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THE DOCTRINAIRE OF THE QUR'ANIYYUN CREED: A FOCUS ON IDRISIYYA, MU'ALLAMU, HUSSAIN MAI DAN BENE AND MALAM YA'US SCHOOL OF THOUGHT

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Abstract

Over the years, ideological differences among Muslim communities in Northern Nigeria have been one of the problems that caused several upheavals, namely the *Yantatsine* crises in the 1980s, in Kano, Kaduna, Bullukutu in Borno State, Gombe and Funtua in Katsina State in 1992. These are minority Muslim movements. However, there are also the *Izala* and *Dariqa* crises in the 1980s and the *Shi'a* crises of 1991 and 1992 in Katsina State. This paper focuses on the doctrinaire of some of the Islamic movements in Katsina that evolved after state creation; this is Qur'aniyyun and other *Ulama* on the one hand and Qur'aniyyun on the other hand. In doing so the paper also looks at the major Qur'aniyyun groups in Katsina in order to explore their teachings, ideological differences and general outlook towards other groups.

Key words: Qur'aniyyun, Ideology, sect and differences.

INTRODUCTION

The word '*Qur'aniyyun*' originated from '*Qur'an*', which in Arabic literally means 'speeches' of the almighty Allah. The Arabs used to say '*Qar'a*, *Yaqara'u*, *Qur'anan*' which literally means "speeches". '*Qira'atun*' or *Qur'anan* literally means reading. Later the word was referred to the Book of Allah which He revealed to the Prophet Muhammad (S.A.W) through Angel Jibril. The Qur'an contains one hundred and fourteen chapters that is from *Fatiha* to the last chapter *Nas* according to the arrangement of the Qur'an.¹

¹Jafar, A., *Alkura'aniyyun (Yantatsine, Kala Kato) Tarihin Kafuwarsu*, Published by A. Investors Kaduna 2010 pp 1- 2

Therefore, *Qur'aniyyun* refers to those people who consider the Qur'an alone as the only source of Islamic law and guidance, other Muslims used to call those who identify with this creed *Kala-Kato* in Hausa (the man said) or *Yantatsine* (those who curse).² *Qur'aniyyun* is a denomination of Islam that holds the Qur'an to be the only divine text in Islam. They rejected the religious authority of *Hadith*. This is in contrast to mainstream Muslims who consider Prophetic *Hadith* as essential for the Islamic faith. *Qur'aniyyun* considers themselves simply as 'Muslims' a term directly from the Qur'an.³

In other words, Qur'anism comprises views that Islamic law and guidance should only be based on the Qur'an, thus, opposing the religious authority and reliability of Hadith literature. *Qur'aniyyun* believe that God's message in the Qur'an is clear and complete as it is, and it can therefore be fully understood without referencing the *Hadith*. *Qur'aniyyun* affirm that the *Hadith* literature which exists today is apocryphal or it was written three centuries after the death of the Islamic Prophet, thus, it cannot have the same status as the Qur'an.⁴ The doctrine of the *Qur'aniyyun* and the general outlook toward other sources of Islamic law created lots of tension and acrimony among other *Ulama'a*, and this culminated in many confrontations and crises in Nigeria especially in the northern part of Nigeria. Examples of such crises include.

Kano uprising of 1980

Bulunkutu uprising of 1982

Kaduna riots of 1982

Maitatsine uprising in Jemata 1984

Gombe disturbance 1985

Maitatsine uprising in Funtua 1992

The Origin of *Qur'aniyyun* Doctrinaire as seen from the viewpoints of some scholars

Scholars differ on the origin of Qur'anism, some believe that *Qur'aniyyun* ideology started or could be dated back to the time of the Prophet who prohibited the writing of the *Hadith* during his life time. One of the Prophet's Companion and successor Umar also prohibited the writing of the *Hadith* and destroyed the existing collection during his rule as Caliph. When Umar appointed someone as a governor of Kufa,

² Ibid

³Shu'aibu, I.S, *Sectarian Influence, A study of some religious group in Northern Nigeria*, unpublished Ph.D theses submitted to College of Postgraduate studies, Sudan University of Science and Technology 2014 p 140

⁴ Ya'u M.A "The Qur'anist Compass" published by John Wiley and Sons, pp 12-21, access on internet 2nd September 2018 en.m.wikipedia.org/wiki/qur'anism.

he told him “you will be coming to the people of a town whom the buzzing of the Qur’an is as the buzzing of the bees. Therefore do not distinguish them from the *Hadith*, and thus engage them. Bare the Qur’an and spare the narration from God’s message.”

