخْتَلَفْتُمْ فِيْ شَيْءٍ مِّنْ شَاۡءٍ فَلْيَرْجِعُوْا فِيْهِ اِلَى اللّٰهِ وَرَسُوْلِهِۦٓ ۚ فَاِنْ تَخْتَلَفْتُمْ فِيْ شَيْءٍ مِّنْ شَاۡءٍ فَلْيَرْجِعُوْا فِيْهِ اِلَى اللّٰهِ وَرَسُوْلِهِۦٓ ۚ

*O 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.*⁵¹⁹

After translating the verse he commented as follows,

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'i: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 ma daya 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

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 □*ariqah* were worshipping their Sheikhs. Interestingly if one will throw this challenge to □*ariqah* 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 □*ufi* 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 □*ufi* orders were told by their Sheikhs that the founders of their □*ariqah* 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-Salaḥi* trend of thought in northern Nigeria has considered the understanding of the □*ufis* 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

rufta shi ranar tashin kiyama su (kuma) barranta da juna.. ﺋﯘ ﺋﯘ
 ﺋﯘ ﺋﯘ ﺋﯘ ﺋﯘ ﺋﯘ ﺋﯘ ﺋﯘ ﺋﯘ *Amma ka kyautata wa mutum zato.*
Wane ana kyautata masa zaton dan aljanna ne. Kyautata masa
zato kace....Tun da mun tabbatar Annabi ya tsira. Mun tabbatar
cewa Annabi zai yi ceto. Amma da kansa hadisi ya tabbata cikin
Bukhari cewa za a kamo wadansu mutane yana cewa,
“Usaihabi,” suna cikin mabiya na wanda suka zo bayana.”
Mala’ika zai dakatar da Annabi yace, “Wadannan a mayar da
su domin bayan ka bar duniya sun yi ridda, sun bar addini. Sun
kirkiro bidi’o’i, don haka, a mayar da su.”Ma’ana, ga shi
Annabi zai ceton. Ga shi lallai Annabin tserarre ne domin in ma
bai tsira ba, wa ye zai tsira gaba daya? To, amma kai ba ka da
tabbas cewa zai cece ka. Don haka, ballantana ka zo ka nuna
wani mutum kace zai cece ka. ...Wane nafsi kake da shi wanda
yace zai ceto? ...

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

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 (□AW) 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 a□dasu ba’daka wa gayyaru* (They have changed the religion after you).” They rejected the *Sunnah* and accepted heresy. They left *Taw□id* and took polytheism.”⁵²⁷

Here, Sheikh Ja'far has stated that the prophet (□AW) 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 be deprived of the privilege of intercession though the prophet (□AW) 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 Nabi Celebration

It is a common practice among the *□ufis* world over to celebrate the birthday of the prophet Mu□ammad (□AW) annually as a sign of their love and respect to the prophet according to their own view. The Nigerian *□ufi* 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 (□AW).

⁵²⁷ Field notes, Ramadan Tafsir on cassette, Sheikh Ja'far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003

bai taba yin Mauludi ba. Umar dan Haddabi kusan shekaru takwas ya yi bai taba yi ba. Usman shekaru goma ko sha biyu, bai taba yi ba. Aliyu shekaru shida ko wani abu makamancin haka, bai taba yi ba...Duk ga su su ne halifofin Manzon Allah amma ba su taba yi ba. To, ta ina? Ke nan ba su fahimci ayar ba su?...Kuma ma, nace masu magana ta biyu shi ne, Ahlari da Ishmāwi, Iziyyah, Risālah, har zuwa 'Askari da Mukhtasar...to duk sukai bayanansu gaba daya ba wanda yai fasali na Mauludi. Ba wanda yai babi na Mauludi. Ba wanda yace, "Fasalun fii Ihtifāli fii Mauludin Nabiiyi." Babu."

Meaning:

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: ﻛﻠﻢ ﻛﻠﻢ ﻛﻠﻢ ﻛﻠﻢ ﻛﻠﻢ ﻛﻠﻢ ﻛﻠﻢ ﻛﻠﻢ Allah told his messenger, "Say (unto them) with the bounties of Allah and his mercy that they should rejoice."⁵³¹ 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 (□AW)). 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 (□AW).” None of them did it.⁵³²

Sheikh Kabiru Haruna Gombe on interpretation of the verse,

المالك: ٢٢

*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 kalli mauludin Karin kansa... Ina so ku fada man , don Allah menene bambancin mauludi da Kirsimeti? Yanzu har Gwamnatin 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 yin harkoki na mauludi. Wato, yayin da watan Kirsimetin ‘yan bidi’a 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 jujjuya, 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 Tafsir on cassette, Sheikh Ja'far Mahmud Adam, Maiduguri, on 29/9/1424H = 16/11/2003

⁵³³ Surah al Mulk:22

*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?*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.

5:4:6 Orthodox form of Dhikr

Dhikrullah is one of the central issues in \square ufism. A member of a particular order is obliged to do some specific *adhkār* every day. They stated that \square ufism is all about *Dhikrullah*, *Istighfar*, \square *alāt ala al Nabiy*⁵³⁵ and good conducts. The *Izālah* trend of thought have vehemently attack the type and

⁵³⁴ Fieldnotes, Tafsir Sheikh Kabiru Haruna Gombe, on DVD, 2011, Sautus Sunnah Production, Zaria.

⁵³⁵ See Al Khaulakhy, Sheikh I.Inyas, *Adillatil Yaqin Fi Jawazi Tariqah al Tijjāniyyah min al Kitāb wal Sunnah*, Dār Al Arabiyya, n.d.

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.

