ASSESSMENT OF THE CAUSES OF DEVIATION FROM ISLAMIC PRACTICES AMONG THE CONTEMPORARY MUSLIMS OF THE NORTH-WEST NIGERIA

BY

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(ISLAMIC *STUDIES* SECTION),

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APRIL, 2021

DECLARATION

I hereby declare that this work titled: "Assessment of the Causes of Deviation from Islamic Practices among the Contemporary Muslims of the North-West Nigeria" has been written by me and it is the product of my research work. It has not been presented in any previous application for the award of higher degree. All quotations are indicated and sources of information specifically acknowledged by means of references.

_____   _____

Muhammad Sulaiman   **Date**

CERTIFICATION

This thesis entitled "Assessment of the Causes of Deviation from Islamic Practices among the Contemporary Muslims of the North-West Nigeria" by MUHAMMAD Sulaiman meets the regulations governing the award of Doctor of Philosophy in Islamic Studies, Ahmadu Bello University, Zaria, and it is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is being dedicated to my parents without them I would not have reached this level

of education. I pray Allah admit into the highest paradise (*Jannatul-Firdaus*).

ACKNOWLEDGEMENTS

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ABSTRACT

This research entitled: "Assessment of the causes of deviation from Islamic practices among the contemporary Muslims of the North-West Nigeria was motivated by the proliferation of uncompromising groups among Muslims, each with its peculiar forms of deviation. It is an attempt to assess the causes of deviation among Muslims in the North-West Nigeria. The study therefore, adopted the survey research design. Two self-structured questionnaires formulated based on the research objectives and questions which guided the study. The first sets of questionnaires were responded to by Muslims irrespective of their religious ideologies while the second questionnaire were responded base on Muslim grouping. The Data was analysed using frequencies, percentages and tables. It revealed that failure to abide by the religious instructions lead to disbelief, innovations, transgression and immoderation among the Muslims; some Muslims perceived the Islamic rulings on some activities based on the inclinations of their various religious groups; and that the major factors causing deviation are ignorance of the objectives of shari'ah and forsaking the practice and guidance of the best three generations of Muslims identified by the Prophet (SAW). The major effects of deviations in religious practices Include disunity, misrepresentation of Islam, threat to security and clashes and unrests among Muslims. In view of the findings, the research recommends that the solutions to deviation in religious practices are tenable only in the adherence to the Qur'an and the authentic *Sunnah* of the Prophet Muhammed (SAW) as understood and practice by the *Sahabah* (RA). Furthermore, Muslims should accept and respect all religious evidences regardless of their religious inclination.

ABBREVIATIONS

AH	After Hijrah
AS	Alayhi s-Sallam
AOAV	Action on Armed Violence
B.C.E	Before the Christian Era
C.E	Christian Era
FGN	Federal Government of Nigeria
ISCC	Islamic Supreme Council of Canada
JCI	judicial Commission of Inquiry
ND	No Date
NOUN	National Open University of Nigeria
PSSM	Proportional Stratified Sampling Method
RA	*Radiyallahu Anhu/ha*
SAW	*Salla Allahu 'Alayhu Wasallam*
SWT	*Subhanahu Wa ta Ala*

OPERATIONAL TERMS

Al-Ahad   Covenant

Al Sirat al Mustaqim   Straight Path

Al-'Adl   Divine Justice

Al-Amr Bil Ma;arruf wan-nahy'anil-munkar: The commanding of good and the
                                         forbidding of evil deed

Al-Furqan   The Criterion

Al-khulafaa' Al-Raashidoon   Rightly Guided Successors (Caliphs)

Al-Manzilah bayn Almanzilatayan   The State between belief and disbelief

Al-Qadar   Predestination

Al-salaf al-Salih   The Pious Predecessors

Al-wa'd wa'l-wa'id   Divine retribution

Asbab Nuzul   Causes or reasons for revelation

At-Tahrif   Distortions

Ayat Al Mutashbiha   Ambiguous Verses

Ayat al-Ahkam   Jurisprudential Verses

Azkarul Tarbiyyah   Litanies for Spiritual Training

Bandiri   Drum use for sufi practices

Boko Haram   A group that advocate the prohibition of
                                         Western Education

Aftara   He breaks fast

Fana   Become unaware of himself or the objects
                                         around him.

Ghadir Khoum   Name of place

Ghaib   Unseen

Haqiqi	The genuine or certain
Hayya 'ala Kharyril 'Amal	hasten to the best acts
Hirabah	Highway Robbery
Huda	Guidance
Ijtihad	Independent reasoning
Ijma;	Consensus of Muslim scholars
Inhraf	Deviation
Ismah	Infallibility
Ja'afariyya	Followers of 6th Shiites Imam Jaafar as-Sadiq
Layu	Amulets
Matn	Texts of Narration
Mubtadi	A person that follow or perform innovation in religion
Qutb	Spiritual hierarchy in Sufism
Raj'ah	Shiites belief in resurrection before the Day of Judgement
Tauheed al-asma wa al-sifaat:	affirming the oneness of Allah with respect to His names and Attribution
Turuk	Sing Tariq (Sufis order)
Fayda	A denomination of the Tijaniyya Group
Yan Haqiqah	A section of the Sufi orders believing in pantheism
Zuhd	The Act of abstaining from the world and its luxuries.

CHAPTER ONE:

INTRODUCTION

1.1   Background to the Study

Islam is a total way of life that provides codes of conduct which comprises ways and modes of worship, standards of morals and a good way of life. The *Noble Qur'an* and prophetic Hadith are the primary sources of Islamic code of conduct, which aim at covering the myriads of problems that arise in the course of Muslims' life on earth. The careful study of the *Noble Qur'an* and Hadith provide a complete code easy for an ordinary man to follow in accordance with the requirement of Shari'ah. The religion of Islam is the complete acceptance and practice of the teachings and guidance of Allah as revealed to His Prophet Muhammad (S.A.W).

A Muslim is one who believes in Allah (S.W.T)and strives to gain Allah's pleasure through worship in accordance with the revealed guidance, the Qur'an and the Hadith. The goal of Islam is for human being to become true servants of Allah who are equally beneficial to humanity. In view of this, the Qur'an was revealed and Hadith is made a complimentary of the Qur'an in clarification, explanation and expounding. The Qur'an is the speech of Allah, which was revealed through Angel Jibril to Prophet Muhammad (S.A.W). The revelation of Quran was in piece meal, which spread over a period of twenty-three years. Thus, the Prophet (S.A.W) explained every detail of the Qur'an to ensure the correct compliance with the Qur'anic injunctions. In this regards, the Qur'an obliged the believers to emulate and submit to all of the Prophet'sguidance and instructions. Allah says in the Qur'an:

أَأفجدفخدفمقدقمكجدكجدكخخكطكمهجحَّالأدزاب: ٢١

> Youhave indeed in the *Messenger* of Allah a beautiful pattern [of conduct]for any one whose hope is in Allah and the Final Day, and who engages much inthe Praise of Allah. (Al *Ahzab*: 21)

1

The Companions of the Prophet (S.A.W) clearly watched the Prophet (S.A.W) and inquired about what appears to be ambiguous to them. This attitude of the *Sahabah* made them fully comprehend the wisdom of the message brought by the Prophet (S.A.W) and hence attained proper faith. Many verses of the Qur'an commend them and render them (i.e *Sahaba*h) subjects of emulation too. For instance, Allah stated in the Qur'an:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَوا ۖ وَّإِن تَوَلَّوا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ البقرة: ١٣٧

So if they believe in the like of what you believe in,then they are certainly guided;and if they turn away,then they are only [steeped] in defiance.Allah shall suffice you against them,and He is the All-hearing, the All-knowing.(Al-Baqarah: 137)

In the same vein, the Prophet (S.A.W) obliged his subsequent followers after him to consider the *Sahaba*h as subject of emulation. He se said:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ،

Upon all of you is to adhere to my Sunnah and the Sunnah of the rightly guided caliphs. (at Tirmidthi: No: 3891)

Furthermore, the Prophet (S.A.W) identified the generation that witnessed the period of the *Sahabah* (R.A) and the immediate generation after them with good and correctness in the practice of religion. He says:

خَيْرُ النَّاسِ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ ،

The best people of my generations is my generation then the generation which proceeds it, then the generation which proceeds that generation (Bukhari: No.2652)

However, in spite of the aforementioned guidance, Muslims started to experience misunderstanding since from the first generation, this culminated to emergence of some

ideologies which continued to grow with different people and in different ages. For instance, the political crisis brought about the assassination of the third Caliph and which gave rise to the emergence of Kharijites. Similarly, the political crisis consumed the fourth Caliph and led to the emergence of Shi'ah as a sect.

The later generation of Muslims' continue to experience the emergence of new ideologiesthat contradicted the teachings of the Quran and the *Ahadith*. Thus, it is not surprising because it potrayed the fulfilment of the prophecy of the Prophet (S.A.W) that the nation of Muslims shall be divided into seventy-three divisions as reported in the following narration: On the authority of Abu Hurairah who said: the *Messenger* of Allah said:

افْتَرَقَتِ الْيَهُودُ على إِحْدَى وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فى الجنة وسبعين فى النار وافترقت النصارى على ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فَإِحْدَى وسبعين فى النار وَوَاحِدَةٌ فى الجنة وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِى على ثَلاَثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فى الجنة وَثِنْتَانِ وَسَبْعُونَ فِى النَّارِ قيل يا رسول الله من هم قال الْجَمَاعَةُ (ابن ماجه

The Jews split up into seventy one religious sects, one is in paradise and the Christians split up into seventy two religious sects, one is in paaradise.I swear with one who my soul in his control, my nation will split up into seventy three religious sects one is in paradise and the remaining seventy two sect will be in hellfire, they (Sahaba) asked whom oh the *Messenger* of Allah? He (*Messenger* of Allah) said "the *Jama'ah*".(Ibn Majah: No.4596)

The trend of deviation from religious guidance was not different in the religious practices of Muslims in the northern Nigeria. In the beginning of the 19th century C.E Sheikh Usman Bn Fodiyo launched jihad in Hausaland in order to fight deviation from religion. The success of Shehu in his mission to correct the innovations inserted in the religion brought about the establishment of a Caliphate. However,in 1903 C.E when the British colonials overruled the Caliphate many forms of deviations were introduced in the religion. The religion in some places became adulterated with alien activities that are capable of nullifying the faith of a Muslim and which appear to affect the beauty of the religion. In view of this, this

research is designed to carefully assess the forms of deviations, the causes and implications in the religious life of the contemporary Muslims in North-Western Nigeria.

1.2   Statement of the Problem

A Muslim becomes religiouslygood when he believes and understands the practices and teachings of the Qur'an as explained by the Prophet (S.A.W) and practicedby the *Sahabah* of the Prophet (S.A.W) or the best three generations identified by the Prophet (S.A.W). Islam therefore, considers the understanding of the Qur'an and that of the *Hadith* coupled with healthy and incorruptible intellect to attain to the proper guidance of the religion. Any failure or inability to properly abide by the dictates ofthe *Shari'ah*brings about misconceptions in religion, as well as deviation.

Unfortunately, some Muslims today prefer to follow their ideologies by manipulating the primary religious sources in favour of their selfish desires or promote their organisations in disguise. In this way, some of theteachings of the Qur'an as demonstrated by the Prophet (S.A.W) are distorted. Many activities were introduced by the Muslims in the contemporary northwestern Nigeria, which are inserted in the religion and appear to be responsible for the irreconciliable situation among the Muslims and rendering the religion ugly in the sight of the non-Muslims. The manipulation of the religious guides appears to be under the hideout of *hawa (*vain desire) of every person that could claim scholarship without necessary recourse to established principles of Islam. The question that remains is,is it possible to have a form of deviation in religion that could nullify the faith of a Muslim and render him as unbeliever? Or is ignorance an excuse in following all deviations?

The proliferation of Muslim organizations and their struggle against one another appear to be problematicto the religion. Some introduced various activities to attrack and maintain membership without necessary reference to Islamic values. The growth of immoral activities in the name of Islamic organizations may be looked disturbed and unacceptable

when the general principles of Islam are reflected upon. To what extent Muslim organizations is permitted to engage in any foul play in order to establish political authority or economic buoyancy?Or whose activities in Islam stand to be perfect and incorruptible worthy of emulation?

1.3   Objectives of the study

The study aimed at attaining the following objectives, to:

1. examine the nature and implications of religious instructions to the life of a Muslim

2. assess the Perception of the Muslims in Norh West, Nigeria on sectarian activities attributed to Islam

3. examine the factors responsible for the deviation in religious practice of the people in the contemporary North West, Nigeria

4. examine the extent of the effects of deviations in the religious practices of religious groups in the North West, Nigeria

5. examine the activities and religious ideologies of various religious groups in North West, Nigeria

6. proffer solutions in the light of the Shari'ah to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria

1.4   Research Questions

The study raises many questions, among them are:

1. What is the nature and implications of religious instructions to the life of a Muslim?

2. What is the Perception of the Muslims in Norh West on sectaian activities attributed to Islam?

3. What are the factors responsible for the deviation in religious practice of the people in Contemporary North West, Nigeria?

4. What is the extent of the effects of deviations in the religious practices of religious groups in the North West, Nigeria?

5. What are the activities and religious ideologies of various religious groups in North West, Nigeria?

6. To what extent Shari'ah guide can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria?

1.5   Significance of the Study

Islam has repeatedly warned against all temptations to deviate from its teachings. However, some factors may likely lure some to deviations unknowingly, while others may deliberately engage in acts of deviation without necessary understanding theimplications. Therefore, any research that aims at clarifying the implication of religious deviations is not only going to be significant in establishing proper faith in North-west of Nigeria, butit can be viable means of solving some problems confronting the North West States particularly on issues of disunity among the Muslims in the region.