The centrality of the Qur’an in the religious life of the Kufans that Umar described was quickly changing, however, a few decades later, a letter was sent to the Umayyad Caliph Abdulmalik Ibn Marwan Ibn Hakam, regarding the Kufans. They abandoned the judgment of the land and took to *Hadith* for the religion and claimed that they had obtained knowledge other than the Qur’an written by a handful of men, they then attributed it to the messenger of God.⁵

However, other scholars believed that the prohibition of documentation of *Hadith* during the lifetime of the Prophet is not permanent and should not be seen as total prohibition or that applying *Sunnah* in the life of Muslims is not allowed, as such it should be understood that the prohibition was meant to preserve the Qur’an from any other mixture, simply because sufficient writing tools were not available for the documentation of Qur’an and *Hadith*. Had he permitted his companions to write *Hadith* in the early stage of Islam, some companions might have written down the Qur’an and *Sunnah* inseparable on the same page or collection, and these might lead to confusion between the two. The Prophet’s unwillingness to engage the *Sahabas* (companions) with something else other than the Qur’an was another reason behind the prohibition. Also, the the Prophet encouraged his companions to memorize the *Hadith*.⁶

Other scholars like Sheikh Adam were of the view that the origin of *Qur’aniyyun* could be related to the activities of some Islamic groups including: *Rawatidh* (Shi’ite), *Mutazill* (Mutazilite) and *Khawarij* (Kharijite). These were the Islamic groups that started rejecting the validities of some *Hadith* that were either reported by companions whom they considered their enemies and painted them as infidels or the message contained in the *Hadith* did not go down well with their ideology.⁷

Other scholars like Yandaki are of the view that the emergence of *Qur’aniyyun* could be related to the activities of *Gardawa*, because, to them, *Gardawa* are believed to have little concern for principal pillars of Islam such as prayers, fasting, alms for the poor, and pilgrimage to Makkah, though they claim to have faith in

⁵ Ya’u M.A (op cit)

⁶ Al-Mashgool, I.Y.M. A Practical approach to science of Hadith, Merchant Yeoman International Ltd Publishing Company, 2010 p23

⁷ Ja’afar A., (opcit) 2-5

God and believe in the Prophetic message, but have a negative attitude toward other books except the Qur'an. According to Yandaki, this is the principal reason why they consider the *Ilm Malams* as infidels (because they have not exclusively focused their attention on the Qur'an alone). It was typically a group of this category that embarked on popular dissent in the famous *Yantatsine* movement in Kano in 1980.⁸ Anwar added that *Gardawa* are those Muslims who devoted their time to the study and, or propagation of the Qur'an only. Their main characteristics are as follows: they are intellectually deficient even in the knowledge of the Qur'an; they are not proficient in the rule of Arabic grammar. The radical *Gardawa* differ from the moderate counterparts in the period of study by recognizing the leadership of a certain Malam Marwa (alias Malam Maitatsine). The distinguishing characteristic of radical *Gardawa* are their acceptance of the Qur'an as the only religious instruction, the literalism in the application of the Qur'anic injunction, then militant opposition to the constituted authority whenever they are provoked.⁹

The Spread of Qur'aniyyun Creed and Ideology in Northern Nigeria

The spread of *Qur'aniyyun* ideology in Northern Nigeria has been for a long period of time. There were many examples of scholars with a similar ideology to that of *Qur'aniyyun* that emerged in the Northern parts of Nigeria even before the coming of the Europeans. For example, in 1875, a certain Malam Sulaiman who was said to be either of Kano or Nupe origin appeared in Lagos, he preached that the Qur'an was all adequate and that the book of *Hadith* should be discarded. His ideas shocked Lagos and split the Muslim community into two groups, one group accepted the new doctrine (*Alakur'ani*) under his leadership, and the other rejected this new ideology which created considerable commotion in the town and rocked the Muslim community to its very foundation.¹⁰