Kashi na uku, su ne, “Ahlul Itizam lil zikiri” Allazina yulazimuna sunnatan Nabiy (ﷺ)...Wadanda suke fahimtar Annabi wajen zikiri...ko duka wani zikiri da Manzon Allah ya koyar ya ce a yi...Za su tuntuba. Wa za su tuntuba? Hadisai ingantattu. Ya ya manzon Allah ya yi, ya yace a yi?..Duk zikiiri sai sun tuntuba. Ya ya manzon Allah yace a yi? To, wannan shi ne zikiri na fi sabilillahi. To,ya bi taskar Manzon Allah.Ya bi sunnar Annabi. Zai samu ko wane irin zikiri yake so. Don haka kar mutum ya zamo cikin masu jafa'i da ba sa zikiri. Kada mutum ya zamanto cikin wadanda suke zikiri na bidi'a. Ya bi zikiri na Sunnah.

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 Walladhina 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 muftada'i 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 (ﷺ)” 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 ahadiths, on how the Prophet did it and how he directed it to be done... Any form of dhikr they referred to the ahadith 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 far 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.⁵³⁸

Here Sheikh Ja'far has acknowledged the importance of dhikr and the dangers of abandoning it, yet classified the dhikr practiced by the ahadis among heretical ones. He pointed out that the dhikr done by the ahadis 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 ahadis 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.

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

⁵³⁸ Field notes, Ramadan Tafsir 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 *Ẓāriqah* and *Izālah* 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 Maḥmūd Adam in his attempt to support his sect has pushed the whole problem to the *Ẓāriqah* 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:

kan Qur'ani ba, kuma ai ka dauka kansu zai taba haduwa. Ko sun yi da'awar haka karya suke yi. Idan ka dauki bidi'a a matsayinta na bidi'a, 'yan bidi'a gaba dayansu suna fada da dukkan wanda yace shi so yake ya bi sunnah, ko ya ambaci sunan kungiya, ko bai ambaci sunan kungiya ba. Shi dai in yace, sunnar Annabi nika so in bi, to, duk dan bidi'a na jin haushinsa. Duk dan bidi'a na adawa da shi. Kuma a shirye 'yan bidi'a suke don su hada kai su yaki wadancan masu bin sunnah din. To, amma idan ka dawo ka kalli 'yan bidi'a din su kuma, kansu a hade yake su duka? Uhm! Kansu ba a hade yake ba. Saboda bidi'a ba ta iya hada kan mutane sai dai ta raba su. Idan ka dauki bidi'a a matsayinta na bidi'a, ita ta haifar da Mu'tazilanci, wanda yanzu wasu labarin mu'tazilanci suka ji ba su san shi ba. Duk da cewa tunanin Mu'ta zilanci yana nan a cikin rubuce-rubuce na littattafai ana karantawa ko da boko ko kuma da Hausa, ko ko da Larabci. Bidi'a ta haifar da khawarijanci. Bidi'a ta haifar da shi'anci. To, dukkan wadannan kana iya cewa ba su da yawa a cikin al'ummar Musulmai na Nijeriya.

Akwai Darika kaza. Darikunnan in ka ce, ku zo ku hade ku yadda da waliyi daya, ba za su yarda ba. Don kowa na dauka waliyyinsa ya fi na wancan daraja, ya fi na wancan falala. Da zaka raba dukiyar duniya a kan ka hada kansu, ba zaka hada kansu ba. Sai fa in ka biyo hanyar da Annabi ya bi ya hada kan Larabawa a lokacin jahiliyya. Ita ce hanyar koyarwar littafi daya. "Alaikum bisunnati wa sunnati khulafaa'ir raashidun'sai in ka bi wannan tsarin sannan za ka hada kan mutane. Amma kace a zo a hada kai, da sauransu. Wannan kowa zai fada, "Hadin kai! Hadin kai!" "Wa'tasimuu" Kowane malami zai karanta ta a kan mimbari. Amman in a zo a aikace ba zai iya aiwatar da ita ba. Kace ya watsar da komai ya bi Alqur'ani da Hadisi ba zai iya ba. Yana da wahala, sai wanda Allah yai wa gam-da-katar. To, don haka ya 'yan'uwa, Manzon Allah yace, babu yanda za a yi a samu kai ya hadu sai an samu jama'a, "Wa hiyal jama'a.

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 (ﷺ), 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 (ﷺ) becomes the group (the inhabitants of Jannah). Tauḥīd 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 (ﷺ), 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

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 Naqshabandiyya 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 Ḥadīth 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 Naqshabandiyyah 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).⁵⁴³ 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.⁵⁴⁴ 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.⁵⁴⁵ 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'iyyāh fī Islah al Ra'i wa al Ra'iyyah, al Ghazālī, Al Mustasfa, al Iqtisād fī 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 Ahlussunnah lil Da'wah wal Jihād known as Boko Haram.

*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?*⁵⁴⁷

On where he said "Casting a vote is better than going to Hajj" he explained that if one left for Hajj 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 Hajj 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 Hajj it will only affect you as individual, but if you didn't vote it may affect the whole Muslims.⁵⁴⁸

On the verse which says:

چڈ ؤ ؤ ه ه ه الفرقان: ٢٨

*Ah! Woe is me! Would that I had never taken such a one for a friend!*⁵⁴⁹

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 hadis in da Abu Huraira ya ruwaito mai

⁵⁴⁷ Field notes, Sheikh Abubakar Gumi Tafsir, Broadcast at FRCN Kaduna. See also Funtua, M.L., *Fatawar Abubakar Mahmud Gummi*, littafi na biyu, Zaria: Huda Huda Publ Co. Pp159-160

⁵⁴⁸ Funtua, M.L., *Fatawar Abubakar Mahmud Gummi*, littafi na biyu, Zaria: Huda Huda Publ Co. pp 152-159

⁵⁴⁹ Surah al Furqān:28

cewa: Yuhsharul mar'u alaa diini khaliilihi (Za a tashi mutum a kan addinin amininsa). Sannan ya kara da cewa, "A ranar kiyama, yanayin amini haka za a sami amininsa. Saboda haka, wadanda suka ce, da a jefa wa musulmi kuri'a gara a jefa wa Kirista, a ranar lahira za a tashe su da Kiristoci in ji Annabi Muhammadu (ﷺ). Suna cewa, da ka jefa wa Dan Izalah kuri'a gara ka jefa wa Mai Malfa. Ni kuma na ce, da a tashe ka tare da Mai Malfa, gara kun tashi tare da Dan Dariqar Tijjaniyyah.