The study will further enhance Muslims' comphrehension of the true causes of deviations in the religious practices, and howthe possible remedies will guide to the avoidance of falling into confusionand deviant practices that are destructive to the life of a Muslim. The outcome of the research willlead to the promotion of the course of Islam through the unity and mutual understanding expected to be established from the finding of the research.Similarly, the study may alsocurb the spread and emergence of new deviation because it is expected that Muslims will become more aware of the trend and plot of religious deviations.

The unity and mutual understanding that is expectedto be attained among various groups of Muslims in north-west may definitely curtail inter-religious conflicts and hence security of the communities. Therefore, the government will definitely benefit in the management of security challenges.

In a nutshell, the work is a means of providing insight into religious complexities of the North- west and the likely solutions in the light of shari'ah guide to the nature of deviation in religious practices. It may serve as roadmap which may answer many of the misconceptions and misinterpretations associated with the religion based on deviant activities of some Muslims.

1.6   Scope/Delimitation of the Study

This study is restricted to the activities of four selected Islamic religious organization in theNorth-west political region: Kaduna, Katsina, Kano, Jigawa, Zamfara, Kebbi and Sokoto states. The organisations include: Muslim*Sufi*Movement *(Qādiriyyah andTijjāniyyah orders), Jamā`atu Izālatil Bid`ah wa Iqāmatis* Sunnah*('Yan Izala)*Islamic Movement of Nigeria (*Yan Shia*) *and Qur'āniyyun*. These organizations are selected because majorityof the Muslims inNorthwestern Nigeria may likely have a link or inclination to these organizations either directlyor indirectly, while other, usually are off shoots of the four maingroups mentioned above. Also the study limited to the actvities of Muslims groups in the region between 2010 to 2020 C.E.

CHAPTER TWO:REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter reviewed the concept of deviation in religion which includesdistortions (At-*Tahrif)*, extremism (*Ghuluw)* transgressing (*Fisq)*, Innovaton (*Bidi'ah)* and Rigidity (*Tashddud).* It also reviewed an early Muslims approach towards deviation in religion. The chapter also reviewed the origin, development of early deviations and nature of deviations in religion of Islam.Other topics reviewed in the chapter, include, factors responsible for deviation in religion, sources of Islamic guidance and Islamic groups and their teachings in the north western Nigeria. Similarly, the overview of northernwestern states was reviewed. The chapter is concluded with presentation of emperical studies on related works to this research.

2.1 An overview of the North-West

Although Nigerian population censuses have been notoriously unreliable, all existing data indicates that the northern part of Nigeria is predominantly Muslim. There are significant variations between the northern states. However, the states in the North West zone have the highest percentage of Muslims in their total population. Islam spread in West Africa around the 8th century C.E, principally through commercial activities. During that period, there were six main trade routes linking North Africa with the ancient Western Sudan. One of the trade routes started from Tunis linking Tripoli running down to Ghadames, and from there to Katsina and Kano (Doi: 1984).The city of Kano in the North West is Nigeria's largest city by population, and a commercial hub and historical cultural centre in the wider Northern region(Nigeria Population Commissio2006).The Northwest geopolitical zone of Nigeria consists of seven states namely, Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto and Zamfara.

Kano: Kano is northern Nigeria's commercial hub and historical Hausa cultural capital. It is located in the North West of the country, bordered by Katsina State to the northwest, Jigawa to the northeast, and Bauchi and Kaduna states to the south. Kano had its first Muslim ruler in the fourteenth century Ali Yaji who ruled from 1349 to 1385. A mosque was built at that time while an Imam, a *Muazzin* as well as a *Qadi* were appointed in the mosque. At the time of Yaqub (1452-1463) some Wangarawa scholars migrated to Kano. There they taught Islamic theology and jurisprudence with the books they brought with them. During the reign of Muhammad Rumfa, Muslim scholars from Timbuktu came into Kano to teach and disseminate the religion of Islam. Muhammad Rumfa consulted a famous Muslim scholar and theologian, Al –Maghīlī, who visited Kano in the fifteenth century CE to write a book on Islamic government(Doi: 1984).

The population of the state is largely Muslim.It is the most populous state in the region and according to National population census 2011, the most populous in the federation. It has around 14 million people and its capital is Kano city. It comprises of almost entirely Hausa/Fulani tribe that are predominantly Muslim. Kano has become a famous centre of activities of the*Qadirriyyah* Sufi order. Just to the north-east of the walled city of Kano, there is an ancient cemetery called Mai Giginya believed to be the resting place of many saints including Malam Umar Mai Kabara, the great grandfather of Sheikh Nasiru Kabara, the late leader of the Kadiriyya Sufi order in Africa. This cemetery is the scene of the annual *Maukib* in which thousands of people from all over West Africa take part. The ceremony was started by Sheikh Nasiru Kabara in 1372 A.H/1952 C.E. and is held annually on the 11th day of Rabi al-Thani. Essentially, the ceremony is to pay homage to Malam Umar Mai Kabara but it also coincides with the birth-day of Sheikh Abdulkadir Jilani (470-561 A.H) founder of the Kadiriyya Sufi Order(Labdo: 2016).

Due to its fame as a centre of commerce it is the most-cosmopolitan area of the region housing people of various ethnic groups and divergent religious beliefs and orgarnisations.Kano State has witnessed series of ethno-religious crises in recent history. In 1980, followers of an Islamic preacher named Muhammad Marwa Maitatsine became embroiled in conflicts with local authorities and the public. In the recent years Boko Haram group has also been active in Kano, causing numerous casualties and extensive property damage as well as curtailing the state's economic potential(Danjibo: 2010).

Kaduna: Kaduna state is situated in the North West of Nigeria. It is the political nerve centre of Northern Nigeria, with a population of about 6,113,503 as of the 2006 census. The state was created in 1967, and modified by the subtraction of Katsina State in 1987.Kaduna State has a political significance as the former administrative headquarters of the Northern states. It shares boundaries with Niger State to the west, Zamfara, Katsina and Kano states to the north, Bauchi and Plateau States to the east and FCT Abuja and Nassarawa state to the south. Kaduna has consistedof Muslims and Christians;the composition of Hausa and Fulani who are predominantly Muslims and others is roughly 60:40. Its capital Kaduna city, being an heir to the old administrative capital of the defunct Northern region account it being highly cosmopolitan of recent, Kano and Kaduna were the centre of much religious activities of the Muslim group of the region (AOAV: 2013).

Kaduna State has been under overlapping tensions from population growth and political aspirations by various religious and ethnic groups. It is sometimes argued that tensions between the Hausa-Fulani and Southern Kaduna ethnic groups are the cause of conflict, but this is an oversimplified view which obscures the historical context and heterogeneity of those groups. Most of the perpetrators of armed violence in Kaduna State are men and youths. In the majority of the violence, youths make up over 80 percent of active

participants. Perpetrators can be members of political or religious extremist groups, or simply paid off to do violence (AOAV:2013).

Katsina: Katsina state was carved out of Old Kaduna State in 1987. Its population now 6.7 million appromixately. However its ethnic demography is almost Hausa/Fulani save those from other parts of the country that settle there now. Islam and Islamic thought gained ground in Katsina in 14th century. Scholars from Sankore University in Timbuktu brought with them books on Islamic divinity and etymology into Katsina. With all these academic activities, Katsina was able to produce Islamic scholars of high standard. Among these native scholars were: Muhammad Dan Masani (d. 1667) and Muhammad Dan Marina (d. 1655). There was an intellectual harmony among native scholars at that period while the state of learning was much higher. One of the factors that facilitated the scholarship activities and intellectual glory was the contact the scholars used to make with Timbuktu which was an excellent citadel of intellectual activities done with Arabic language at that time. Islamic education which was done in Arabic language gave cultural prestige to Islam at that age. (Al-Ilorin: 1978) The state is predominantly Muslim, and Gobarau Minaret is an important building.

Jigawa: Jigawa State is one of thirty-six states that constitute Federal Republicof Nigeria. It is situated in the north-western part of the country between latitudes 11.00° N to 13.00° N and longitudes 8.00° E to 10.15° E. KanoState and Katsina State border Jigawa to the west, Bauchi State to the east and Yobe State to the northeast. To the north, Jigawa shares an international border with Zinder Region in The Republic of Niger. Islam and a long history of inter-marriages have continued to bnd them together. About 3.6 million people inhabit Jigawa State.This state was created out of the old Kano State in August 1991.Itspopulation is entirely of Hausa and Fulani and predominantly the religion in the state is Islam.Religion in Jigawa State is mainly Islam with 98.9% with very few indigious non-Muslims. (AOAV: 2013)

Birnin Kebbi:is a state in north-western Nigeria with its capital at Birnin Kebbi. The state was created out of a part of Sokoto State in 1991. In 1813 'Usuman bn Fodiyo, being more of a scholar than a politician, assigned the practical regency of the western territories of the Islamic state established by the Jihad to'Abdullah as the chief administrator while the eastern part to his son, Muhammed Bello. After Shaykh 'Uthman's death in 1817, Abdullah relocated to Gwandu where he later became the Emir of Gwandu. During the Shehu's lifetime he had functioned as his wazir. He later devoted himself wholly to religion after the time the town of Kalembna was sacked around 1820. He thus left the conduct of affairs to his son Muhammad till his death in 1829. (AOAV: 2013)

Kebbi state was created out of the former Sokoto State on 17 August 1991. The State has a total population of 3,137,989 people as projected from the 1991 census. The people of Kebbi are predominantly Muslims who practice Islam as a religion.It has significant number of tribes that are divided between Islam, Christianity and animism. In Zuru town of Kebbi State, in Northwestern Nigeria, serious violence over the control of the market (then central) mosque between the *Darika* and *Izala* sects occurred in 1987 for instance. It led to the closure of the mosque for several years and to this day, the two sects have separate mosques where they worship.(Danjibo: 2010)

Zamfara: Zamfara is peopled by Hausa and Fulani peoples. In 1996, Zamfara State was detached from Sokoto State. It has a population of 3,278,873 according to the 2006 census and contains fourteen local government areas. The area today called Zamfara state was one of the old Hausa city-states like Kano, Katsina, Gobir, Kabi and Zazzau.The earliest inhabitants of Zamfara were said to be hunters and also giant people.Zamfara had many centers of commerce and scholarship that attracted many scholars like the Yandoto city. It became part of the History Sokoto Caliphate after the 1804 jihad by Usman bn Fodiyo. In fact, Usman Danfodiyo settled in Sabon Gari where Sarkin Zamfara Abarshi had already established a

garrison headquarters during the early days of his Jihad as a base from where he fought Gobir and Kabi.It is an old Hausa city state in the like of Kano and Katsina, besides the predominant Hausa/Fulani in the state, there are smaller ethnic groups historically, however the predominant religion is Islam and one of it towns, Tsafe houses a vigorous Islamic religious centre prior to the revolution of Sheik-Usman Fodio in the early 18th century.Islam is the principal and major religion of the state. Zamfara was the first state in Nigeria to introduce shari'ah law during the regime of Ahmad Sani Yerima the former Governor of the state.(AOAV: 2013)

Sokoto: Sokoto state in its present form came into being after Niger State was carved out North western state in 1976, Kebbi State in 1991 and Zamfara State in 1996. The state is in the far North West region of the country. Sokoto State is bordered by Niger in the north, Kebbi State to the south and west, and Zamfara State to the east. It has an estimated population of 4.3million people. (National Bureau of Statistics, Social Statistics in Nigeria 2012) Sokoto is an important historical, cultural and religious centre for Muslims in Nigeria. Islam reached the area in the 15th century. Three centuries later there were many Muslims but non-Islamic traditions were still being followed both by the rulers and by many of subjects. A powerful reform movement emerged in the 1804 CE seeking to reform the practice of Islam, led by Shehu Usmanu bn Fodiyo and many other scholars. All of them sought to achieve their aims through preaching Islam and calling on rulers to govern according to Islamic principles. Arabic and Islamic learning was spreading from town to town in northern community; native scholars were increasing till the time of Shaykh 'Usuman bn Fodiyo (d.1817), one of the most important activities of 'Usuman bn Fodiyo was the education of female child. He campaigned for and worked towards it. He gave women opportunity to participate in education. His daughter Asmaa' an Arabic and Islamic scholar was an epitome of a woman Islamic scholar. Shaykh 'Uthman wrote a book (*Ihya'* Sunnah*wa*

ikhmadil bid'ah) wherein he enjoyed women to search for knowledge just as their male counterpart. The high standard of Arabic and Islamic education continued until colonialists entered into Norhern Nigeria in 1903.. The Islamic thought, which was highly embedded in the Sokoto leaders, gave the Empire an indelible hallmark till the present time.

In recent years, Sokoto has witnessed sporadic outbreaks of sectarian violence due to presence of some element ofShi'ah members. That led to looting and the burning and destruction of properties. In 2005, sectarian clashes reportedly led to two deaths and 35 injuries. In 2007 there was again a sectarian crisis as a result of armed violence involving the Sunni majority and Shi'ah communities in which three people were killed, many were injured and several properties destroyed.Violence of this kind flared again in 2010 when three people were wounded in sectarian clashes in the city of Sokoto. (AOAV: 2013).