Similarly, in the area of Kazaure Emirate in 1895, one Malam Maijaki caused tremendous trouble in Kazaure Emirate with a similar ideology. He was expelled from Kazaure by the Emir, and Maijaki went to Yan-Lami Village in Ingawa District then into Marusa District, and then into Mashi District, all these towns are in Katsina Emirate. It took a great deal of trouble for the combined Katsina, Kano and Kazaure Emirate forces to defeat him, the encounter occurred in 1895. After he

⁸ Yandaki, A. i, "The Izalah Movement and Islamic Intellectual Discourse in Northern Nigeria: A case Study of Katsina", in *Islam and History of Learning* (eds) I. A. Tsiga and A. U. Adamu, Kenbin Press Ltd Ibadan, 1997 p 42

⁹ Anwar A., *Gardawa, Ulama and the State in the Northern Nigeria, the Maitatsine phenomenon 1962-1985*, PhD Thesis Submitted to the School postgraduate Studies University of Maiduguri, 1997, p 8

¹⁰ Sani, A. B., "Sectarian Groups Among Muslims in Northern Nigeria. A Case of Maitatsine, Salihawa, Digawa and Yanfukafuki" 30/09/2019 p 4

was killed, his followers dispersed into the countryside, and those captured were sold into slavery.¹¹

Another instance was during the early days of the Sokoto Caliphate a certain preacher known as Malam Maitaguwa appeared in Sokoto. His mode of preaching and methodology in which he was interpreting the Qur'an attracted a lot of public attention and resentment. One of the areas in which Maitaguwa differed from the *Ulama* of Sokoto was in the methodology of interpretation of verse three chapter four of the Qur'an. Islamic scholars interpreted the relevant part of the verse under discussion as follows:-

Fankihu ma taba lakum mina nnisa'i mathna wa
thulatha warubu'a...

Fankihu (marry) ma taba lakum minan nisa'I
(women of your choice) mathna (two) wa thalatha
(or three) was ruba'a (or four)...

Maitaguwa claimed that the Sokoto *Ulama* were misleading people on this point and that the correct interpretation of the verse should be read thus;

Fankihu (marry) ma taba lakum mina nisa'i
(woment of your choice) mathna (two) wa thalatha
(and three) was ruba'a (and four)...

According to the above interpretation, a Muslim could marry up to nine wives at the same time, if he has the means. In order to support his argument Maitaguwa cited the case in which the Prophet married nine wives, he argued that, had it been the verse reads *mathna*, two, *au thulatha*, or three, *au ruba'a*, or four, the *Ulama* could have legitimate ground to limit the minimum of wives Muslims could marry to only four wives. Attempt to counter Maitaguwa's interpretation by the *ulama* did little to prevent him, from becoming popular among ordinary Muslims. This consequently led to great commotion in Sokoto, and Maitaguwa was executed by the authorities to restore law and order.¹²

The emergence of Malam Muhammad Marwa (alias *Maitatsine*) in Kano in 1945 and 1962 respectively marked an important turning point in the history of *Qur'aniyyun* in Nigeria. The rise of Maintatsine to prominence resulted in his ability to operate independently of the mainstream movement followed by his

¹¹ Ibid

¹² Anwar A., (op cit) p 84-85

successful isolation of other leading *Gardawa* such as Lawan Kalarawi, Yahaya Mai Dal and Salihu Faki, who were in favour of using the books of *Tafsir* (Qur'anic commentary) during their preaching. The emergence of Maitatsine as the sole leader of the *Gardawa* movement saw the primacy of the concept of all-sufficiency of the Qur'an (a Qur'anic exclusiveness) in matters of religion virtually assuming the status of a doctrine, and in the event distinguishing the followers Muhammadu Marwa from other Muslims in Northern Nigeria. The concerted effort to counter the activities of the *Gardawa* by the *Ulama* in league with the state, rather than weakened succeeded in radicalizing the movement, culminating in the major *Gardawa* disturbances in Kano.¹³