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 ḥadith where Abu Hurairah reported that the Prophet (ﷺ) said, Yuhsharul mar'u alā diini khaliiluhu (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 Muhammad (ﷺ). 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 Tijjāniyyah 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 *Tijjāniyyah* order who told his followers that it is better to cast their votes to a Christian candidate than to vote for *Izālah* candidate. His reason was that a Christian is looking at you as a Muslim while a member of *Izālah* sect is looking at you

⁵⁵⁰ Field notes, Ramadan Tafsir, on cassette, Sheikh Sanusi Khalil, Sani Zangon Daura mosque, Unguwar Kaji, Kawo Kaduna, on 26/8/2012.

as an unbeliever and a polytheist (*kāfir 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 □*ariqah* follower contest with a Christian here the *Izālah* members prefer a □*ariqah* 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 *Qur'ān* as follows,

On the verse which says

﴿فَقَدْ قَاتُوا قَوْمًا فَانْتَصَرُوا﴾ ٨ التوبة: ٨

*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.*⁵⁵¹

He commented as thus;

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

⁵⁵¹ Surah al Taubah: 8

*has indeed become a disbeliever. Then we should we cast our votes to him?*⁵⁵⁶

5:5 Boko Haram trend of Tafsir

The *Jama'at Ahlussunnati lil Da'wati wal Jihād* alias *Boko Haram* (The Community of People of the way of Prophet Muhammad 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,⁵⁵⁷ their leader Muhammad 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).⁵⁵⁸ They focused in fighting three categories in

⁵⁵⁶ Field notes, Ramadan Tafsir, on cassette, Sheikh Abubakar Giro Argungun, Minna, Niger State, 2010

⁵⁵⁷ See Yusuf, M., *Hādhihi Aqidatuna wa Minhāj Da'watina*. Pp112-119,

⁵⁵⁸ Public lecture on the history of Muslims, by Muhammad Yusuf, Maiduguri, posted in Youtube on 28th 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.⁵⁵⁹

5:5:1 The Focus of their Tafsir

Going by their principles, the *Boko Haram 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*.

5:5:2 Sample of their Sectarian Tafsir

Below are the samples of *Tafsir* of some verses of the *Qur'ān* by *Boko Haram* sect in support of their sectarian whims.

5:5:2:1 On Where to start the Jihād

When the *Boko Haram* sect have concluded that time has come for waging *jihād* against the *kufr* system, they called on their members to get ready for

⁵⁵⁹ Murtada, Dr. A., *Boko Haram in Nigeria: Its Beginnings, Principles and Activities in Nigeria*. Translated from Arabic by SalafiManhaj.com. 2013, p26.

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."⁵⁶¹ I hope it is understood. The listeners gave a roaring applause of Allāhu Akbar!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 *kufir* system.

5:5:2:2 The meaning of Shirk (polytheism)

In *Tafsir* of *Surah al Nisā'i* verses 47-50, Muḥammad Yusuf has cautioned the Muslims to avoid *shirk*. He stated that *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:

چُذُّ ذُوهُ هَـ بُ يٰ هِهْ هُهْ هِىَّ عَى كَفَيِّكَ وَ وُ چ النساء : ٤٨

*Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, but to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed.*⁵⁶³

المائدة: ٧٢

561 Surah al Taubah:2

⁵⁶² Field notes, Tafsir of al Qur'ān, by Muhammad Nur, Maiduguri, posted in Youtube on 28th October, 2011 with the tag Sunnahization.

⁵⁶³ Surah al Nisā': 48

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 ۱۲۱ چ الأنعام: ۵۶۶ چ گ گ گ گ گ گ what is the meaning of ۱۵۱ چ الشعراء: ۵۶۷ چ ه ه ه ه ه ه what is the meaning of ۱ چ الأحزاب: ۵۶۸ چ ب ب ب ب ب ب Loyalty. What is the meaning of ۳۱ چ التوبة: ۵۶۹ چ و و و و و و و you should ask. Those people who entered Fire in the Day of judgment will say: ۶۷ چ الأحزاب: ۵۷۰ چ ي ي ي ي ي ي O Allah! We have followed our leaders and our scholars and they led us astray. Had it been we knew we should have obey 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). ۲۱ چ الشورى: ۵۷۱ چ و 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. ۵۷۲

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.." O9:31

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..." O42:21s

⁵⁷² Field notes, Tafsir of al Qur'ān, by Muhammad Yusuf, Maiduguri, posted in Youtube on 28th October, 2011 with the tag Sunnahization.

stated that national pledge is a formula of *Tawḥīd* 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 *Tawḥīd*. He recited it in this form,

I pledge to Allah my creator.

To be faithful, loyal and honest.

To serve Allah with all my strength.

To defend His Unity.

And uphold His honour and glory.