2.2 Concept of Deviation in Religion

Inunderstanding any given term it necessaty to have a clear and unambigious meaning and what it connotes**.** As the term deviation involves value- judgment, unless one has a clear definition and conception of it, he cannot judge it..Deviation is an English term synonomus with the Arabic word *inhraf* as maintained by Elias (1986).The Arabic root word of *Inhiraf* is *harf*, as occurs in Suratul Hajj where Allah (S.W.T) says:

<div dir="rtl" align="center">ٱلَّذِى لِى مَاممنرنزنوةً الحج: ١١</div>

And among the people are those who worship Allah on the
[very] fringe:(*Suratun Hajj*:11)

Az-Zamakhashari (1977) says that the above verse means worshipping Allah in extreme manner as opposed toworshipping Him in moderate manner. Ibn Atiyyah (1988) saidthe verse means, some people are worshiping Allah on astrayedmode. Mujahid and Qatadah render the Qur'anic description على حرف as worshiping in suspicion ways(Bn kathir: 1992).Lexically, deviation means 'the straying away from the norms, practices and traditions

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of religious doctrines'. Similarly, Ba'alabaki(1992) defines deviation as 'Not following the right way, confusing from right path.

Technically, deviation in religion implies remoteness in applying and adhering to religion and thought, as well as behavior.Other definitions of deviation in religion include that of AbdusSamad (2007) who sees it as going into extremes in belief or the application of set of core religious teachings, core values and tradition held by an organised group or unit.Yahya (2015) viewed deviation in religion as a failure or inability to utilize the knowledge about the revealed message, the Qur'an and the Hadith, which provides healthy and incorruptible intellect in Islamic life. In a situation where a person is struggling for the promotion of religion and is unable to recognize his limitations in respect to comprehension of the revealed message and situational changes, he only succeeds in worsening and creating serious havoc in religion. Ibrahim (1994) defines deviation in religion as the teachings and practices contrary to Islam. Mubarak (2015) goes as far as regarding deviation (*Inhiraf*) as akind of disbelief. Philip (2013) defines deviation in religion as any change or modification which is heretical in religion. He also regards any element of culture that contradicts teachings of the Qur'an and Sunnah as deviation. While Arifi, (2015) concurring with Philips added that any increase or decreasein form and manner of worship is a deviation.

The concept of deviation in religion has a number of synonymous and related terms in Islamic literature including excessiveness, innovation, transgression, distortionandrigidity. Some of these terms such as *Ghuluw* and *bid'ah* are even used interchangeably with the term *inhiraf*. These terms are reviewed below:

Distortion in religion (At-*Tahrif*):(تحريف) is an Arabic term used for alterations or distortion. Technically, Islahi (1996) defines the *tahrif* as to deliberately interpret something in a manner that is totally opposite to the intention of the author, or to distort the pronunciation of a word to such an extent that the word changes completely, or to add to or

delete a sentence or discourse in a manner that completely distorts the original meaning, or to translate a word that has two meanings in the meaning that is totally against the context, or to raise questions about something that is absolutely clear in order tocreate uncertainty about it, or to change it completely.

According to Ibn kathir (1992)*tahrif* is modification and changing the law of Allah from original sources. The Noble Qur'an declared *tahrif*one of the bad behaviour of Jews thatthey treacherously alter the original meaning ofAllah's words. Allah says in Suratun-Nisa':

<div dir="rtl">

أَّلنح نخِّم نِّ نِي هج هم هى هيىء يجىِيحٍ نِّ ال نِساء: ٤٦

</div>

Among the Jews are those whopervert words from their meaningsand say, 'We hear and disobey'and 'Hear without listening!' and '*Ra'ina*,'twisting their tongues and reviling the faith.(*Suratun Nisa'*: 46)

Ziyad (2009) maintaines that, distortion in religion (*Tahrif*) includes: the *ra'y al-madhmum*(unsolicited opinions) that is opinion in religion which has no basis in the Qur'an and Sunnah. This is arriving at conclusions without any basis in religion by means of suspicion. This can be inferred from the following narrations, 'Abdullahbn 'Amr bn 'Aswho said that he heard the Noble Prophet in a Hadith:

<div dir="rtl">

« إِنَّ اللهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا ، يَنْتَزِعُهُ مِنَ الْعِبَادِ ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا ، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا ، فَأَفْتَوْا بِغَيْرِ عِلْمٍ ، فَضَلُّوا وَأَضَلُّوا » رواه البخاري في كتاب الاعتصام

</div>

Allah will not snatch knowledge away from the people after he has given it to them suddenly, but he will remove it by uplifting their scholars. Only the ignorant will remain who will be asked questions, and they answer according to their own understanding. They will be thus misled themselves and will also mislead others. (Al-Bukhari No: 100)

The above Hadith indicates the knowledge of lawful and unlawful must comefrom the Book of Allah and the Sunnah. *Ra'y madhmum* was drawinginductions which have no basis in the Qur'an and the Sunnah. (Ibn Hajr, 1993)

Like *Inhiraf,at-tahrif* or modification and changing the law of Allah is also a straying away from straight path *(al Sirat al mustaqim)*. The term *at-tahrif* is therefore related to *Inhiraf* since both are forms of deviation. In fact, both derived from the same Arabic toot word *Harifa*.

Extremism (*Ghuluw*)according to al-Qardawi (2004) literally means being situated at the farthest possible point from the center. Figuratively, it indicates a similar remoteness in religion and thought, as well as, behavior. The *Noble Qur'an* regards it as one of the deadly manifestations of deviation. It categorically condermed it described those who engaged in it as those who went astray, lost the right path and misled others. In Suratul Maidah Allah says:

$$ أَلْٱحِخْذمِ مِنْجِحْخَخْذَنْهُ هَجْجُوْهُ يَجِيِحِخِيِ يِهِنْمِنْهِبِمِبِهِتِمِتِهِثِمِثِهِ ۗ الم ائدة:٧٧ $$

Say 'O People of the Book!Do not unduly exceed the bounds in your religionand do not followthe fancies of a people who went astray in the past,and led many astray,and [themselves] strayed from the right path. (*Suratun Ma'ida*: 77)

The above verse described *Ghuluw* as losing the right path. Islam recommends moderation and balance in everything: in belief, ibadah, practice, and legislation. It strongly recommends sticking to the rightpath and shunning any tendency towards Ghuluw. (Al-Qardawi: 2004) In the Prophetic Hadith, the Prophet (S.A.W) has been reported as saying:

$$ وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ $$

Beware of excessiveness in religion. [People] before you have perished as a result of [such] excessiveness. (Nasa'i: No.3054)

Ibn Taymiyah (1977) argues that though the above Hadith was regarding the throwing of large sizedpebbles in performance of Hajj rites it is as general prohibition regarding extremism in all form of belief and practices. Extremism in religion is like a deadly virus which penetrates into a living cell of the human body and destroyed the essential natural components and replaced them back with its poisonous compositions. Peharps that is why the Prophet (S.A.W) is reported to have said:

أَلَا هَلَكَ الْمُتَنَطِّعُونَ ثَلَاثَ مِرَإت

Ruined were those who indulged in *tanattu'"* And he [the Prophet (S.A.W)] repeated this thrice. (Muslim:1972: No. 2670)

Al Nawawi (1988) says the people referred to in the above cited*Hadith* are those who go beyond the limit of Shari'ah in their utterance as well as in their action. Evidently the above ahadith emphatically assert that the consequence of excessiveness and zealotry will be the complete loss of this life and of the hereafter. The Prophet(S.A.W)was also reported to have said:

(لَا تُشَدِّدُوا عَلَى أَنْفُسِكُمْ ، فَيُشَدَّدَ عَلَيْكُمْ ، فَإِنَّ قَوْمًا شَدَّدُوا عَلَى أَنْفُسِهِمْ ،
فَشَدَّدَ اللَّهُ عَلَيْهِمْ ، فَتِلْكَ بَقَايَاهُمْ فِي الصَّوَامِعِ وَالدِّرِيَ).

Do not overburden yourselves, you will overburden. People [before you] overburdened themselves and Allah overburden them. Their remains are found in hermitages and monasteries. (Abu Dawd: Vol. 4: No.4906)

The aboveHadith clearly points out thatProphet Muhammad (S.A.W)condemns all tendencies toward religious excessivenesssuch as extremism in ibadah, or ascetism, which are beyond the moderate Islamic position (Al-Qardawi: 2004). Likewise, in respect to spending of wealth or resources, man is guided to be moderate not to be extravagant or stingy. Perhaps, the attitude of man to extravagance, stinginess, embezzlement and squandering render his life

and the life of others clumsy. In view of this, Islam regulates and moderates the expenditure of individuals and nations (Yahya: 2015).As stated earlier, *Ghulu* implies remoteness in religion, thought and behavior. It regarded by the *Noble Qur'an* as bad as one of the deadly manifestations of deviation. It is therefore related to the term *Inhiraf*.

Transgressing(*Fisq*): The root word of *Fisq* is *Fasaqa*which is a verb in Arabic with the meaning to disobey the following Qur'anic phrase: "And he disobeyed (*Fasaqa*) the command of his Rabb," (*Suratul al-kahf*: 50). The Arabs say that the date has *Fasaqat*, when it comes out of its skin, and they call the mouse a *Fuwaysiqah*, because it leaves its den to cause mischief. (Bn Kathir: 1992) Technically,*Fisq*can be defined asdeparting fromthe obedience of Allah. It also comprises the total departure from obeying Allah which isapplicable to the infidel, and it comprises partial departure of obedience which isimputed to a believer who commits a major sin. (Al-Fawzaan 1988)Allah says in the Noble Qur'an:

أَٱئمئه جِجِجِذبِبهِتجِتختَتهَّاَلا قرة: ٩٩

> We have certainly sent down manifest signs to you,and no one
> defies them except transgressors (*Fasiqun*). (*Surah Baqarah*:99).

The subject or the nominative form of this verb (i.e. *Fasiq*) would mean "the one who disobeys". *Fasiqun*is an Arabic term referring to people who violate Islamic law. However, it is usually reserved to describe someone guilty of openly and flagrantly violating Islamic law and/or someone whose moral character is corrupt. (Ibn Ashur: 2000)The word*fisq* connotesdeclining to obey the commands of Allah. It applies to one who has taken upon himself to observe what the law ordains and has acknowledged its authority and then has fallen short of its observance in respect of all or some of its ordinances. (Ibn Ashur: 2000) Allah said:

...وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِين

<div align="center">And He misleads thereby only the *Fasiqin*. (Q2: 27-2)</div>

The above verse clearly shows that ignoring the command of Allah and His Prophet (S.A.W) through disobedience of Allah's book and Prophetic Hadith constitutes the breakingof convenant of Allah which leads to *Fisq*(Ibn kathir: 1992).Amongthe *fisq* were insulting Muslims (Bukhari: 1987: 1:48).

Like other terms which have been reviewed above, *fasaqa* is disobedience and the abandonment of the command of Allah and a type of departing from the path of truth intentionally, which is also a sort of straying away from the right course. It is therefore related to deviation. In fact, the term *fisq* can be considered as a form of religious deviation in Islam.

Innovation (Bid'ah): The Arabic word bid'ah comes from the root *bada'* it means to originate, introduce, devise, contrive, and improvise or to be inventive in a manner not done before. (Al-Asfahani: 1982) It also means to introduce heritical doctrines, heresies, or practices with suspicious origin into the corpus of Islamic belief and practice(Ziyad: 2009).Technically, bid'ah can be defined as: an innovated practice which resembles Islam designed to exaggerate certain acts of worship or misrepresent some aspect of *Shari'ah,* with no sanction.

Other definitions of bid'ah include; anything which does not come from the Prophet, His Companions or early predecessors in Islam or worshipping Allah in ways that Allah has not prescribed or worshipping Allah in ways that are not those of the Prophet (S.A.W) or his rightly guided successors and the first three generations, (Gumi: 2004).The Prophet (peace and blessings of Allah be upon him) says:

<div align="center">فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ</div>

I urge you to adhere to my way (Sunnah) and the way of the rightly-guided successors (*al-khulafa'al-raashidoon*) who come

after me. Hold fast to it and bite onto it with your eyeteeth [i.e., cling firmly to it], and beware of newly-invented matters (Abu Dawud: n.d Vol. 4: No.4609).

The above Hadith indicates that anyone who worships Allah in a manner that Allah has not prescribed or in a manner that is not in accordance with the way of the Prophet (S.A.W) or his rightly-guided successors (*al-khulafa' al-raashidoon*), is an innovator, whether that innovated worship has to do with the names and attributes of Allah, or with His rulings and laws *(*Uthaymeen: 1413).Futhermore, the Prophet (S.A.W) categorically pointed and led Muslim to the source of guidance and warn them against innovation thus Imam Muslim narrates from Jābir bn 'Abdallah: Allah's Messenger(S.A.W) would say in his sermon:

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

The best of statements is (from) the Book of Allah and the best ofguidance is the guidance of Muhammad. The worst of matters are innovations and allinnovations are *bid'ah* and all *bid'ah* leads to misguidance.(Muslim:2000: No. 2042)

Sometimes innovated practices are done with the noble intention of doing good or emulating it, the Prophet Muhammad eloquently and clearly use superlative term "best" in descrbing the quality of the content of the guidance He brought from Allah (Qur'an) and he himself as the best guide. He also throws light on the true nature of that is later innovated by using the superlative of the word "*bad'ah*" which is worst (Al-Ghazali: 1997).Yet another Hadith he (S.A.W) is reported by Mu'ādhbn Jabal once said:

إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ وَالْمُنَافِقُ وَالرَّجُلُ وَالْمَرْأَةُ وَالصَّغِيرُ وَالْكَبِيرُ وَالْعَبْدُ وَالْحُرُّ فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ مَا لِلنَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ فَإِيَّاكُمْ وَمَا ابْتُدِعَ فَإِنَّ مَا ابْتُدِعَ ضَلَالَةٌ وَأُحَذِّرُكُمْ زَيْغَةَ الْحَكِيمِ فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ

الضَّلاَلَةِ عَلَى لِسَانِ الْحَكِيمِ وَقَدْ يَقُولُ الْمُنَافِقُ كَلِمَةَ الْحَقِّ. قَالَ قُلْتُ لِمُعَاذٍ مَا

يُدْرِينِي رَحِمَكَ اللَّهُ أَنَّ الْحَكِيمَ قَدْ يَقُولُ كَلِمَةَ الضَّلاَلَةِ وَأَنَّ الْمُنَافِقَ قَدْ يَقُولُ كَلِمَةَ

الْحَقِّ

Ahead of you lies discord in which there will be an abundance of wealth and the *Qur'an* will be opened and taken hold of by the believer and the hypocrite, men and women, young and old, freeman and slave. A person will almost say: 'Why do people not follow me, even though I have recited the *Qur'an*? They will not follow me until I innovate for them something other than the *Qur'an*!' So beware of innovation, because it is misguidance. I also warn you of the deviation of the wise, as Satan may utter a word of misguidance by the tongue of the wise and a hypocrite may utter a word of truth. He said ' I Said to Mu'adh, how do I understood, may mercy of Allah be with you, that the wise will utter the word of misguidance and hypocrite will utter the word of triuth? (Abū Dāwūd:n.d: hadīth no. 3995)

The above Hadith restricts Muslims to performing all their commanded acts, be their ritual obligations or recommended practices, as ordained by Allah and prescribed by the Prophet SAW). It also made them desist from adopting innovated acts of even their supposed wise men among them. Bid'ah means to innovate or introduce heretical doctrines, heresies, or actions with a suspicious origin into the corpus of Islamic belief and practice or an innovated practice which resembles Islam designed to exaggerate certain acts of worship or misrepresent some aspect of the Shari'ah. Bid'ah is therefore a twin-sister of deviation.