One of the distinct characteristics of Maitatsine relates to his methodology of interpretation of the Qur'an and his mode of preaching in that early period, was that he neither had a permanent venue nor a permanent audience. There were even instances in which he would visit other preachers and request them to lend him their copies of the Qur'an and permit him to preach to their listeners. It was because of this strange attitude of his, that people nicknamed him '*Malam a dana*' (the Malam who borrow), also whenever he was allowed, he would preach for a few minutes and proceed to where he could get his own listeners or another preacher. Despite the disapproval of the *Ulama* of Kano and his failure to obtain an official permit became a target of harassment by the state and some followers of both the *Qadiriyya* and the *Tijjaniyya* brotherhoods, who were working in an alliance of convenience. This development in effect necessitated the resuscitation of the committee of religious experts in 1970. Coincidentally, the intensification of the activities of the radical *Gardawa* came at a time when the book of Abubakar Gummi, *Al-Aqidah Al-Sahihah Bil mawafaqat Al-Shari'ah* (The Right Beliefs based on the Shari'ah) appeared in 1972. It was in this book that Gummi came out clearly to declare his stand on the status of all *Sufi* brotherhood doctrines in Islam. He made it known that, according to the Qur'an and *Sunnah*, the concept of Sufism had negated the laws of *Shari'ah* and contradicted the authentic teaching of Islam. The publication of Gummi's book in 1972 constituted a definite departure from the traditional and orthodox mode of intellectual controversies among Muslim scholars in Northern Nigeria. Understandably, the appearance of Gummi's book and escalation of the activities of the radical *Gardawa* coupled with the fact that an alternative preaching permit could be obtained from Kaduna through Gummi whenever the Kano *Ulama* turned down to certify a *Gardi* on the ground of

¹³Ibid p. 3

‘incompetence’, led some followers of the Sufi brotherhood order, especially in Kano to suspect the existence of an alliance of some sort between the *Gardawa* and Gummi. To reassert and confirm their control over affairs in Kano, disciplines of the *Ulama* compiled and submitted a list of about thirty-eight (38) principal leaders of the *Gardawa* to the police toward the end of 1972. By that time Malam Muhammad Marwa had gathered large followers from every part of Northern Nigeria and neighbouring countries. All those on the list were considered unfit to preach. In 1973, prominent *Gardawa* were arrested in Kano and subsequently detained in the Southern part of the country. This dramatic turn of events was brought by the *Gardawa*’s attempt to assault the then Emir of Kano, Alhaji Ado Bayero (Emir, 1962-2015), at a Friday Congregational prayer in protest against the edict banning them from preaching on the street of Kano.¹⁴

Prominent among those arrested were Malam Muhammad Marwa the leader of the group of radical *gardawa*, Malam Lawan Kalarawi, Malam Yahaya Mai Dal, Malam Ya’u of Sabuwar Unguwa Katsina, Malam Abubakar Usman of Sabuwar Tasha Katsina among others.¹⁵ However, the incarceration of the *Gardawa* turned out to be for a limited duration. The coming of General Murtala Muhammad in 1975, and his populist posture, saw the release of the determined preachers, on the advice of the Grand Qadi of the Northern state, Sheikh Abubakar Gumi, an ardent rival of the Kano *Ulama* on account of doctrinal difference.¹⁶ However, both Malam Yahaya Mai Dal and Malam Abubakar Usman refuted this statement that Sheikh Abubakar Gumi pleaded for their release from detention. According to them they were arrested, taken to court, pronounced guilty and sentenced to one year and four months imprisonment by the trial judge. And that they were not released until they finished their term of imprisonment. But they confirmed that they were taken to various prisons in the Southern part of the country.¹⁷

Malam Muhammad Marwa gathered large followers from most of the northern part of the country and neighbouring states and those disciples were responsible for the spread of the *Qur’aniyyun* creed and the ideology in the entire Muslim Communities in Nigeria and the neighbouring countries of Chad, Niger, Cameroon among others. As stressed by Tamuno;

¹⁴ Anwar A. (op cit)

¹⁵ Oral interview, Mal Yahaya Mai Dal, 98 yrs, Qur’anic Teacher, Kwanar Jaba, Kano, 4/5/2018 70 yrs,

¹⁶ Anwar A. (op cit) p 5

¹⁷ Mai Dal. Y., 98 years, Qur’anic Teacher, KwanarYaba, Kano, 4/5/2018

Muhammad Marwa, had through his activities, as *Koranic* preacher indoctrinated a lot of followers who eventually became his flag bearers in other northern states. Although Maitatsine himself died from bullet wound during his encounter with the unit of Nigeria Army December, 1980...¹⁸

Differences Between Qur'aniyyun and other Muslim Groups

Qur'aniyyun differs from other sects on many issues related to the religion of Islam, especially on the pillars of Islam which are; *Sallah* (prayer), *Zakkat* (alms given), *Hajj* (pilgrimage to Makkah) and *Sawm* (fasting). The *Qur'aniyyun* movement perceived the religion of Islam in the following light.