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 *ḥufi* 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 *Tawḥīd* (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 Ḥaram* 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 *ḥadīth* and all other religious sources beside the *Qur'ān*. This is in contrast to other Muslim sects who consider *ḥadīth* essential for the Islamic faith. They generally consider themselves as "Muslims" as defined by the *Qur'ān*.⁵⁷⁶ 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 *ḥadīth* 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 (ﷺ) 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.⁵⁷⁷ 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 Khalifāh rejected the last two verses of surah al Taubah.

praying.⁵⁷⁸ 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'ān* is not recited.⁵⁷⁹ Some of them do call *Adhan* (call to prayer) while some do not, because the name of prophet Muhammad (ﷺ) is mentioned in the *Adhan* and *Iqāmah* (formula for starting the prayer) and the *Qur'ān* directed that nobody's name should be mention beside that of Allah in the mosque.⁵⁸⁰

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'ān*. 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 Muhammadu Marwa.⁵⁸¹ In his *Tafsir*, apart from ascribing *kufr* to many Muslims, he also cursed them by saying "*Allah Tatsine*" (may Allah curse you).⁵⁸² 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.

⁵⁸² Dahiru, U., (1995), *Qur'anic Studies in Borno: Developments in the Nineteenth and Twentieth Century's*, Unpublished Thesis (PhD). Bayero University, Kano, p154.

alphabet "*Kāf*" is called "*Kaulasan*" in Hausa language, it is considered as an abbreviation of the word '*Kāfir*'.⁵⁸³

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*.⁵⁸⁴ Sometimes they used the sound of the verse of the *Qur'ān* that has relation with Hausa word to translate the *Qur'ān*. 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*, *Fityānūl 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'ān*. 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.

⁵⁸⁴ Abbas, U.S., (2005) *Trends of Tafsir Among Selected Ulama' in the Defunct Northern Nigeria*. p123

6:1 The Aims of their Tafsir

Since the Qur'anists do not believe in the authenticity of *Ḥadith* and any other religious book beside the *Qur'ān*, 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'ān* as religious source. They set out to interpret the *Qur'ān* in accordance to the way the *Qur'ān* interprets itself without foreign intervention. They stipulated that the prophet (ﷺ) has never uttered any religious statements other than those in the *Qur'ān*.

6:2 The Focus of their Tafsir

In their *Tafsir*, the scholars of the Qur'anists focused mainly on the believe that the *Qur'ān* 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 (ﷺ) was forbidden from uttering any word related to religious instructions other than the *Qur'ān*. Allah has already stated that the *Qur'ān* is complete, perfect and contained details of every religious aspect as such we should not seek any other source beside the *Qur'ān* like *Ḥadith* and other books attributed to religion beside the *Qur'ān*. They charged the Muslims that use *Ḥadith* as a source of Islamic religion as being deviant who felt to understand the prophet's sole function which was to deliver the *Qur'ān*, the whole *Qur'ān* and nothing but the *Qur'ān*. Following *Ḥadith* and other related books attributed to Islam beside the *Qur'ān* 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 (ﷺ) 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 *ḥadith* 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 *ḥadith*, *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 *ḥadith* 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 ḥadith and other Religious Sources

The Qur'anists believed that prophet Muḥammad (ﷺ) 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 *ḥadith* 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:

چ ھ ہ ے مے ئے ٹ ڙ چ الزخرف: ۴۳

*So hold thou fast to the Revelation send down to thee; verily thou art on a Straight Way.*⁵⁸⁵

Sheikh 'Uthman Dangungu⁵⁸⁶ after translating the verse, has commented as follows:

Ba mu da abin karantawa sai Al Qur'ani.... Qur'anin nan shi zaka rike. Buhari yai addinin? Turmuzi yai addinin? Abu Dawuda yai addinin? ﷺ 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 tsohuwar 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 (□AW).

Meaning:

We have no any reading book except the Qur'ān... Hold firm to it. Is it Imāmūl Bukhārī 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 (ﷺ), 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 ʿAriqah; 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 (ﷺ)⁵⁸⁷.

On the verses which says:

⁵⁸⁵ Surah al Zukhruf:43

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.

⁵⁸⁷ Field notes, Sheikh Uthman Dangungun Tafsir on DVD, 8/6/2011, Tudun Wada Kaduna.

On *Tafsir* of the verses;

چ چ ی ی ت ت ث ث ڈ ڈ ژ ژ چ الزخرف: ۱ - ۳

*Hā-Mim. By the Book that makes things clear. We have made it a Qur'ān in Arabic, that ye may be able to understand (and learn wisdom).*⁵⁹¹

Sheikh Saleh Idris⁵⁹² made the following comment:

Ha Mim. Wadannan haruffan mun sha fadi, haruffa ne wadanda duk inda ka ji su abinda zai biyo baya 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.

abinda suke so ba. A'a sai abinda Allah ya zaba musu... Don haka in dai ba abinda Allah ya zaba ba ka zo ka bishi, to ba ka da addini, ba ka da mai biyanka. Shi (Imam) Maliki da kake gadara kake mana salati a kansa kana cewa don ba mu bishi ba, ai shi ya kawo Muwatta Malik shi ya rubutata, kuma yana da Mazahabar Malikiyyah.... Yaya ba ka bin Mazahabar Malikiyyah? To muna gaya maka Maliki an haife shi ne shekara 93 bayan hijirah ta Annabi, su suka rubuta muka gani....Annabi ya san Maliki? Ya san Mazahabar Malikiyyah?... To yaya za ka kafirta wanda bai yi mazahabarsa ba, alhali Annabi bai san shi ba, Sahabban Annabi ba su san shi ba? An haifi Bukhari mai littafin Sahih Bukhari a shekara ta 194 bayan hijirah Annabi (ﷺ)....Annabi na da shekara 181 a cikin kabari san nan aka haifi Bukhari. Don Allah ina ya ga Annabi balle ya karbo Hadisi? A ina Bukhari ya san Annabi Muhammadu (ﷺ)?... Sun hutar da mu wajen bada ma'anar Hadisi. Sun ce shine abinda aka jingina Annabi, na daga zance ko aiki. Ah, to, dama mana, tunda ai bai san wanda ya rubuta ba...