Rigidity *(Tashaddud)*: *Tashaddud* is rigidity in the observance of Islamic injunctions. The Qur'an exhorts Muslims to give all the aspect of humanness their due shares, both the bodily and the spritual, to avoid over burdening themselves to the extent of exhaustion and laxity (Al-Qardawi: 2004). Many Qur'anic verses have stressed the need to act on the basis of its dictates and to avoid excessiveness in all matters. Allah says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا

Allah desire ease for you, and does desire for you difficulty, and you should complete the number and you should exalt the greatness

of Allah for His having guided you,and that you may give thanks
(*Suratun Baqarah*:185).

In another verse, Allah says:

<div dir="rtl">أُ أَثَّ حجَّ خَجَّ سجِّ سهِّ صخَّ صهَّ الْ بَقَرة: ٢٨٦</div>

Allah does not charge a soul except with what it can bear; a soul shall
qualify to reap the fruit it merits for its innocence (*Suratun Baqarah*:
286)

Oblivion to the injunctions of Shari'ah is responsible for immoderateactivitiesand
introduction of unnecessary innovations in Islam. The results of the battle of Uhud where
Muslims were shattered and incurred a heavy lost as a result of disobedience to the Prophet's
(S.A.W) command is a good example (Yahya: 2015).They (Muslims) should partake in
utilizing the bounties of their lord, what Allah does not want is excesses and waste. Allah
says:

<div dir="rtl">أُ أَبرِ بزِ يمِ بنِّ ىَ ىَ ترِ تزَ تمَ تنَ تى تِ يَ ثرَ ثزَ ثمَ ثنِ ثى فى فى قَ كلِ قَ كمَ كلَّ كى كى
لمِ لى لِى ما مَ مَّ الْمائدة: ٨٧ - ٨٨</div>

O you who believe! Make not unlawful the good thing which Allah
has made lawful for you. But commit no excess, eat of the things
which Allah has provided for you, lawful and good, but fear Allah
"in whom you believe (*Suratun Ma'idh*:87-88).

Prophet Muhammad (S.A.W) strongly condemned the attitude of rigidity in religion
which sometimes came as result of ignorance of wisdom of theshari'ahh. An episode occurred
in the time of the Prophet (S.A.W) when a group of young men went to the house of the
Prophet (S.A.W) and inquired about the Prophet's manner of worship. When the wives
informed them they thought that he (S.A.W) did too little. Then they argued, "How can we
reach Allah's Messenger's level, when all of his previous and later sins have been forgiven?
So one of them pledged, "I will fast every single day." One said, "I will never sleep on a
comfortable place." And one said, "I will never eat meat." When the Prophet (S.A.W) heard
of that, he addressed them and their likes saying:

أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَأُفْطِرُ ، وَأُصَلِّى وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Verily, by Allah, I fear Allah and revere Him better than any of you; yet I fast (some days) and break my fast (on others), I pray (part of the night) and sleep (the other part), and I marry women. So, anyone who dislikes my Sunnah (way) is not (a follower) of me (Bukhari: 1987: no. 5073).

The above Hadith indicates how Islam strikes a balance between spiritual and the physical lifes of individuals and nation. Thus, it is not within the ethical principles of Islam for someone to counteract the worldly life for the hereafter or to negate the hereafter for the worldly life. The immoderate attitude of most Muslims has given a bad image to Islam, and this is responsible for the major setbacks and problems of Muslims in the contemporary period. Thus, the attitude of suicide bombing and random killings of the innocent people that are associated with some Islamic activists are portraying irreconcilable meaning with what has been established in Islamic law and the practice of the righteous generations of Islam(Yahya: 2015).

From the expositions so far undertaken, it becomes clear to one's understanding that deviation in Islam the the general human practices, conduct and manners, which evolved in the course of Islamic history, with no backing from the real teachings of primary and secondary sources of Islam. Deviation in Islam can be invariably related to a number of terms including*Ghuluw* (Excessiveness), *bid'ah* (innovation), *fisq* (transgression), *Tahrif(*distortion*)*and*tashaddud* (strictness).These terms are often used interchangeablywith the meaning of straying away from the real teachings of Islam against which Islam has emphatically warned and discouraged, for prosperity in both this and hereafter lives.

2.3 Prophet(S.A.W) Approach towards Deviation in Religion

The Prophet (S.A.W) was guided by his Lord, and his words and deeds were supported by the *wahy*. His methods were wiser and more efficacious, and using his approach

is the best way to get people to respond positively. His approach towardsdeviations and misguidance was to teach and guide/ not to cause to shame. Even though the Prophet taught his companions to strive for excellence and conquer their flaws, mistakes were inevitably made, some minor and some very serious. Prophet Muhammad (S.A.W) corrected people's missteps with gentleness, empathy, and creativity. He used mistakes as opportunities to empower people, not break them (Ezzidine: 2013). Studying the approach of Prophet (S.A.W)towards errors will give an insight on how to solve many misinterpretations and errors among the Muslims. In this part we shall review some of the approaches of Prophet Muhammad (S.A.W) and his *Sahabah* to some problems and deviations that occurred during their period and how theymended them:

2.3.1 Diplomacy: The Prophet (S.A.W) used to keep in mind the intelligence, circumstances and capabilities of the recepients. Sometimes the Prophet (S.A.W) in solving some misleading and deviant attitudes, he was cautious of the tendency of misunderstanding and misconceptions by the people. Thus, he (S.A.W) did not punish or execute the leader of hypocrites Abdullah bn 'Ubayy so that the enemies of islam might not said he is killing his *Sahaba*. For this, Prophet (S.A.W) avoided it(Kassas: 2009).Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Hudhayfah bn Al-Yaman said, "I was holding the bridle of the *Messenger*'s camel while `Ammar was leading it, or vise versa. When we reached Al-`Aqabah, twelve riders intercepted the Prophet. When I alerted the *Messenger*, he shouted at them and they all ran away. The Messenger of Allah asked us, 'Did you know who they were' we said, `No, O Allah's Messenger! They had masks However, we know their horses.' He said, 'They are the hypocrites until the Day of Resurrection. Do you know what they intended?' We said, `No.' He said, ; They wanted to mingle with the *Messenger* of Allah and throw him from the `Aqabah (to the valley)' We said, `O Allah's *Messenger*! Should you ask their tribes to send the head of each one of them to you' He said,

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لَا. أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ بِقَتْلِهِمْ

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No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allah gave him victory with their help, he commanded that they be killed (Bn kathir: 1992).

2.3.2*Observations*: The Prophet(S.A.W) used to observe the actions of the people around him so that the moment he saw any mistakes and misunderstanding he will immediately correct them (Shah: 2013). It was reported by An-Nasa'i(1971: Hadithno.1237) that a man entered the mosque and prayed, while the Prophet was watching him without the knowledge of others. When he finished and greeted the Prophet (S.A.W)

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فرد وقال ارجع فصل فإنك لم تصل فرجع فصلى كما جاء صلى ثم سلم على النبي {صلى الله عليه وسلم} فرد وقال ارجع فصل فإنك لم تصل ثلاثاً فقال والذي بعثك بالحق ما أحسن غيره فعلمني فقال إذا قمت إلى الصلاة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راكعاً ثم ارفع حتى تعتدل قائماً ثم اسجد حتى تطمئن ساجداً ثم ارفع حتى تطمئن جالساً وافعل ذلك في صلاتك كلها

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He returned the *Salam* and said "Go back and pray, because you have not prayed." So he went back and prayed, then he came back and greeted the Prophet (peace and blessings of Allah be upon him), who said, "*Wa 'alayka al-salaam*, go back and pray, because you have not prayed." On the second occasion, or subsequently, the man said, "Teach me, O *Messenger* of Allah." He said, "When you stand up to pray, do wudoo' properly, then face the qiblah and say Takbeer ('Allah*u akbar*'). Then recite whatever is easy for you of Qur'an, then bow until you are at ease in rukoo', then stand up until your back is completely straight. Then prostrate until you are at ease in sujood, then sit up until you are at ease in your sitting, then prostrate again until you are at ease in your sujood, then sit up again until you are at ease in your sitting. Do this in all your prayers (An-Nasai: 1971)

Similarly Imam Muslim (2000: Hadith no. 354) reported that the Prophet (S.A.W) pointed out a person that did not wash his feet properly while doing abolution for prayer and instructed him to repeat the act of washing the feet.

2.3.3 *Gentleness and good Instruction*:

The Prophet (S.A.W) was extremely perceptive toward the people around him. He (S.A.W) knew when someone was sensitive or vulnerable, and he often approached deviations with utmost gentleness (AbuGhuddah: 2003). Bedouins were known at the time of the Prophet (S.A.W) for being impatient and somewhat uncivilized attitudes. Such as the case of a bedouin who entered the Prophet's mosque for the first time. He went and urinated on the floor of the mosque. The sahabah raised their voice to thim that'We do not urinate in these mosques-they were built for prayer and remembrance of Allah.'But the prophet (SAW) asked to be soft and calmed and asked them to poured bucket of water on floor. The Bediun raised his voice in supplication,

اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا فَالْتَفَتَ إِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَقَدْ تَحَجَّرْتَ وَاسِعًا ثُمَّ لَمْ يَلْبَثْ أَنْ بَالَ فِي الْمَسْجِدِ فَأَسْرَعَ النَّاسُ إِلَيْهِ فَقَالَ لَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ أَهْرِيقُوا عَلَيْهِ دَلْوًا مِنْ مَاءٍ أَوْ سَجْلًا مِنْ مَاءٍ

O Allah, forgive me and Muhammad (S.A.W), but don't forgive anyone else!" The Prophet (S.A.W) smiled at him and remarked gently, "You are limiting something that is vast." Later, to everyone's horror, the man urinated on the masjid floor. The Prophet (S.A.W) calmed the dismayed onlookers, and told them to leave the man alone.He reminded his companions that they were sent to make things easy on people, not difficult. Then he (S.A.W) called for a bucket of water to be poured on the ground. (Ahmad: n.d No.6957)

2.3.4 *Empathic*:

Among the approach of the Prophet(S.A.W) towards some misconceptions was empathy that is an ablity to identify with and understand somebody else's feelings or difficulties (Encarta: 2009). So deep the Prophet (S.A.W)in the empathy for his people that he did everything possible to make things easy for them. He removed every obstacle that stood between the people and Allah's forgiveness, and he searched out solutions to individual's unique circumstances (Ezzidine: 2013). A man once confessed he was doomed because he slept with his wife while fasting in Ramadan. The Prophetic hadith stated:

فَقَالَ رَسُولُ اللَّهِ – ﷺ – « هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا » . قَالَ لاَ . قَالَ « فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ » . قَالَ لاَ . فَقَالَ « فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا » .

قَالَ لاَ . قَالَ فَمَكَثَ النَّبِيُّ – ﷺ – ، فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أُتِىَ النَّبِيُّ – ﷺ – بِعَرَقٍ
فِيهَا تَمْرٌ – وَالْعَرَقُ الْمِكْتَلُ – قَالَ « أَيْنَ السَّائِلُ » . فَقَالَ أَنَا . قَالَ « خُذْهَا
فَتَصَدَّقْ بِهِ » . فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرَ مِنِّى يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لاَبَتَيْهَا – يُرِيدُ
الْحَرَّتَيْنِ – أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِى ، فَضَحِكَ النَّبِيُّ – ﷺ – حَتَّى بَدَتْ أَنْيَابُهُ
ثُمَّ قَالَ « أَطْعِمْهُ أَهْلَكَ »

The Prophet (S.A.W) asked If he was able to free a slave (as an expiation of what he has done). The man said no.-"Can you fast two consecutive months?" - "No." - "Can you feed sixty poor people?"- "No"The Prophet (S.A.W) stayed quiet. Soon, a basket of dates was presented to him. The Prophet (S.A.W) took the dates, and looked for the man. "Take these dates and give them in charity." The man said dejectedly, "No one is poorer than me, *Messenger* of Allah (S.A.W). By Allah, there is no family in all of Madinah poorer than mine."At this, the Prophet's (peace and blessings be upon him) face broke into a smile. "Take it and feed your family," he said. (Al-Bukhari: 1989: 1834)

2.3.5 *Dialogue*: sometimes in tackling some problems the Prophet (S.A.W) used to conduct dialogue with people on the ugly and serious nature of sin. Such as the issue of sexual deviation, where the Prophet (S.A.W) urged early marriage and recommending fasting for those who cannot afford marriage. He also sought to eliminate the causes behind illicit sexual relationship, including prohibition of seeking seclusion with unrelated women and looking at them, while conducting a dialogue with the youth on the ugly and dangerous nature of adultery and fornication (Almazid: 2016:151).Engaging in a discussion with a wrongdoer with the aim of convincing him that may lead to the removal of the blinkers over his eyes and bringing him back to the Straight Path. An example of this is the report narrated by al-Tabaraani in from Abu Umaamah (R.A), who said that a young man came to the Messenger of Allah(S.A.W) and said,

O Messenger of Allah, give me permission to commit zinaa ." The people shouted [at him] and [the Prophet (S.A.W)] said, "Stop it!' The *Messenger* of Allah(S.A.W) said, "Let him calm down. Come here." He came and sat in front of the *Messenger* of Allah(S.A.W), who said to him, "Would you like it for your mother?" He said, "No." He said, "Likewise, people do not like it for their mothers. Would you

like it for your daughter?" He said, "No." He said, "Likewise, people do not like it for their daughters. Would you like it for your sister?" He said, "No." He said, "Likewise, people do not like it for their sisters. Would you like it for your (paternal) aunt?" He said, "No." He said, "Likewise, people do not like it for their (paternal) aunts. Would you like it for your (maternal) aunt?" He said, "No." He said, "Likewise, people do not like it for their (maternal) aunts." Then the *Messenger* of Allah (peace and blessings of Allah be upon him) put his hand on his chest and said, "O Allah, forgive his sins, purify his heart and make him chaste." (Al-Tabaraani: 7679 and 7759

2.3.6 Proactive approach: The Prophet ordered the companions that deserted their family for sometime wisely that they should go back to their families and teaches them prayer the same way that the Prophet prayed (Munajjid: 2012).Imam Bukhari narrated on the authority of Malik bn ul Huwayrith:

قَالَ حَدَّثَنَا مَالِكٌ أَتَيْنَا إِلَى النَّبِيِّ – ﷺ – وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً ، وَكَانَ رَسُولُ اللهِ – ﷺ – رَحِيمًا رَفِيقًا ، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدِ اشْتَقْنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ « ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ – وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا – وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي ، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ »

We visited the Prophet and we were young men who were almost of the same age, we remained with the Prophet twenty days and nights. The Prophet was so compassionate, kind and merciful with us, so when he realized that we were longing to be with our families, he asked us about who we have left behind us so we told him, then he replied to us: "Go back to your families and remain with them, and teach them the religion, and order them…" and the Prophet mentioned some things which I recall and other things which I don't recall-The Prophet also said: "Pray as you have seen me praying, and if the time for prayer comes, then one of you should pronounce the 'Adhan' (call for prayer), and let the oldest one amongst you lead the prayer.(Bukhari: 1987: No. 605)

2.3.7 Addressing the problem*:* The Prophet (S.A.W) did not leave problems to stand on their own without guiding people towards their solutions. He (S.A.W) was sincere toward his

Sahabah, and at the center of his attitude toward mistakes was a deep love and compassion. He (S.A.W) may have chosen to correct a problem discreetly, delay his reaction, or withhold a response, but he did so with the individual's best interest in mind.The Prophet(S.A.W) used to take any misconceptions in connections of creed *(Aqidah)*very seriously (Shah: 2013). Once when the Prophet (S.A.W)came out from his house, his *Sahaba* were disputing about *Qadar* his face turned red with anger as reported from a prophetic Hadith that says:

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ خَرَجَ رَسُولُ اللَّهِ –ﷺ– عَلَى أَصْحَابِهِ وَهُمْ يَخْتَصِمُونَ فِي الْقَدَرِ فَكَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ مِنَ الْغَضَبِ فَقَالَ «بِهَذَا أُمِرْتُمْ أَوْ لِهَذَا خُلِقْتُمْ تَضْرِبُونَ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ. بِهَذَا هَلَكَتِ الأُمَمُ قَبْلَكُمْ ». قَالَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو مَا غَبَطْتُ نَفْسِي بِمَجْلِسٍ تَخَلَّفْتُ فِيهِ عَنْ رَسُولِ اللَّهِ –ﷺ– مَا غَبَطْتُ نَفْسِى بِذَلِكَ الْمَجْلِسِ وَتَخَلُّفِى عَنْهُ.

From 'Amr bn Shu'ayb from his father from his grandfather, who said: "The *Messenger* of Allah (peace and blessings of Allah be upon him) came out to his companions, who were disputing about *al-qadar*, and it was as if a pomegranate seed had burst on his face, i.e., his face was red with anger. He said, 'Is this what you were commanded to do? Is this what you were created for? Are you using some parts of the Qur'an to contradict others? The nations before you were destroyed by this!' 'Abd-Allahbn 'Amr said: 'I never felt happy about missing any gathering with the *Messenger* of Allah (peace and blessings of Allah be upon him), then I would be happy about missing that gathering. (Ibn Majah: n.d: 90)

There were many instances that prophet (S.A.W) heard some people were indulging in disputes about *al-qadar* and the Qur'an immediately he took action.

2.3.8 *Bodily Gesture*: Ezzidine (2013) stated that sometimes, the Prophet (S.A.W) did not even have to use words to correct a misconception. He (S.A.W) once left the company of his companions to express disapproval of an action. A change in his posture would indicate to his companions that something was not right. When a mistake was truly grave, he (S.A.W)

would emphasize his words and repeat them several times.The narration of Usamah bn Zaid(R.A) of the events of an armed conflict with their enemy to the Prophet (S.A.W) was a clear example. Where he described one soldier who had cried out, *"La ilaha illa Allah'!"*out of hope that he would be spared. Usamah told the Prophet (S.A.W) that he then killed the soldier with his sword. When the Prophet (S.A.W) heard this, his face changed. He (S.A.W) said,

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أَقَالَ لاَ إِلَهَ إِلاَّ اللهُ وَقَتَلْتَهُ ؟! قَالَ : قُلْتُ : يَا رَسُولَ اللهِ ، إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلاَحِ ، قَالَ : أَفَلاَ شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لاَ ؟ فَمَازَالَ يُكَرِّرُهَا عَلَيَّ ، حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ

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(How could) you kill him when he said,*'La ilaha illa Allah'?"*The Prophet (S.A.W) kept repeating these words, until Usamah wished that he could erase all his deeds. He said that he wished he could embrace Islam all over again that day, so that he could start his life afresh (Muslim:Vol: No.67).

Sometimes the Prophet (S.A.W) had shunned the people who had made some gravious mistakes, and even boycotted them. Ka'ab bn Malik and two of his friends abstained from the campaign of Tabuk. The Prophet ascertained that they had no valid excuseand forbade Muslims to from speaking to them (Ibn Kathir: 1992).

2.3.9 *Leniency and compassion*:When Muslims adopted extreme worship and monasticism the Prophet (S.A.W) set them straight and he commanded them to follow his Sunnah in worship. (Ezzidine: 2013) A similar thing happened to another Sahaabi, whose name was Kahmas al-Hilaali (R.A), who narrated his story thus:

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" أتيت رسول الله – ﷺ – فأخبرته بإسلامى ثم غبت عنه حولا ثم أتيته وقد ضمر بطنى ونحل جسمى فخفض فى الطرف ثم رفعه فقلت يا رسول الله كأنك تنكرنى فقال أجل من أنت قلت أنا كهمس الهلالى الذى أتيتك عام أول ما قال ما بلغ بك ما أرى فقلت يا رسول الله ما أفطرت منذ فارقتك نهارا ولا نمت ليلا فقال ومن أمرك أن تعذب نفسك صم شهر الصبر ومن كل شهر يوما قلت زدنى

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فإن أجد قوة قال صم شهر الصبر ومن كل شهر يومين قلت زدني فإن أجد قوة

قال صم شهر الصبر ومن كل شهر ثلاثة أيام

> I became Muslim and came to the Prophet (S.A.W)and told him that I had become Muslim. I stayed away for a year, during which I became very skinny, and when I came back, he looked me up and down. I said, 'Do you not know me?' he said, 'Who are you?' I said, 'I am Kahmas al-Hilaali.' He said, 'What happened to you?' I said, 'After I saw you, I never spent a day without fasting, and I never slept at night.' He said, 'Who told you to torture yourself? Fast the month of patience and one day of every month besides that.' I said, 'Let me do more.' He said, 'Fast the month of patience and two days of every month besides that.' I said, 'Let me do more, I am able for it.' He said, 'Fast the month of patience and three days of every month besides that.'" (al-Tabaraani in *al-Kabeer*, 19/194, no. 435, *al-Silsilat al-Sahihah*, no. 2623)

2.3.10 Situation-based approach: This is another Prophetic approach which involved the studying of the situation and determine intackling some errors and deviations. Prophet (S.A.W) used to apply this in so many situations. As he was a Prophet he understands the people nature and situation. He noticed the real situation and situation described in the Qur'an, so he will choose the appropriate approach (Munajjid: 2012). He who follows the story of *Al-ifk* will make me understand the approach applied by Prophet (S.A.W) in dealing with this fabricated event.

Without doubt, Prophet (S.A.W) knew of the falsehood of the acusations directed toward Aisha, Ummul-Mumina (R.A), who was dearest to him after Khadijah (R.A) among his wives and also the daughter of his closest *Sahaba*h(R.A), Abubakar. This does not make him rush to end this false accusation rather he studied the matter with patience, so much to the point he had consult some of his *sahaba* about the best way to handle the situation, though not regard to the rumors mongers, but with the mother of the believers (Musawi: 1992). Then came the divine message which put an end of all painful talk and false accusations which attributed to others based on no evidence, witness or proofs.

2.3.11*Consequencies of the evil:*Munajjid (2012) points that, sometimes the Prophet (S.A.W)used to explainthe consequencies of some missteps to serve as a lesson to the people. Such as when the Prophet heard someone made   exaggeration inpraising somebody. This may make the person who is praised feel proud, so that his heart is filled with arrogance and self-admiration, and he rests on his laurels or starts to show off because he enjoys the praise so much. This in turn may lead to his ultimate doom, the Prophet (S.A.W) said:

فَقَالَ « أَهْلَكْتُمْ – أَوْ قَطَعْتُمْ – ظَهْرَ الرَّجُلِ »

> You have destroyed (or cut) the back of the man (Bukhari: 1987, vol.4 P.87)

 Moreover, if a person goes to extremes in praising someone, and says something he is not certain of, or affirms something he could not possibly know, or maybe even tells lies or says something to please the person he is praising, this will be a disaster, especially if the personhe is praising is an oppressor or wrongdoer (Ibn hajar*: 1993*).

It is clear from what have been so far reviewed that the Prophet (S.A.W) used different approaches in dealing with different misguidance. If we studied these policies and approaches of the Prophet (S.A.W) many ideological and religious differences between Muslims, which once led to the shedding of blood and along with it insults and name calling could have been solved. The *Sahabah* were fortunate because they learned and acquired their religion from the Prophet directly and they were the forerunners and achieved the best, and the *Sahabah* seized and captured the time and opportunity, so there is no chance or aspiration for anyone from the Muslims after them to catch up with them or exceed them. However, the next part will address the approach towards some problems and deviations that occured during their period.

2.3.12*Sahaba***s' approach:**Before the coming of Islam people were upon misguidance in their creed, as well as, in acts of worship. Allah out of His mercy sent His Prophet to them

and entire humanity to guide them. Those who believed in the Prophet and the delight of true faith were the *Sahabah*. They used to learn Islam directly from the Prophet Muhammad without any intermediaries or agents. The Prophet (S.A.W)used to teach them the Book (Quran) and the *Hikmah* (Sunnah) and the *Sahabah*would imitate and follow the Prophet(S.A.W) in all of his sayings, actions. The *Sahabah* of the Prophet were never approved of nor allowed the abandonment, deviation or desertion of anything that the Prophet Muhammad came with. In fact they imitate the Prophet Muhammad (SAW) even when he removed his sandals without gesturing to them or commanding them to do so. (Abbaas: 2013). After the death of Prophet (S.A.W) the*Sahaba*hadopted the following approaches in solving other people'smisguidance:

2.3.12.1*Noble Qur'an*:The *Sahabah's* ultimate bases in solving misunderstanding in any affair or issue were Quran and Sunnah. When they found that the solution in the Quran and Sunnahthey will judge according to Quranic and Sunna provisions. One example was whatoccurred between the companions immediately after the death of the Prophet Muhammad (SAW). Umar bn al Khattab (R.A) could not believed the Prophet Muhammad (SAW) has died, until Abubakar(R.A) attested the death using the Qur'anic verse, as in hadith below:

<div dir="rtl">

والله ما مات رسول الله ﷺ ، ولا يموت حتى يقطع أيدي أناس من المنافقين كثير وأرجلهم. فقام أبو بكر فصعد المنبر فقال : من كان يعبد الله فإن الله حي لم يمت ، ومن كان يعبد محمدا فإن محمدا قد مات {وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ} [آل عمران: 144]

</div>

I swear by Allah the Prophet did not die! Until he cut the hands of hypocrates and their legs.' So Abu Bakr stood up and climbed minaret and said:'Whoever used to worship Muhammad for verily Muhammad has died, and whoever worships Allah, for indeed Allah is Everlasting and does not die, Allah says in the Quran: *"And what is Muhammad except a Messenger and indeed many Messengers have passed away*

before him. If he dies or is killed, will you then turn back on your heels as disbelievers? And he who turns back on his heels, no harm in the least will he do to Allah. And Allah will give reward to those who are grateful (Q3:144).(Jam'I Usul: vol;3: No. 2074)

This is how the *Sahaba*h use the guide of the Quran in tackling any misunderstanding and misconceptions in their practices and activities.