- 1) They believed that the only authentic source from which Muslims could legitimately derive their knowledge and authority for all religious action and judgement is the holy Qur'an.
- 2) They believe that it is very wrong to recognize the validity of any *hadith*, *Ijma* and other related sources of *Shari'ah* except the Qur'an.
- 3) They did not agree with other Muslims and to some extent among themselves, on the structure and timing of the five daily prayers.
- 4) They did not include *Iqama* (immediate call for prayer) and *Tahiyya* (sitting in between two Raka'at) when performing their, prayers, as that would amount to mentioning the name of the Prophet in the Mosque.
- 5) They believe that *Zakkat* should be given daily.
- 6) They condemned other Muslims who disagreed with them as unbelievers particularly members of the Sufi brotherhood orders.¹⁹

These views laid the basic foundation for the doctrines of the *Qur'aniyyun* movement. *Qur'aniyyun* differs from other *Ulama* right from *Tahara* (purification), especially on the monthly menstrual period of women (AR.*haidh*) and post-natal bleeding (AR. *Biqhi*). To the Muslim majority, women in menstruation and post-natal bleeding are exempted from *Sallah* (prayer) and fasting, and they are expected to make up for the missed days of *Ramadan* fasting later. However, the *Qur'aniyyun*, have argued that there is no evidence from the Qur'an that Allah forbade women from praying while in the menstrual period or post-child bleeding period.²⁰

The way and manner the *Qur'aniyyun* perform their ablution is also quite different from that of the Muslim majority. They begin their ablution by washing their face,

¹⁸ Tamuno, T. N., *Peace and Violence in Nigeria*, published by Panel on Nigeria since independence. History Project, University of Ibadan Secretariat, Ibadan 1991 p 179

¹⁹ Anwar A., (Op cit) p. 139

²⁰ Sahih Muslim KitabulTahara p. 337

then their hand, wipe their head and wash their feet. On the call for prayer and immediate call for prayer, the *Qur'aniyyun* differs not only from other Muslims but equally among themselves. There were those in support of the calling of prayers and there are those against it. Equally, on the number of *raka'at* in each prayer the *Qur'aniyyun* differs not only with other Muslims but equally among themselves. Some are of the view that each prayer is two *raka'at*, some four while others pray like other Muslims majority.²¹

On *zakkat*, the *Qur'aniyyun* agreed that it should be given out daily and that the giver is at liberty to give out what he desires from his wealth, this depends upon the ability of the person and the degree of his closeness to Allah.²² However, there are those with different views, and they are a minority, the majority among them hold the first opinion. The second opinion is of the view that *Qur'aniyyun* should give 1/10 of his daily earnings as *zakkat* every day.²³

Fasting (*Sawm*) which is carried out during the month of *Ramadan*, is another area in which the *Qur'aniyyun* slightly differs from other Muslims. Like other Muslims, the *Qur'aniyyun* agree that with the sighting of the moon of *Ramadan*, fasting is compulsory for all believers. These are only two main areas of disagreement between the *Qur'aniyyun* and other Muslim majority. First, the former did not accept the exemption of women from fasting when they are in a state of impurity such as menstruation and post-natal bleeding. Secondly, they did not regard it lawful for a Muslim to break his fast immediately after sunset; rather it should be broken at night.²⁴ This is because of the below Qur'anic verse:

Thumma attimussiyamu ilallail.

Then complete your fast till night appear (2:187)

The last of the five pillars of Islam, Hajj (pilgrimage to the sacred House of Allah in Makkah) appears to have been given less attention in the debate and discussion of the *Qur'aniyyun* followers. However, the only argument posed by the *Qur'aniyyun* movement was that of throwing pebbles which they argue is an innovation created by the people, because it is not mentioned in the Qur'an. As stressed Malam Yahaya Masussuka:

²¹ Tuku M. A., the Life and Times of Malam of SabuwarUnguwa Katsina, Unpublished Thesis of Post Graduate Studies, Umaru Musa Yar'adua University, 2021, p. 58-59

²² Alkashnawi I. A, 38 yrs, Oral Interview at SabuwarUnguwa Quarters 5:35 on 31/7/2019

²³ Oral Interview Malm Dalhat Balarabe 43 yrs, civil servant, Jan-bango, Katsina 2019