Meaning:

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 Muwaṣṣa Mālik and has a Madhhab of Mālikiyyah... Why are you not following the Māliki school? We are informing you that Māliki 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 Māliki school?.... Then why are you condemning those who refused his school while neither the prophet nor his companions knew him? Bukhārī, the author of Ṣaḥih 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 ḥadith from him? Where Bukhārī did knows the prophet (ﷺ)? They have lifted on us the burden of defining ḥadith. They said (ḥadith) is what is attributed to the prophet (ﷺ) of sayings and deeds. O yes! That is it, since he doesn't know the writer.⁵⁹⁵

On the verse which says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ البقرة: ١٢٩

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 Wise⁵⁹⁶.

Majority of the *Mufasssirun* usually interpreted the term *al Kitāb* to mean the *Qur'ān* and *al ḥikmah* to mean the *Sunnah* of the prophet (ﷺ). However, Sheikh Al Ḥasan Lamido has rejected this interpretation and declared that the prophet (ﷺ) never uttered any religious word beside the *Qur'ān*. He further stated that the meaning of *al ḥikmah* 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 *ḥikmah* not the so called *ḥadith* attributed to the prophet (ﷺ).⁵⁹⁷ He further stated that,

Wannan it ace al ḥikmah. Babu hikimar day a wuce wannan. Don haka duk inda kuka samu an ce 'Wa yu'allimuhumul kitāba' kasan tsuran littafin ka iya karantunsa ka iya rubutunsa 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

⁵⁹⁵ Field notes, Sheikh Al Ḥasan Lamido, Tafsir on DVD, 11/1/2007, Tudun Wada Kaduna.

⁵⁹⁶ Surah al Baqrah: 129

⁵⁹⁷ Field notes, Sheikh Al Ḥasan Lamido, Tafsir on DVD, 11/1/2007, Tudun Wada Kaduna.

ita wajen al Qur'ani. Wai ace littattafansa sune hikimominsa, a'a, da Allah ya kama shi tuni. Allah ba zai bar shi ba. Don haka hikima tana nan a cikin al Qur'ani, ka yi kaza ka bar kaza.

Meaning:

This is al ʿikmah (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'ān) 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'ān, do this don't do that.⁵⁹⁸

On interpretation of the verse which says,

﴿وَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحُدِّثْ بِهِ يَذْكُرُوا آيَاتِ اللَّهِ لَعَلَّهُمْ يَتَّقُونَ﴾ الأعراف: ٢٠٤

When the Qur'ān is read, listen to it with attention, and hold your peace: that ye may receive mercy.⁵⁹⁹

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 Tijjaniyya. Muna neman masu Tijjaniyya su zo su tabbatar mana da Shehu Tijjani 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.

⁵⁹⁸ Field notes, Sheikh Al ʿassan Lamido, Tafsir on DVD, 19/10/2006, Tudun Wada Kaduna.

⁵⁹⁹ Surah al A'rāf: 204

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.⁶⁰⁰

On the verses which says:

﴿ النجم: ٤٠ - ٤١ ﴾ □ □ □ □ □ □ □ □ □ □

That (the fruit of) his striving will soon come in sight: Then he will be rewarded with a reward complete.⁶⁰¹

Sheikh 'Uthman Dangungu, after translating the verse, he said:

Qur'āni kadai shi za mu baka... Kai fa? Buhāri na yi. Kai fa? Qawā'idi. Kai fa? Ishiriniya. Kai fa? Alburda. Kai fa? Na yi diwani. Kowa abin da ya yi shi za a ba shi. Allah ba Ya zalunci."

Meaning:

We will only give you the Qur'ān... What of you? (He would say) I followed Imām al-Bukhārī. What of you? Qawā'idi (I read). What of you? I was reading Ishiriniyyah. What of you? I read Diwāni. Everyone will be rewarded with what he did read. Allah is not unjust.⁶⁰²

⁶⁰⁰ Field notes, Sheikh Uthman Dangungun Tafsir at Daura, Katsina State. on DVD, 8/6/2011,

⁶⁰¹ Surah al Najm:40-41

⁶⁰² Field notes, Sheikh Uthman Dangungun Tafsir at Daura, Katsina State. on DVD, 8/6/2011,

Here he made reference to *ahih al Bukhāri* and books of praise to the prophet (ﷺ) and considered them as fake and rejected, because they were not mentioned in the *Qur'ān*. On the verse which says:

﴿عَنْكَ كَفٌّ يَوْمَ الْقِيَامَةِ﴾ الإسراء: ١٤

*(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,

Kai da kanka dai in ka ga ran kiyama ga Ahlari, ga Risāla. Wannan kuma ya tashi kamar dan Tijjāniyya, shi zai tashi da abin ba iyaka. Ga littafin Tahni'ah... ya dauko ga littafin Tijjaniyyā. Ga baki daya ga bayanin shehunnai da suka yi na karya na majalisi. Sa'annan ga Buhāri da Muslim. Shi kuma wannan ga kungiya, ga wadannan littattafai. A ce ka tashi ran kiyama ga wannan Qur'āni ga Manzoni Allah (ﷺ), ai bukata ta biya.

Meaning:

*On the day of judgment, you will be shown the book of Al Akhīari 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 Qur'ān near the prophet, you have achieved your mission.*⁶⁰⁴

On the verse which says:

﴿يَوْمَ الْقِيَامَةِ﴾ النجم: ٣ - ٤

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 \square *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:

[illegible]

*Woe to each sinful dealer in falsehoods: He ears 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

Maitatsine ne. Ai ka san su gardawa ba su yadda da Annabi Muhammadu ba. Ah! Mai Kawa'idi Annabi ne? Mai Ahlari Annabi Muhammadu ne? Mai Bulugul Marami Annabi Muhammadu ne? Mai Buhari Annabi Muhammadu ne?...Qur'ani kuwa Muhammadu Rasulullahi shi ya zo da shi daga wurin Allah. Wanda duk ya rike Qur'ani shi ya yarda da Annabi Muhammadu. Wanda duk ya saki Qur'ani ya rike waninshi asalin kafirci da kafiri ke nan."