2.3.12.2 *Prophetic Ahadith*:Another approach of *Sahaba*hto some Problemswas the Prophetic Hadith.Anexample was onthe issue regarding the place where the Prophet should be buried. This was immediately resolve by them with Hadith of the Prophet (SAW) on this issue. At-Tirmizhi narrated on the authority of A'isha(R.A) who said: 'When the Prophet(S.A.W) passed away, they differed regarding his burial, so Abu Bakr said: I heard the *Messenger* of Allah say and I didn't forget it, he said:

مَا قَبَضَ اللَّهُ نَبِيًّا إِلاَّ فِي الْمَوْضِعِ الَّذِى يُحِبُّ أَنْ يُدْفَنَ فِيهِ ». اذْفِنُوهُ فِي مَوْضِعِ

فِرَاشِهِ.

Allah never took the life of a Prophet except in the place in which he loves to be buried in," so bury him in the place of his bed.(At Tirmidthi: n.d: 1034, Book of Funeral Prayers,)

This show the sincerity of the *Sahabah* in Allah's religion, they would give up their own opinions for any sound Hadith, irrespective of the narrating companion(Abbass: 2013). In case of solution was not found in the Qur'an and Sunnah then they would consult, seek advice and ask other Sahabah what they knew regarding some issue.

2.3.12.3 *Shurah*: The Qur'an and Hadith encourage Muslims to decide their affairs in consultation with one another. Prophet Muhammad (S.A.W) made consultations with his *Sahaba* on his affairs not detamined in the Qur'an (Qutb: 1973). The Sahabah imitated this practices of the Prophet after his death.Ibn al Arabi (1988)the Ansar gathered together in the house of Bani Sa'idah consulting and advising each other on matter of who to elect as the

caliph following the death of the Prophet Muhammad (SAW) and they could not of with solution and they could not come up with a solution. The news of this reached the 'Muhajireen' who said: We'll send them a message to come and see us. Abu Bakr as Sideeq(R.A) replied: rather, we will walk to see them. So the Muhajirin left out to go see the Ansar, from amongst the Muhajireen were: Abu Bakr, Umar, and Abu Ubaidah(R.A) so they recanted their speech. And some of the Ansar said: 'A leader from us and a leader from you. Abu Bakr said many things which were plentiful and faultless, from the things he said: 'We are the commanders and you are the ministers, the Prophet said: *"The leaders arefrom Quraish"*(Ahmad:12307).

Then Abu Bakr(R.A) said: "I advise you to be good with the Ansaar, accept from the good-doers and overlook the evil doers, Allah named us in the Quran as the 'truthful ones', and named you the 'successful ones', and Allah ordered you all to be with us wherever we are, as Allah said: 119) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ '' *O you who believe! Fear Allah and be with those who are truthful."*(At Tawbah 9:119) Abu Bakr(R.A) also made many other faultless statements and produced strong evidences. The Ansaar were reminded complied with this, and then they all took the pledge of allegiance to Abu Bakr.

2.3.12.4 *Use of force:*before using force Muslim should start with advice, warning people about consequence of evil and encouraging and motivating to good actions. When this method has been fully utilized and there is no change in the people, then it is permissible to use the hand. As for practicing it with the heart, it is obligatory upon everyone in every time and situation, since its practice brings no hardship. Whoever fails to do even that is not even a believer as in the following Hadith:

مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّته قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّته حَوَارِيُّونَ وَأَصْحَاب يَأْخُذُونَ
بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ . ثُمَّ إِنَّهَا تَخْلُف مِنْ بَعْدهِمْ خُلُوف يَقُولُونَ مَا لَا يَفْعَلُونَ ,
وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ . فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِن . وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ

فَهُوَ مُؤْمِن . وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِن . لَيْسَ وَرَاء ذَلِكَ مِنْ الْإِيمَان حَبَّة

خَرْدَل "

There was no prophet which had been sent to His people before me except he has helpers and the companions that would adhere to his Sunnah and followed his command. After sometime the people ca me after him wouyld change by saying what they were not doing and doing what they had not been commanded. Whoever of you fights them with his hand he is a believer, whoever of you fights them with his tongue he a believer, whoever of you fights them with his heart he is a believer.There is not beyond this a single mustard seed's weight of faith (*iman*). (at-Tirmidhi: 226)

The time immediately after the death of the Prophet (S.A.W)witnessed great disruption and tribulation for the Muslims. This corrected by immediate Caliph using force. There came several people claiming to be prophets after the NobleProphet (S.A.W)and they fought against Caliph Abu Bakr (R.A). There were groups of Muslims who denied the paying of Zakat, and there were people who abandoned Islam and challenged the authority of the Prophet (S.A.W) and Islam, becoming apostates. Caliph Abu Bakr (R.A) said he would fight those people who claimed to be prophets, who did not pay Zakat or became apostates. He said his famous stance thus:

والله لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُوني

عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ

I swore by Allah, I shall fight whoever differenciate between Salat and zakat(withhold the Zakat) zakat is right of wealth. I swear with Allah even if it be a single rope they used to delivered during the period of Messenger of Allah (S.A.W) the refused to delivere it to me I will fight for not giving at me".(Muslim:2000)

Caliph Umar (RA) also used force of authority to ensure that people not confuse any Hadith with Qur'an. Proclaimed that not compilation of Hadith would be conducted by him, so as not to follow the examples of previous people (Ahlul-Kitab) who neglected Divined Books and concentrated only on what they made of various compilations. Haykal (1977) stated that Umar bn al-Khattab once tried to deal with the problem of committing the Hadith

to writing. The companions of the Prophet whom he consulted, encouraged him, but he was not quite sure whether he should proceed. One day, moved by God's inspiration, he made up his mind andannounced: "I wanted to have the traditions of the Prophet written down, but I fear that the Book of God might be encroached upon. Hence I shall not permit this to happen." He, therefore, changed his mind and instructed the Muslims throughout the provinces: "Whoever has a document bearing a prophetic tradition, shall destroy it." Also Hamidullah (1977) also reported when Calip Umar (RA) once consulted the companions of the Prophet on the subject of codifying the Hadith. Everybody seconded the idea. Yet Umar continued to hesitate and pray to God for a whole month for guidance and enlightenment. Ultimately, he decided not to undertake the task, and said:

فإذا أناس من أهل الكتاب من قبلكم قد كتبوا مع كتاب الله كتبا فأكبوا عليها

وتركوا كتاب الله وإني والله لا ألبس كتاب الله بشيء

Former peoples neglected the Divine Books and concentrated only on the conduct of the prophets; I do not want to set up the possibility of confusion between the Divine Qur'an and the Prophet's Hadith. (*Imam Malik*: 1991)

In the same vein the determination of Caliph Umar (RA)in protecting prophetic Hadith from any kind of forgery or fostering or foistering or fabrication at the hand of the hypocrites, debauches and Bedouins he used to strict in producing witnesses from anybody narrated the Hadith for confirmation (AbuRayya: 1999).Perhaps this was the reason why the fabrication of Hadith was minimized during his reign, but immediately after his death this falsity increased.

In the time of Caliph Uthman bn Affan (R.A) the variations in recitation the Noble Qur'ancauses a lot of problem which led to differences in understanding the teachings of the Qur'an. *Sahaba* of the Prophet (S.A.W) were afraid that this would cause wrong interpretations of the Qur'an. Huzaifa, one of the *Sahaba* of the Prophet, noticed this problem while fighting in Armenia and Azerbaijan where he found differences in Qur'anic recitations.

The Caliph appointed a committee under the chairmanship of Zaid bnThabit (R.A)to standardized and distribute official copies of the NobleQur'an without deviant readings (Rahim, 2001). The Caliph realised the danger of some unauthorised copies of the Qur'an in possession of some people which might create some confusion later, the caliph ordered to that they should be destroyed (Shah: 2013). Thus, the Glorius Qur'an was protected against any controversies and standardised by the Caliph.

The fouth Caliph Ali bn Abi Talib (RA) fought the deviated ideology of Kharijites as Caliph. The Kharijites then rebelled against 'Ali bn Abi Talib branding him illegitimate Caliph. Their mantra was: "There is no rule save that of Allah." When 'Ali heard this statement he remarked: "A truthful statement by which they intended falsehood."'Ali. However, Ali (R.A) sent his cousin Abdullah bn Abbas (R.A) to them for dialogue as reported by al-bayhaqi: Al-Bayhaqi reported: IbnAbbas, may Allah be pleased with him, confronted the Kharijites, saying,

> As for your statement that Ali has delegated ruling to men in the affair of Allah, I recite to you a judgment delegated to men in the matter of the price of a rabbit and other hunted animals. Allah said: O you who believe, do not kill game while you are prepared for pilgrimage… the penalty of which is judged by two men among you. (Q5:95) I implore you by Allah, is the judgment of men in hunted animals better or their judgment regarding their lives and reconciliation between them? You know that if Allah had willed, he would have judged himself and not delegated it to men. Regarding a woman and her husband, Allah Almighty said: If you fear dissension between them, send a judge from his family and a judge from her family. If they desire reconciliation, Allah will facilitate it between them. (Q4:35) Hence, Allah has made the judgment of men an established precedent (Sunnah)." In another narration, Bn Abbas said, "*Allah has made the judgment of men a secured precedent (Sunnah).*" (Al-Bayhaqi: 15389).

Afterall peaceful means were unable to address the problems of the kharijites and with persistence of their stubbornness Ali bn Abi Talib (R.A) resulted to the last resort of dealing with them through arm, where he engaged them the battle of Nahrawan. Similarly,

Ali bn Abi Talib (R.A) also has to take a stern punishment on Sabaiyyah al-Rafidah a group, which attribute divinity (Fawzan: 2003).

2.4 Emergence of Deviations in the early period of Islam

The historical evolution of early Islamic groups has been observed to always start withpolitical motives and then into ideological ones, which later affects to religious practices.This section will review the emergence of the early Muslims groups such as Kharijites, Shiite and Mu'tazilah and Sufis, their beliefs, ideologies and their religious practices.

2.4.1 Kharijites: The first group that clearly emerged in the early history of Islam was Kharijites.Islamic sectarian differences began with the political movement of the Khawārij, who opposed the authority of the Caliph Alībn AbīṬālib in particular and that of the third Caliph, Uthman b.Affan (Alshammari: 2014). This movement started as a political movement which later evolved to adopt some beliefs which suited their own socio-politcal views. They rejected the contribution of most of the *Sahaba*h and rightly guided Calips declaring them as apostates and elevated their own leaders to the rank of law makers (Abu Amina, 2006).

The Kharijites later developed certain theological doctrines, under the leadership of Abdullah b. Wahab al-Rasibi. To them, anybody who commits a grave sin is considered a *Kafir*and must be punished without intercession (Matawalle: 1988).Kharijiites revolted against prominent *sahabah* which led them to deviation in their beliefs in a number of issues regarding the Qur'an. They claimed that it is sufficient to refer to the *Quran* rather than to go back to the Messenger'sSunnahand the caliphs after him. They hence strictly adhered to the *Quran* without reference to the Sunnahof the Prophet. This deprives them of the Prophetic interpretations of unclear verses of the *Quran* leading them to deviate from the right path of the community. They call for violence to enforce their understandings upon the people. However their doubt will not reach the extent of uncertainty.

The Al-kharijites also committed several exeggerations including their pronouncement as infidel anyone committing any *Kaba'ir*; following the ambiguous verses of the Quran rather than the clear ones and they honored the corrupted interpretation. The Khārijites issued judgments on the basis of personal passions rather than the Islamic texts. They suffer a fundamental misunderstanding of the threats and rewards put forth in Islamic texts. Likewise, major flaws are found in their doctrine of loyalty and disavowal. These are all as a result of their ignorance of the provisions of Islamic faith (Zakariya, 2010).

.According to the Kharijites, once a leader commits a sin, he should be deposed. All non-Kharijite Muslims were, in the view of the Kharijites, apostates. They upheld that the conscience of the Kharijite was the only pure conscience and they regarded pure conscience as indispensable complement to purity of the body with which the act of worship could be valid (Zakariya, 2010). There is no doubt that some of these reasons are found in modern day *takfīris*.

In order to justify their actions and practices Kharijites considered the Qur'an as the source for fiqh but disagreed about the other two sources (Hadith and *ijma*). Kharijites believed that Muslims had the right and duty to revolt against any ruler who deviated from their interpretation of Islam or, according to other interpretations, failed to manage Muslim's affairs with justice and consultation or committed a major sin (Mawdudi, 1998).

2.4.2 Shiites: Shiite was a political movement in the beginning as the name implies; they are those who supported ʿAlībn AbīṬālib *(R.A),* in particular. They hold that Alībn AbīṬālib is the best person after the Messenger of God, the one who was most entitled to Imamate as well as his sons after him. They called for his Imamate and Caliphate, believing the Imamate shall not depart from his sons and if it happens it is because of the tyranny of other people or due to his holiness (Alshammari: 2014). Nawbakhti (1985) states that,Shi'ah refers to a group of Muslims that at the time of Muhammad and after him regarded Ali as the Imam and Caliph.

Al-Shahrastani expresses that the term Shi'ah refers to those who believe that Ali is designated as the Heir, Imam and caliph by Muhammad and also Ali's authority never goes out of his descendants.