²⁴ Anwar A. (op cit) page 135

“...there is no any rituals that is being perform in Madina, we only used to visit Madina because of Prophet Muhammad, but *Safa* and *Marwa* are in Makkah, Ka’abah is in Makkah, Maqama Ibrahim is in Makkah, Arafat is in Makkah, Muzdalifa is in Makkah whatever is in Makkah even the false throwing of pebbles is in Makkah (according to him throwing pebble is not an injunction in the Qur’an, therefore it was created by the people).²⁵

A Focus on Prominent Qur’aniyyun Groups in Katsina

There are many *Qur’aniyyun* groups in Katsina, each with its own distinctive characteristics religious focus, and methodology of interpretation of the Qur’an and execution of religious rites, but for this paper, we are going to examine only four groups.

The Yan Idrisiyya

The Yan Idrisiyya are one of the groups of the *Qur’aniyyun* in Katsina, the leader of this group is Sheikh Saleh Idris Bello, who is based in Kano. Even though there are divergent views among the *Qur’aniyyun* movement regarding the number of prayers to be performed, the method of praying, the call to prayers (AR *adhan*), and the immediate call for prayer (AR *Iqamah*) among others. *Yan Idrisiyya* have a unique method of praying that differentiates them from other *Qur’aniyyun* members and mainstream Muslims.

This group rejected the validity for calling to prayer (AR *adhan*), the immediate call for prayers (AR. *Iqamah*) and equally they differ with other *Qur’aniyyun* members and mainstream Muslims on the number of *raka’at* for each prayer. However, when the leader of the group, Sheikh Sale was asked to describe how *Salat* is performed according to the Qur’anic teaching, he responded that: “there is nowhere in the Qur’an where Allah directed the Muslims to pray five times daily”. He further stated that *salat* according to the Qur’an is standing and one prostration only, and one is to do the *du’ah* not to recite the Qur’an. According to him, the Qur’an has explained everything; therefore, there is no need to go outside the Qur’an in order to learn how to pray. He further stressed that:

This made me to ask myself since there is everything in the Qur’an, where did we get these *raka’at* of prayers? They said that two, three, and four, refer to the number of *raka’at* in the five daily prayers, I rejected this. Some said it was already in practice, since the time of the Prophet Ibrahim up to the time of the Prophet Muhammad (S.A.W). I disagree with this view, because the Prophet was sent to the Ignorant

²⁵ Masussuka, Y. “Babu Bakauye sai jahili” a lecture delivered in Madarunfa L.G, in Niger Republic, on 16/12/2019, access on Youtube, 28th January, 2020.

and unlettered people, the pagan Arabs to teach them the book, wisdom and purify them from indecency. Then how can he learn from them? Where did the Prophet learnt to pray two *raka'at* for *Subh salat*, four for *Zuhr*, *Asr* and *Isha'I*, and three for *Magrib*.²⁶

He further argued that, though Prophet Ibrahim had prayed, Prophet Muhammad never met him. He only heard of him in the Qur'an, so also other Prophets who prayed like Dawud, Zakariyyah, Musa and others. Therefore, how did he know about the number of *raka'at* they prayed while he didn't meet them and is not mentioned in the Qur'an? He, therefore, concluded that since the Qur'an has explained everything in detail it is expected to see how a prayer is performed just like other religious duties. If there is no place where the method of prayers in *raka'at* form is mentioned in the Qur'an, therefore, it is from outside the Qur'an, thus, it is an innovation by the followers of *Hadith* and it should be rejected outrightly. He quoted verse 26 of chapter 22 and explained that:

Allah 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'u* (bowing) and *sujud* (prostration).²⁷

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 chapter 38 where Prophet Dawud felt down and bowed in prostration and verse 39 of chapter 3 where Prophet Zakariyya was called by the angels where he was standing in prayer. He further quoted verses 101 – 103 of chapter 4 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 him only, one standing and one prostration, and was asked to go back and let others do the same. He concluded by saying that is how the Qur'an taught the Muslims how to pray with one standing and one prostration. He also went further to state that, if a person stands for prayer there is no question of call for prayer. That is saying '*Ashahadu an la ilaha illa Allah, Ashahadu anna Muhammadan Rasulullah*', you cannot trace it in the Qur'an. It is outside the Qur'an (*Hadith*). Saying *Iqamah*, raising hands, saying *Allahu Akbar* (Allah is Great), recitation of *Fatiha* and *surah* (chapter or portion of the Qur'an), are all steps outside the Qur'an. According to him, the absence of this in the Qur'an has proved that *raka'at* are not from Allah, And, the place of worship (mosque) is for Allah alone, so invoke not anyone along with Allah (18). Therefore, the call to prayer and *Iqamah* where the name of Allah is invoked with that of Prophet