Da aka yi masa tambaya game da Dujal, sai yace: "To, Dujal dai shi ne mai Buhari da Muslim da Turmudhi 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 (ﷺ) 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

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 *□adith* were the *Dajjāl*. This is done so as to win the people's mind to reject the *□adith*.

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:

چَٰٓئِذْ نُنَزِّلُ الْفُرْقَانَ ۖ

*Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures.*⁶⁰⁹

After the translation, he commented as follows:

Alaa abdihi- dukan kungiyoyin addini ba su iya tantance yadda dangantakar da take a tsakanin Allah (SWT) da Manzonsa (□AW). Don haka, Annabi bawan Allah ne, kuma sanya shi ake yi ya aikata kome amma daga umurnin Allah (SWT). Babu wata aya a cikin Al Qurani da ta ce a yi kungiya. Saboda haka, kungiyanci ba addinin Annabi Muhammadu (□AW) ba ne....Tun daga Annabi Adamu har Annabi Muhammadu ba Annabin da ya yi kungiya. Kuma babu Malami daya mai nunfashi da za ya kawo aya daya da Annabi ya yi kungiya.

⁶⁰⁹ Surah al Furqān:1

To, ‘Yan Shi’ah kalubalenku. Ka san duk dan Shi’ah yace, son diyar Annabi ya fi addini, Fatima. Muna da hadisi...Fatima suke ma addini. Son ta ya fi addini ma suka ce. Karya suke. Kaf din Qur’ani, aya dubu shida da dari biyu da goma sha hudu, babu matar da Allah Yace ya zaba sai Maryam... Akwai wata wadda aka zaba kuma ban da wannan? To, ya kai aka ce, an zabe ta? Ta fi kowa? Yanzu wannan zabin da Allah Yai bai ba? Wannan sun ce, A’isha matar Annabi,. Wannan sun ce, Fatima diyar Annabi. Don Allah ina aya? ... In dai mace ce to, Maryam na sama da ita. Shaida daga Qur’ani. To, kai ina shaida an zabi diyar Annabi, Fatimatuz Zahrah? Duk dan Shi’ah ita yake bauta. Mu kuma Allah muke bauta. Dan kabalu na bautar Nyassi. Qadiriyya yana bautar Qadiri. Ka san shi Qadiri cewa sukai da ya mutu rigima aka kama yi. Wa’yannan suka zo suka ce nasu ne. Wannan ma suka ce nasu ne, sai ya farfado yace “Me ye na rigima?” Sai ya rabe biyu, sai ga shi a can, ga shi a nan. Akwai hadisi. Sai wani mabiyinsa ya ce, “Aya fa?” Malamin yace, “Allah Ya kiyaye.”

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’ān, 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’ān. 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 Tijjāniyyah (who do Qablu) worship (Sheikh Ibrahim) Nyass. A Qadirite worships ‘Abdul Qādir. You know, according to them when

mazugan ga abinda suke karatawa a sarautar Sulaimanu.... Kamar yadda muma yanzu so ake mu rika bin abinda Malamai ke karantawa suke jingina shi ga annabcin Annabi Muhammadu a ce Annabi ne ya fadi a bar Qur'ani a rinka bin wani abu da Shedanun malamai suke karantawa suke jingina addinin Annabi Muhammadu.... Allah yace a'a in dai abinda shedanu ke karantarwa ba daga Allah ba to wannan kafirci ne, shi ko Sulaimanu bai yi kafirci ba.... Hakazalika Annabi Muhammadu bai kafirci ba, bai kuma karantar da wani abu wanda ba littafin Allah ba.... Shayatin sune mazuga masu raba mutum da Allah, malaman soro da na zaure da malaman hadisi da na fikihi da na tarihi. Duk malamin da ya koya maka wani abin da bai cikin Qur'ani shine shedan. Kuma ya jingina ma addinin Annabi Muhammadu....

Meaning:

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 Muḥammad.... 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 Muḥammad, 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 ḥadith, the scholars of Fiqh and history. Any scholar that teaches anything that is outside the Qur'ān and attributed it to the Muḥammadan 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.

چې ۱۴۵ یې ۱۴۵ یې

After translating the verse, Sheikh Saleh Idris has this to comment,

Meaning:

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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 ḥadith, 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 ḥadith 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 Muḥammad (ﷺ) 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 ḥadith 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 Danbaiwa 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 Sufis. It is also believed that the prophet (ﷺ) 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:

﴿يَوْمَ لَا يُغْنِي عَنْكَ كُنُوزُكَ وَلَا نِعْمَتُكَ وَلَا وَلِيٌّ يَتَنَصَّلُ بِكَ ۚ﴾
البقرة: ٤٨

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'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

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*.⁶¹⁹

On the verse which says:

چ ۴ ہ ۵ ه ۶ ه ے ۷ ۸ ء ۹

Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand? And the Companions of the Left Hand,- what will be the Companions of the Left Hand?

Sheikh Usman Dangungun commented as follows:

Kashi na farko suna da takarda ta hannun dama. Kashi na biyu suna da takarda ta hannun hagu. Kai mai ceto ka zo kana jiran Shehu Abdulqadiri; ko wani Shehu Tijjani.

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...⁶²⁰

Here he is referring to the adherents of *Tijjāniyyah* and *Qādiriyyah* *□ ufi* orders who believed that the founders of their order will intercede them on the last day.