Any comprehensive study of Shi'ism has to include the Khawaarij, because to a large degree the Shi'ite attitudes represent an extreme reaction to the extremes of the Khawaarij. The Khawaarij declared 'Ali bn Abi Taalib to be a *Kafir* (disbeliever) and the Shi'ite believed him and some of his descendants to the level of infallibility. Meanwhile, majority of Muslim consider him to be neither a *Kafr* nor an infalible, but one of the greatest companions of the Prophet (S.A.W), and the fourth of the Righteous Caliphs. Musavi (1992) opined that the first political manifestation of Shi'ahh was the surfacing of the opinions which stated that Khalifah after the Messenger of Allah was given to Ali according to a divine order. The *Sahaba*hof the Prophet except few had violated divine order when they elected Abubakar (R.A).

The Shiites movement which started as a socio-political movement later evolved to adopt numbers of doctrines into religious thought which suited their own socio-politcal views. They rejected the leadership of first three rightly guided Caliphs, declaring them as illegitimated leaders and they elevated their own leaders to the ranks of imamates(Abu Amina, 2006).

In their attempts to defend their doctrines, some Shiites raised doubts about the authenticity of some prophetic Hadīth in the hands of the generality of Muslims; and that only only authentic Hadith are in custody of the their books. According to Musawi (1991) the general beliefs of all Shī'ah groups are in connection with five issues; which include: (i) the Imamate (ii) Relationship between Ali, the *Sahaba*h and the rest of Muslims. (iii) ʿIsmah of the Imams (iv) *Taqiyyah* and (v) *Raj'ah* and Mahdism.

The Shī'ah believe that the Imām was infallible (*Ma'sūm*); he can never commit minor nor major sins because he is the link between God and humanity like the Prophets and

Apostles of God. He receives revelations though of an invisible nature(Salamah: 2014).This doctrine of Ismah has be long existed in the literature of Shi'iteslike Bn Babawaih and others. However some writer opined that the early Imāms did not conceive the 'Ismah doctrine, it seems the extremist Shī'ah developed the idea later; a situation which led the Imām to be going into hiding and obscurity as a result of which people were denied access to evaluate their actions. Meanwhile, the Shī'ah claims the Imāms do things through divine inspiration and Commandment. They see the Imām as the lawgiver and law enforcer who cannot be censored (Musawi: 1991).Some of the Shiite exeggarations include belief that Caliph Ali (R.A) was a god in human form, Belief that the Quran is physically distorted, belief that the Imams are higher in status than Prophet Muhammad (S.A.W) (Salamah: 2014).

On the other hand, the Shiites adopted many religious laws and practice, such as *Taqiyah* (dissimulation), which was among their practices,*Mut'ah* (Fixed-time marriage) which they view as permissible and rejection of *ta'sib* and *awl* in inheritance, they also introduced the third shahadah and "*Hayya 'ala Khayril 'Amal*" (Hasten to the best acts) as a part of the Adhan (Musawi, 1992). Other practices include, the kissing of graves and beating of bodies and shedding of blood to commemorate the Ashura on of the tenth month of Ashura, suchugly scenes that alienate souls and sound minds, especially when someone unclothes himself and beats himself with an iron tool in crazy movements shouting out too loudly: Hussain, Hussain! None of these practices has any evidences from the teachings of Islam neither one of the ulema ever practices it (Musawi, 1992).

2.4.3 Mu'tazilite: The Mutazilites are one of members of an Islamic groups that emerged at the beginning of the second Islamic century. The emergence of this group is said to be due to the theological disagreement about the status of one who has commited a major sin, as has been noted by Wasil bn Ataa. The core disagreement is whether the sinner is a believer or become an unbeliever (Matawali: 1988). There are seemingly other reasons for the emergence

of this group such as their desire of protecting Islam from attacks by religious groups like theJews, Christains and Zorostrainians, in matters of beliefs; the fact that these groups cannot be completely free from political motives behind those attacks, makes one believe that the ideological reason behind the emergence of theMu'tazilite must have been a politically tinted one (Fakhry: 1983). One may say that even though the Mu'tazilite are said to have emerged on the basis of belief factor, those factors were never compeletely divorced from politics. One must remember that it was for political reasons that the Mu'tazilites were given support by the early Abbasids to the extent of making the Mu'tazilite, the ideology of the state at the face of the Sunni belief which was in favor of the majority of the then Muslims. The Mu'tazilites supported free will, and this was at home with the administrative atmosphere that was favoredby the early Abbassids which enabled them to control the members of the society(Salamah: 2014)**.**

The Mu'tazilites were mostly independent thinkers and had quite individualistic views with regard to various religious and philosophical problems. We shall consider here some of their fundamental doctrines. Al-Khayyat (1957) stated five fundamental principles which anyone claiming to be a Mu'tazilite must subscribe to in their entirety. These are: (1) Divine unity (2) Divine justice (3) The promise of reward and the threat of punishment (4) The state between belief and unbelief (5) To order the doing of right and to prohibit the doing of wrong.

The Mu'tazilites believed that it is obligatory on God to reward the virtuous and punish the wicked and that He cannot do otherwise. Contrary to this, the Ash'arites believe that reward and punishment are entirely God's grace. He can reward whom He wills and punish whom He wills. It is certain, that He will favour the righteous and punish the wicked as He has promised to do so. It is His discretion and compels nothing, Him to do this or that. To impose compulsion on Him is to reduce Him to a dependent being or even to a machine,

which must move and act without any choice of its own. There will be no difference between God and a courts Magistrate whose decisions are guided by a penal code if He is compelled to reward the virtuous and punish the wicked.

Mu'tazilah shared the same belief with the Kharijitesin the issue of the perpetrator of any major sin, in the judgment of sinners in the after life, that sinner will be permanently in Hell are dismissed them from faith, but they differed with Kharijites on the issue of engaging them in infidelity (Tariq, 2008).

2.4.4 Sufism: Sufism was among the spiritual movements that emerged in the early history of Islam, with its first groups of worshippers and ascetic life. It later developed and evolve in the 2nd and 3rd centuries AH, as gnosis and experience in the doctrine of Divine Love and with the evolution of the notion of *fana'* and *baqa*(Afifi: 1963). Although many groups have appeared throughout the ages, among those that have outlasted as long and spread their effects into the homes of so many were Sufis. The word Sufi is most likely derived from the Arabic word "*soof*", meaning wool. This is because of the Sufi habit of wearing woolen coats, a designation of their initiation into the Sufi order. The early Sufi orders considered the wearing of this coat as an imitation of Isa bn Maryam (A.S) (Ibnul-Jawzee: 2013). Sufism is a way whose beginning was complete avoidance of the affairs of worldly life.In reply to this, Bn Taymiyyah said: "There are a people who have chosen and preferred the wearing of woolen clothes, claiming that they want to resemble al-Maseeh bn Maryam. But the way of our Prophet is more beloved to us, and the Prophet (s.a.w) used to wear cotton and other garments" (IbnJawzee: 2013).

During the primary stages of Sufism, Sufis were characterised by their particular attachment to zikr (remembrance of Allah) and asceticism (*zuhd*), as well as the beginning of innovated practices to 'aid' in the religious practices.Yet even at the early stage of Sufism, before their involvement in innovated rituals and structured orders, the scholars warned the

masses of the extremity of Sufi practices. Imam Al-Shafi' had the opinion that "If a person exercised Sufism (*Tasawafa*) at the beginning of the day, he doesn't come at Zuhur except an idiot". Imam Malik and Ahmad bn Hanbal also shared similar ideas on this new movement which emanated from Basrah, Iraq. Although it began as a move towards excessive Ibaadah, such practices were doomed to lead to corruption, since their basis did not come from authentic religious doctrines, but rather from exaggerated human emotions.

Sufism as an organised movement arose among pious Muslims as a reaction against the worldliness of the early Umayyad period (661-750 C.E).According to Hijazi (1998), the Sufis exploited the chaotic state of affairs that existed during the fifth and sixth centuries A.H. and invited people to follow their way, alleging that the remedy to this chaos was conformity to the guidance of their order's Sheikhs. He also believed that *Dar al-Hikmah* was established during the reign of Khalifah Ma'moon, where he invited the scholars of the Romans and Greeks to meet with the Muslims and 'discuss' their respective positions. This provided the perfect breeding ground for the synthesis between Islam and other theology, to produce the Sufism of the like of Ibn Arabi.

Sufism gained its ground during this period, whereby it gained its support from the Dynastic Rulers, who had deviated from Islam to the extent whereby magic was used as entertainment in their courts, even though magic is considered as Kufr in Islam. During this period, Sufism developed its Shi'a flavour; indeed the roots of contemporary Sufism have been traced back to Shi'a origins (Hijazi: 1998).

Al-Ghazali (1997)the Sufi ideology and thinking flourished during the times of the likes of Muhyiddin Bn Arabi, Jalal Ad Din Rumi, and Imam Ghazali. The translation of Greek philosophical works into Arabic during the third Islamic century left an indelible mark on many aspects of Sufism, resulting in Greek pantheism becoming an integral part of Sufi doctrine. Pagan practices such as Saint worshipping, the use of magic and holding venerance

towards their Sheikh overtook the Orthodox practices of Islam and had little resemblance to the Islam left by our Prophet (s.a.w).

Sufism emerged as a movement for well-meant increased *Ibaadah* and *Zuhd*, but was later doomed to innovations because of its deviation from the teachings of the Qur'an and Sunnah. The small excess, the little innovation, led to the snowball effect. In truth, Islam is sufficient for us, and it is only Satan who wishes to turn us away from our religion, to make us exceed the limits, and fall into his trap (Hijazi: 1998).

The emergence of the early Muslimsgroups such as *Kharijites, Shiites, Mu'tazilah* and *Sufism* together with theirbeliefs and practices were reviewed in this section, next section the study of the nature of deviation in religion.

2.5 Nature of deviation in Religion

On of cursory look at the main sources of Shari'ah, one may discern the deviations in religion are in different forms and nature it depends on the degree of misunderstanding of sole objectives of Islam. Human being in nature been encompassed by devil and desires which by implication are bound to deviate from straight path if care is not taken. Islamic scholars make effort in understanding the stages and nature of deviation in religion. This section will review the nature and types of deviation in religion as reflected in the Noble Qur'an, Prophetic Hadith and other sources of Shari'ah..

According to El-Mahmudi (2013) the nature of deviation can be classified into two types namely, Total and Partial deviations. Total deviation is turning away completely from Islam. Such as apostasy and *shirk.* Allah says in Qur'an:

<div align="center">

النساء: ٤٨ اَلَّذِينَ يِنِيبِيِنْجِدْنُدْنَمُنَّهُهُبِجِ بِهِ بِهِ بَحِجِ بَحِجِ بَحِجِ بَحِجِ بَحِجِ بَحِجِ بَحِجِ بَحِجِ

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Surely, Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will.(Q4:48)

While partial deviation refers to practices that have no proof from Islamic injuctions,such as extremism and strickness in worship. Islam strikes a balance between the spiritual life and the physical life of an individual and a nation. Thus, it is not within the ethical principles of Islam for someone to counteract the worldly life for the hereafter or to negate the hereafter for the worldly life. Allah says,

البقرة: ٢٨٦

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished forthat (evil) which he has earned (*Suratun Baqarah* 286).

This is part of Allah's great mercy, as no one could hold Allah responsible if He burdened humans with actions beyond their capacity. Allah also says:

البقرة: ١٨٥

Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor on you that you may be thankful (*Suratun Baqarah:* 6).

In yet another verse, Allah says:

,

الحج: ٧٨

Strive hard in Allah's Cause as you ought to strive. He has chosen you and has not laid upon you in religion any hardship (Q22:78).

Furthermore, abstaining from doing anything which the Shari'ah had allowed thinking it legal to do so, this falls under the category of deviation. Allah says:

المائدة: ٨٧

O you who believe, do not prohibit what Allah has made lawful for you, and do not transgress. Verily Allah does not love those who transgress the limits.(*Suratul Mai'dah*: 87)

The above verse was revealed when a few of the Companions prohibited sleep upon themselves by night, some forbade eating by day, and some refused to have any spousal

relations. They therefore prohibit the natural inclinations of the body upon themselves with no legal sanction, nor did it benefit for them in the least. By doing so, they broke away from the Sunnah of the NobleProphet Muhammad, and entered into the realms of deviation in Islam and other religious practices that are related to beliefs.

According to Abdussamad (2007) classified deviation in religion into four types, which include deviation in Islamic beliefs, deviation in Islamic practices, deviation in Islamic morality and deviation in human relationship. Deviation in Islamic belief is staying away from adhering to teachings of Islam in *Tawhid, Nubuwa* and other articles of faith which indict Muslim to *shirk* and rejection of Islam. Deviation in Islamic practices is none applying the teachings of Islam in practicing the religious rites; either by extreme, or limitation or total abscondment from religious practices. The scholars have emphasized that before any act of worship is acceptable to Allah, it must meet two conditions: The act must be proper and correct according to Allah's guidance and the act must be done solely and purely for the sake of Allah. Allah states, for example,

أَئِمَئِهِبِمِبِهِتِمِبِهِتِمِبِهِسِمِسِمِهِشِمِشِهِسِمِشِهِكلَّاكَمِحَ : ١١٠

So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of His lord" (*Suratul Kahf:*110).