²⁶ Shu,aibu, I. S (op cit)

²⁷ Ibid p 277-278

Muhammad has contradicted the verse. And if you stand for prayers you are to do *du'ah* only, don't recite the Qur'an, don't say it aloud and don't say it in silence, then bow for *ruku'u* and *sujud*, that's all.²⁸

From the above, it is very clear that Sheikh Sale's group pray only one *raka'at*, one bowing and one prostration. And that the group does not accommodate *adhan* and *Iqamah* in their prayers. However, On *Zakkat* (alms giving) he shares the same views with other Qur'aniyyun that both *sadaqah* (charity) and alms are the same and there is no limit to what one will give as *zakkat*. Members of this group could be found in Kayawa village of Mashi Local Government in Katsina State and around Sabuwar Unguwa areas of Katsina.

The Yan Mu'allamu Umaru

The Mu'allamu Umaru are members of the Qur'aniyyun movement under the leadership of Mu'allamu Umaru, who was a student of Malam Muhammad Marwa (*alias Maintatsine*). They share the same views as the *Yan Idrisiyya* on the *adhan* and the *Iqama*, they don't accommodate all these rites in their *salat*. This group differ from other members of the Qur'aniyyun movement and other Muslim majority on the number of *raka'at* performed in each prayer. According to them, each prayer has two *raka'at*, and the time of *Asr* prayer to them is when the sun sets down or is about to set, and after a few minutes they follow it with *Maghrib* prayer, and the way they perform their prayer is quite different from other Muslim majority and they even differ from other Qur'aniyyun members. This is because they start their prayers with *Allahu Akbar* (that's *Kabbara harama*) no *Iqama* is recited, immediately after the *Kabbara*, they follow it with the recitation of *Fatiha* and *surah*, and the recitation is neither done aloud nor in silence, then they bow for *ruku'u*, from there they moved directly to *sujud*, without standing after *ruku'u*. They observed only one *sujud* for each *raka'at* and then they moved to the second *raka'a*, which is done in the same way as that of the first one. They do not say *tashhud* (at-Tahiya), immediately they sit after the last *sujud* they end their prayer by saying *Assalamu alaikum*, (which signifies the end of the prayer). They also utilise modern means of transportation i.e. bicycles, motorcycles, cars and other vehicles, but they do not use modern communication gadgets like the cell phone, and don't allow their members to use television, radio and other electronic devices.²⁹

²⁸ Shu'aibu I. S (op cit) p 278-281

²⁹ Balarabe, D. 42 yrs, Civil Servant, oral interview, Jan Bango, Katsina, 15/2/2020

The Yan Hussaini Mai Dan Bene group

The Yan Mai dan bene, is another group of the Qur'aniyyun movement in Katsina. Their Mosque is located in the Jan Bango area of Katsina Local Government of Katsina State, which also serves as their headquarters as well as their praying ground and sect propagation centre. Malam Hussaini Mai Dan Bene is the leader of this Qur'aniyyun group. This group also share the same views with that of the *Yan Idrisiyya* and the *Yan Mu'allamu* in their views on calling for prayer and *Iqamah*. However, their prayer is not different from that of other Muslim majority, especially related to the number of *raka'at* for each *salat*, but the only difference is that they often use to recite *Fatihah* and *Surah* in the entire four *raka'at* of *Zuhr*, *Asr*, and *Isha'i* prayers, and all the two and three *raka'at* for *Subh* and *Magrib* prayers respectively.³⁰

The adherents of this ideological group do not use modern means of transportation like bicycles, but they use motorcycles, cars and other means of transport. According to them, the bicycle is a bastard (*H.Ja'irine*), because it neither uses fuel nor water but human blood. Therefore, anything that uses blood is *haram* (forbidden). This group also don't use Television, Radio or cameras, but they use the cell phone. According to this group any Muslim who is not within their fold is considered a non-believer (*H. Arne*), regardless if he is it that person is a member of *Tariqa*, *Izalat*, *Shi'ite* or whatever Islamic group he belongs to, as long as he is not a member of their group. They refer to non-Muslims or Christians as unbelievers (*Kufr*).³¹