6:3:4 On ☐alat (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.

چٹ نڈت
النحل: ۸۹

*Muslims.*⁶²²

چں ٹں طں ظں ءہ ہ بہ ه هه ه عے ئے ائک کڈ و وؤ چ
فاطر: ۱

*Allah has power over all things.*⁶²³

⁶²² Surah al Nahl: 158

623 Surah al Fātir: 1

Sub □ *alāt*, four for *Zuhr*, *Asr*, *Isha'* and three for *Maghrib*?" He further argued that "Though prophet Ibrahim has prayed, but prophet Mu□ammad 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 □*adith* 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? Tsayuwu daya sujuda daya...lallai ita sallah ta kasance ga muminai rubutatta ce wadda Allah ya bai wa lokaci. Saboda haka a iya wadannan ayoyin za mu gane ashe sallah tsayuwu 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, karatun 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 sallah abinda ya kamata a yi mana yanzu a dauko mana ita daga farkonta ita mai raka'o'in har zuwa sallah, kowace gaba ga aya, ga inda Allah yace a yi don mu tabbatar aikin 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 mika 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 sallah 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 mika 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 (ḥadith). Saying of Iqāmah,

an yi kira zuwa ga sallar...to ku bar kome, ku bar ciniki ku bar ofis 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 a kayi sallah da shi kai kuma da wa kake koyi? Kana da wani annabi daban wanda ba annabi Muhammadu (ﷺ) 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 Muḥammad (ﷺ)?...*⁶³²

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 Uṭhman Dangungun with Sheikhs Al Ḥasan Lamido and Musa Ibbi (*Usmāniyyah*).

6:3:5 On Zakāt

⁶³² Field notes, Sheikh Al Ḥasan Lamido, Tafsir on DVD, 11/1/2007 = 23/12/1427H, Tudun Wada Kaduna.

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:

Zakka da kyauta da sadaka. Ita zakka ka ciri dukiyarka ka bayar kana mai neman yardar Allah ya amince da kai. A cikin suratul Laili surah ta 92 daga aya ta 14, ..."Suna yi muku gargadi da wata wuta mai babbaka. Ba mai shigarta sai mafi shakawa marashin arziki. Shine wannan wanda ya karyata kuma ya juya baya. Wanda zai nisanci wannan wutar shine mai tsoron Allah. Shine wanda yake bayar da dukiyarsa yana tsarkaka, yana zakka yana tsarkake dukiyar. Sa'annan kuma babu wani da ke da wata ni'ima da za a sakamka masa...sai don neman yarda ta Allah mai renonsa mafi daukakar nan. Da sannu ko Allah zai yadda da shi." Ka cire dukiyarka ka bayar kana mai neman tsarkaka shine Zakkah. Wurin bayarwar Allah cewa ya yi ka kyautata. A Baqarah sura 2 aya ta 195 Allah yace: "Ku ciyar a hanyar Allah, ku batar da dukiyarku wajen gina addinin Allah, kada ku jefa hannayenku zuwa ga halaka. Kenan rashin bada zakka jefa kai cikin halaka ne. Sannan kuma Allah yace ku kyautata, saboda Allah yana son masu kyautatawa." Wurin ciyarwa ka kyautata. Allah ya barka da

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 Sāleh 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

*to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.*⁶³⁴

Sheikh Saleh Idris after translating the verse commented as thus:

Watan Ramadan shine wanda aka saukar da Al Qur'ani a cikinsa. Su kuma da Hadisai da Tarihi da Kissa da Sirah da Usulu da Tafsiri da duk wadannan ra'ayoyin Malamai da Mazahabobi da kungiyoyi da dariku, su a wane dare aka saukar da littatafansu? Babu. Yace al Qur'ani dai a watan Ramadan aka saukar da shi, shi Qur'ani shiriya ne ga mutane, hujjoji ne bayyanannu karara dalla dalla...a bayyane yake ana karantawa ana ganewa...shi ke rarrabewa tsakanin karya da gaskiya, da halaliya ta gaskiya da halaliya ta karya, da haramiya ta gaskiya da haramiya ta karya, da Musulmi ns gaskiya da na jabu, da mumini na gaskiya da kafiri na gaskiya duk Qur'ani ke rarrabewa. Duk wanda ya halarci watan to ya azumce shi gaba daya ba wani bangare ba. Banda wanda ba ya da lafiya ko yana matafiyi. Ba ka da lafiya ko kana matafiyi,...su biyun nan kadai aka ce su aje azumi su rama daga baya, matafiyi da maras lafiya. Amma masu hadisi sun kara da mace mai haila da mace mai biki wadda kuma babu aya. Ka ga tsiyar bin hadisi kenan. An ce wai don ya bayyana Qur'ani sai ya zo ya yi kari.

Meaning:

The month of Ramadan is in which was sent down the Qur'ān. In which night was the books of Ḥadith, History, narrations, 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'ān 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'ān is a criterion... whoever is present during the month should

⁶³⁴ Surah al Baqrah: 185

Meaning:

6:3:7 On Hajj (Pilgrimage to Makkah)

On the verse which says:

⁶³⁷ Field notes, Sheikh Sāleh Idris Bello, Complete Tafsir al Qur'ān in Hausa Language on DVD, Produced by Danbaiwa Studio, Lafia, Nassarawa State Nigeria.

*Behold! ٱafa 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.*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 'Ttamara' ya raya wurin. Kenan ai hajji bako daga wani wuri ya je ya ziyzarci dakin sai ace ya yi aikin hajji. 'Ttamara' 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 yai 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:

ٱafa and Marwa are among the symbols of worshipping Allah. ٱafa 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 jamarah (Devil) is not in the Qur'ān, it is not sanctioned by Allah...the meaning of

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. 'Itamara' 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 □afa 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,⁶⁴⁰ 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.