On *Zakkat*, according to this group, like any other group of the Qur'aniyyun movement, *Zakat* is given out every day, however, to this group, one is expected to give out one over ten of his daily earnings as *Zakat* and it is mostly given to the spiritual leaders of the group particularly to the leader Malam Hussaini Mai Dan Bene.³²

The Yan Malam Ya'u Groups

The founder of this group was Alhaji Ya'u Dandagoro popularly known as Malam Ya'u of Sabuwar Unguwa, Katsina. Malam Ya'u was also a student of Malam Muhammadu Marwa (alias Maitatsine). His mosque at Sabuwar Unguwa Katsina serves as the Headquarters of the adherents of this group as well as their propagation

³⁰ ibidum

³¹ ibidum

³² Baarabe, D (op cit)

centre. Unlike other *Qur'aniyyun* movements, this group acknowledges and practices the *adhan* (call for prayer) and *Iqamah* in their prayers. This researcher was opportune to travel with members of this group to Kano (in the company of Mal Abubakar Usman alias Malam Babba, Malam Isma'el Al-Zakariyya Alkashnawi, Mustapha Al-Zakariyya and this researcher) and observed they prayed *Zuhr* prayer together. Malam Abubakar Usman led the prayer; *Alkashnawi* recited the *Iqamah* before the commencement of the prayer. On a visit to Malam Ya'u's Mosque, this researcher confirmed this on yet another occasion. According to Malam Zakariyya who is the son and successor of Mal Ya'u, "In Malam Ya'u's mosque, there is a *Ladan* (Muezzin) who is responsible for calling prayers and recitation of *Iqama* in all the five daily prayers and this tradition is still maintained and practice in the mosque".³³

Malam Ya'u was seen as to revolutionary leader of the *Qur'aniyyun* movement, because of the many changes he brought in the sectarian movement. This is because Malam Ya'u encouraged his followers to enrol their children in school so that they could acquire Western education, he encouraged those who embraced Western education to join government and private institutions. Unlike other *Qur'aniyyun* members who are against Western education similar to *Boko haram*. He set examples by sending his children to school from primary up to University level.³⁴

Unlike other *Qur'aniyyun* members who are against using of radio, television, the cell phone and other electronic devices, Malam Ya'u not only encouraged the use of such gadgets but used them during his lifetime. According to Isma'il Alkashnawi, while describing Malam Ya'u's daily activities he stated that:

...immediately after he said his morning prayer, he used relaxed at the veranda of his house to exchange pleasantries with his neighbours. At exactly 6:00 am of every day as long as he is in Katsina he will listen to Voice of America...B.B.C and Radio France.³⁵

By this, it is very clear that Malam Ya'u encourages using of such devices and that the daily *tafsir* of Alkashnawi is aired on Vision FM Katsina at 6:00 pm daily. Malam Ya'u was among the founders of the *Qur'aniyyun* Brotherhood in Nigeria, he served as the branch chairman of the association of Katsina chapter, and today his son is serving as the chairman of the group in Katsina. The adherents of this group could be found around Sabuwar Unguwa, Kofar Marusa, Sabuwar Kofa and

³³ Alkashnawi, I. E, 38yrs, *Qur'anic* Teacher, Sabuwar Unguwa, Katsina, 2/3/2018

³⁴ Mustapha, Z. 32 yrs, *Qur'anic* Teacher, Sabuwar Unguwa, Katsina, 3/2/2018

³⁵ Alkashnawi, I. A., 38 yrs, *Qur'anic* Teacher, Sabuwar Unguwa, Katsina, 3/3/2018

Kofar Durbi areas of Katsina Meropolis. And their members could be found in almost all the local governments of Katsina State, neighbouring states, and neighbouring countries of Niger, Cameroun and Chad among others.³⁶

Conclusion

From what we have seen above it is very clear that Qur'aniyyun did not only differ from the mainstream Muslims on various Islamic rites but equally among themselves, hence the emergence of many factions among the Qur'aniyyun sectarian group. Each group with its own distinct ideology despite their claim that Qur'an the Qur'an is the only source of rule and guidance.

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