Sheikh Al-Hasan 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 mahalukin 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 ka wanke ba kuma za ka sake sallah ba... ba zai maida 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 vagina...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 Baqarah 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 *Ḥadith* and other religious books beside the *Qur'ān* as a source of religious guidance. They considered the *Ḥadith* 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

⁶⁴⁵ Field notes, Sheikh Al Ḥasan Lamido, *Tafsir* on DVD, 11/1/2007 = 23/12/1427H, Tudun Wada Kaduna.

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 *sajadah* 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 \square ufis was meant to teach the Muslims the right creed according to the teaching of the *Qur'ān* and the *Sunnah* of the prophet (\square AW). It also aimed at defending and the practices of \square ufism from the *Qur'ān*. Any verse therefore, that has relevance to anything \square ufi, is interpreted in line with their views so as to find its justification in the *Qur'ān*.

Specific issues that have to do with \square ufi practices were traced from the Qur'anic verses. These verses were systematically interpreted in line with the \square ufi thought in an attempt to justify the practices so as to repel the attack of their opponents especially the *Izālah* sect. Each \square ufi order under study has traced its origin from the *Qur'ān* and interpreted the verses in support of their \square ufi doctrines and practices. Issues like performance of *Dhikr*, *Wasilah*, *Istighātha*, *Shafā'ah*, *Istwā'*, celebrating *Maulud al Nabi* and other related issues were all treated in their *Tafsir*.

The *Tafsir* of some prominent \square ufi 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 \square ufis on issues that they disagree on, especially with the *Izālah-Salafī* sect who considered them as polytheists that worship others beside Allah in the name of \square ufism. The *Tafsir* under review has a clear inclination towards sectarian bias.

The *Izālah-Salafī* 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 Iqāmatil 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 \square ufis, the *Jamā'at Ahlul-sunnah wa al Jamā'ah lil Da'wah wal Jihād (Boko \square*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 \square*ālī\(\squareun).

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 Sufim so as to guide the Muslims on the correct *Taw\(\square*id 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 *Ẓufi* 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 *Ẓufis*. In fact, it depicts a true sectarian interpretation.

On the other hand, the *Boko Ẓaram* 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 *Ḥadith* 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'an*; as such *Ḥadith* 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'an* 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 *Ḥadith* 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 Ḥasan 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.⁶⁴⁸ 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.

﴿ الْقِيَامَةُ: ١٨ - ١٩ ﴾

*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).*⁶⁴⁹

The *Mufasssirun* 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 per Allah's directives,

﴿ وَ لَوْ كُنْتُمْ تُحِبُّونَ الْوُحْدَانَ وَ كُنتُمْ تُكَفِّرُونَ ﴾

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

⁶⁴⁸ Ahmed, D.H., (2004) *Introducing The Qur'ān How to Study and Understand th..* p171

⁶⁴⁹ Surah al Qiyāmah: 18-19

*commands they receive from Allah, but do (precisely) what they are commanded.*⁶⁵⁰

As such the Muslims should always endeavor to pay attention to the lessons offered at *Tafsir* sessions so as to be able to attain the said ambition. In Islam, the concept of *Mas'uliyah* (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 (ﷺ) is reported to have said:

*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 and responsible for his charge.*⁶⁵¹

This *ḥadīth* 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 *ḥadīth* 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 *Mas'uliyah* (Responsibility) has been highlighted to people by the Islamic scholars in the course of their *Tafsir* of the *Qur'ān*. If to say the Muslims will apply this concept they will have solved some of their religious, social, political, economic and other mundane problems.

⁶⁵⁰ Sural al Tahrīm: 6

⁶⁵¹ *Sahih al Bukhārī*, vol. 9, Book 89, Number 252, *Kitāb al Ahkām*. Al Nawawī, Y.S., (1994). *Riyād al Sālihīn*, Beirut: Dār al Fikr, Hadith No. 283, pp 69-70.

Considering the context of the above *adith*, 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 *Tijjāniyyah* 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 Alhaj Ahmadu Chanchangi in Kaduna, *Madinatul Aqāb* Secondary school of *Tijjāniyyah* order was established in Kaduna, Alhaj 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'ān* 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 *Ramaḡan* 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 ḡajj 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 *Sufi* 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 *Tawḥīd* 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 *ḥadīth* 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 *Tawḥīd* as such he is sure of entering the paradise on account of his *Tawḥīd*.

Finally, the research has found that the Qur'anists scholars have succeeded in deriving away the minds of many Muslims from the study of *ḥadīth*, *Fiqh* and other areas of Islamic knowledge through their sectarian *Tafsīr*. They made them to abandoned many devotional aspects of Islam like going for *'Umrah*, *ḥalālul 'idayn*, *Uḥḥiyah*, *'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 *ḥadīth*, *Fiqh*, *Tafsīr* and others like Imām Mālik, Imām Abu Ḥanīfah, Imam Bukhārī, Imām Muslim and other *ḥadīth* scholars and the *Mufasssirun* whom they called *Dajjālun*. They considered all the *'ulamā'* in Nigeria that do not belong to their sect as *Shayātin* (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 Kharijites.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'ān* with books of *Fiqh*, *Ḥadith* 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'ān* 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

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ج الانعام: ٦٥

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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.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*.

الأنعام: ١٥٩

*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.*⁶⁵⁷

Instead He enjoined us to hold fast to His religion together without any division. He says:

آل عمران: ١٠٣

*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.*⁶⁵⁸

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.

⁶⁵⁷ Surah al An'ām: 159

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'iril 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 *Ḥadith* than the study of the *Qur'ān*. You will find a scholar well versed in *Fiqh* and *Ḥadith* 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 *Ḥadith* 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 *Ḥadith* 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 *Ḥabābah* 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.

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