Commenting on this verse, bn al-Qayyim (1988) wrote, this is in reference to the only type of deed that Allah will accept. The deed must be in accordance with the Sunnah of the *Messenger* of Allah (peace be upon him) and done solely for the Countenance of Allah. A doer cannot possibly fulfill both of these conditions unless he has knowledge. If he does not know what has been narrated from the *Messenger* of Allah (peace be upon him), then he cannot intend that. If he is not knowledgeable of whom he worships, he cannot intend Him alone in his deeds. If it were not for knowledge, his deed could not be acceptable. Deviation in Islamic morality through non-adhere the set objectives of Shari'ah in morals, such as

adultery, lying and backbiting. Deviation in human relation is non-adherence to Islamic teachings on the relationship between human beings. Based on the above classification, the nature of deviation has been classified into three broad categories these include theological deviation, juristic deviation and ideological deviation.

2.5.1 Theological Deviation: Deviation in theology the exaggeratory speech and actions is accompanied with attention and belief, this category, too, is of sorts and degrees some of which lead to heresy of this kind of exaggerators such as attributing divinity to anybody beside Allah**.** Allah says:

ﱠﻟﻘﺪ ﻛﻔﺮ ﺍﻟﺬﻳﻦ ﻗﺎﻟﻮﺍ ﺇﻥ ﺍﻟﻠﻪ ﺛﺎﻟﺚ ﺛﻼﺛﺔ ﻭﻣﺎ ﻣﻦ ﺇﻟﻪ ﺇﻻ ﺇﻟﻪ ﻭﺍﺣﺪ
ﻳﻲ ﺑﻲﱠ ﺍﻟﻤﺎﺋﺪﺓ: ٧٣

They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them (*Suratul Mai'dah*: 73)

Scholars divided Tauheedinto different branches, each branch covering or explaining one aspect of the complete and correct belief in Allah. These branches are clearly and directly indicated by the Quran and Sunnah. A popular way of discussing *tauheed* is to divide it into three categories. These three categories are *Tauheed al-rububiyah*, *tauheed aluluhiyah* and *tauheed al-asma wa al-sifaat*:

2.5.1.1 Tauheed al-Rububiyah: In essence, this is belief in the uniqueness of Allah with respect to His actions. This is the belief in the Oneness of Allah with respect to His Lordship. He alone is the Lord (*al-Rabb*).He is One without Partner in His Dominion and His Actions. He is the Only Creator, Owner, Nourisher, Maintainerand Sustainer of this creation. All creation has been created by Him and Him alone.

According to Bin Uthaimeen (*1410)* all of mankind except the most arrogant and haughty accept and recognize this aspect of *Tauheed*, namely, that there is no Lord and

Creator but the One Lord and Creator.This is so because this belief is ingrained in the nature of mankind. Mankind recognizes and realizes that this creation must have had a Creator. Mankind also realizes that this Creator must only be One. It is clear from numerous verses of the Quran that even the polytheistic Arabs knew and recognized that the true and only Creator was above and beyond the idols that they used to worship. For example, Allah says in the Quran,

ٱلۡتَحۡتَزۡتَزۡتَهۡثۡجِجۡجِجۡجِجۡخِجِخِجۡسِجسِسهمسخصخصمۡضجۡضخۡضخۡضمۡطخۡضمۡعجۡمعم
عۡغخمۡفجۡفدۡفخۡدفمۡقدۡقمۡكجۡكجۡكخۡكلكهمجۡمخۡمخۡمخۡنجۡنخۡنخۡنخۡنخۡنۣه

المؤمنون: ٨٤ - ٨٩

Say: 'Whose is the earth and whosoever is therein? If you know!' They will say: 'It is Allah's!' Say: 'Will you not then remember?'Say: 'Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say: 'Allah.' Say: 'Will you not then fear Allah' Say: 'In Whose Hand is the sovereignty of everything? And He protects (all), while against Whom there is no protector, if you know?' They will say: Allah.' Say: 'How then are you deceived and turn away from the truth? (*Suratul al-Mumiun*:84-89)

Exaggeration in these forms of Tauhid is found among human being as deviation in the degree of divinity and godhood; that is the person exaggerated is supposed to have the same degree withGod or an associate for God. It is not so many states: - Either the exaggerated person is supposed similar to or of the same level with the divinity; or it is of a sort that the exaggerated is placed in a degree of the degrees of divinity.The aforementioned degrees either derivefromone's denial ofunity and Oneness of God orbecauseofhe belief ingodhood ofanexistentother than God (Zarghani: 2016).

*2.5.1.2 Tauheed al-Uluhiyah***:** This is the oneness of Allah with respect to Him being the only one who is an *ilaah* (God, object of adoration and worship)(Bn Baz: 1431).This is the actualization of *tauheed* as found in the actions of the humans or servants of Allah. This is the meaning of the testimony of faith, "There is none worthy of worship except Allah." This is

the reason for which the *Messenger*s were sent and the books were revealed. This is the "trial" or test that mankind is facing in this world. Allah has said,

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ الذاريات: ٥٦

I have not created jinn and mankindexcept that they should
worship and serve Me" (*Suratul zariyyat*:56).

This branch of *Tauhid* is the real goal or essence of the teachings of allof the *Messenger*s and prophets. The first type of *Tauheed*, *tauheed alruboobiyah*,is necessary and essential. In reality, there has been very littledispute or controversy over that first type of *tauheed*. Many people wouldaccept the basic concept that the Lord and Creator is One Lord and Creatoronly. However, this belief must lead to this second form of *tauheed* whereinone directs all of his acts of worship towards Allah and Allah alone. (Bin Baz: 1431) This is whyso many *Messenger*s are quoted in the Quran as telling their people,

ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ٱلأعراف: ٥٩

O mypeople, worship Allah as you have no other God besides
Him (*Suratul 'araf*:59)

This category of *Tauhid* is the key to a "real life", a life that is sound and proper. Ibn Taimiyyah (1999) stated thatone must know that a human'sneed for Allah that he worships Him and not associate any partner with Him is a need concerning which there is no comparison that one can make an analogy to In order for any deed to be accepted by Allah, it must be done in accordance with this aspect of *tauheed*. In other words, if a person is refused to fulfill and understand this form of *tauheed* properly, this, by necessity, implies that he has deviated from real teachings of Islam and cannot accept and apply the other forms of *tauheed*. Therefore, his deeds and warship can not be accepted by Allah. (Bn Baz: 1431) Allah says,

فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا الكهف: ١١٠

So whoever hopes for the meeting with his Lord, let him work righteousness and not associate anyone in the worship of his Lord" (*Suratul kahf*:110).

One of the acts that must be done solely towards Allah is prayer or supplication.(Bn Baz: 1431)When a person prays or supplicates to another, he is showing his trust and reliance in that other. He is demonstrating his need for the one he is praying to. He is demonstrating his trust in that person or being's ability to know, understand and fulfill his need. This kind of feeling in the heart that is reflected in supplication must be directed towards Allah only. That is why the Prophet (peace be upon him) called supplication the essence of worship. Hence, anyone who prays or supplicates to anyone other than Allah is associating partners with Allah or, in other words, committing *shirk*. This is the antithesis of *Imaan* and *tauheed*.

The fundamental principle regarding acts of worship is to adhere very strictly to the standards that have been preordained; contrary to this category is viewed as deviation and misguiding. Deviation in practices and worship, can be expressed through denial, as in the case of atheists or agnostics, or by disbelieving in the religious principles and Islam's provisions which are agreed upon: such as the rejection of God's divinity or the denial of All Mastership or His deservedness of worship. It may also be caused by refusing to recognize any of the angels, *Messenger*s, apostles, or Noblebooks revealed from the heaven, or resurrection, or heaven, the fire of hell or the Day of Judgement. It also encompasses any denial of the obligations of prayer, or the legal necessity of *Zakāh,*, the obligation to fulfil the pilgrimage, to fast the month of Ramadan, to be obedient to ones parents, or the obligation of kinship, or any similar religiously known matters that should be abided by and adhered to. Denial of the prohibited nature of usury, adultery, alcohol consumption, disobedience of parents, breaking ties with ones kins, offerings of bribes and other forbidden religiously known matters are also significant (Al Shebil, 2010).

Deviations that occur under this category creep into and infiltrate the body of teachings introduced by Islam. As is well established from its texts, Islam comprises of beliefs, acts of worship, ethics, politics, personal laws, civil laws, criminal laws, and so forth. Committing excesses in trying to gain closeness to Allah is initially manifested in acts of normal obedience, through additions and unnecessary difficulty. Such excessiveness may also be directed towards other teachings of Islam, by stipulating customs and rules with the intention of incorporating them into the religion when, in fact, they are based only on pure vanity. (Al-Ghazali: 1997)

*2.5.1.3 Tauheed al-Asma wa al-Sifaat***:** The third aspect of *tauheed*, in this way of viewing *tauheed*, is recognizing and affirming the Oneness of Allah with respect to His names and attributes. One must affirm that these attributes are perfect and complete in Allah alone. These attributes are unique to Allah. No one else can attain any of these attributes. Also one must take the Allah's names and attributes in the same manner He and His Prophet (S.A.W) did free from *Tashbih* (comparism), *Tamthil* (likening of Allah's attributesto those of His creations), *Tahrif* (distortion) or *Ta'til* (denial of Allah's attributes) (Bn Baz: 1431) By implication indulging into any aspects of *Tashbih* (comparism), *Tamthil* (likening of Allah's attributesto those of His creations), *Tahrif* (distortion) or *Ta'til* (denial of Allah's attributes) is tantamount to deviation in Tawhid such as Mu'tazilites or *Jahamiyyah*.Throughout the history of Islam, themisconception and misunderstanding this aspect of *tauheed* led many sects deviated. Al-Arnaut(1985), describes the different views that developed in the following passage,

> There is no doubt that the topic of Allah's attributes must be consideredas one of the greatest and most important topics of the foundations of faith.The views of the Islamicists have differed on this issue. Some of them followedthe approach of complete denial of the attributes. Others accepted Allah'snames in general but denied the attributes. Some of them accepted both thenames and attributes but, at the same time, rejected or gave interpretationsfor some of them, turning away from their apparent meanings [of the textsfound in the Quran and Sunnah]. Some of them took the approach that it isobligatory to believe in all of the names and

attributes that are mentioned inthe Book of Allah and the authentic Sunnah. They took them and passed themon according to their plain, apparent meaning. They deny any understandingof their modality (*kaifiyah*) and deny any kind of similarity [of those attributesto any other than Allah]. The people of this last opinion are those who arecalled the *salaf* [pious predecessors] and *ahl al-Sunnah*.

Straying from what the Messengers preached, with respect to belief in Allah together with His attributes and names, which must be a combination of affirmation and negation is a deviation from Straight Path. It isvery important to understand this principle of *Tawhid* are all the statements from the Quran and the Sunnah detailing Allah's names, attributes, actions and what should be negated of Him. Included among this is the belief in Allah's settling Himself over the Throne (Al-Baihaqi: 1984), His descending to the lowest heaven, the believers seeing Him in the Hereafter— as the confirmed, continuous reports have stated.

Also included under this principle is that Allah is close and responds to the supplications. What is mentioned in the Quran and Sunnah concerning His closeness and "being with" the believers does not contradict what is stated concerning His transcendence and His being above the Creation. For, Glory be to Him, there is nothing at all similar to Him with respect to any of His characteristics.(Al-Jarullah: 1984)

According to Al-Qardawi (1996) the exaggeration in attributes and virtues includes one attributes a series of attributes and actions to the exaggerated person that he lacks the potential and dignity of having such attributes and actions. But these attributes and actions are in dignity of only God. But concerning the heresy of this kind of people, we can say that if allocation the intended attribute or action to God is of the necessities of religion, the asserters of this sort due to denying the necessities of religion are heretic, otherwise applying the title of heresy for this category is of no validity.

According to Zarqani (2016)the cases of exaggeration which in general lead to heresy are: First: belief in the divinity of the one who is being exaggerated. The exaggerator

supposes that person is the eternal God and there is no god but that one. Undoubtedly we can say that the one who thinks so is the denier of God Almighty and for this reason he is a disbeliever. Second: belief in the divinity of an external person, together with his being self-existent that because of this we can consider this belief heresy and its believer as heretic and apply the juratory decree of defilement on him; because there is not any partner or associate for God in divinity, and this is so while the believer of this credence has believed in an associate for godliness and the manner of His existence. Allah says;

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّى وَرَبَّكُمْ ٱلمائدة: ٧٢

They do blaspheme who say: "(Allah) is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. *(Suratul Maidah:* 72)

*2.5.1.4Tawhid Ar-Ri*salah:One must believe that the message of all of them is the truth from Allah. If a person today denies any single one of them who is confirmed in the Quran or authentic Hadith, then he is in fact denying all of them.(Fawzan: 1434) Allah says about the people of Noah:

كَذَّبَتْ قَوْمُ نُوحٍ ٱلشعراء: ١٠٥
The people of Noah belied the Messengers" (*Suratul shu'ra'*:105).

However, Noah was the first Messenger. This implies that, in essence, if a person denies one *Messenger*, he is in fact denying all of them since their message is essentially one and consistent. **(**Zoborozo: 2016) Also one must submit to, accept and act in accord with the law of the *Messenger* who has been sent for his guidance. Allah says in the Quran

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ النساء: ٦٤
We sent no *Messenger* but to be obeyed by Allah's leave" (*Suratun Nisa'*::64).

With respect to the Prophet Muhammad (S.A.W), Allah says in the verse after the verse quoted above,

ٱلۡمُسۡجِدِسۡهُهُحُصُخُصُهُحُصُخُصُنُجُصُنُصُمُضُنُخُصُنُضُطُحُظُّلُٱلۡعُلَجَّعَاخُجَّعَهُغُجُغُمُفُجُفُدُ

> But no, by your Lord, they can have no faith until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission (*Suratun Nisa'*: :65).

And one must believe in everything that they stated. They communicated their messages from Allah completely and properly. All those who thought the Prophet (S.A.W) concealed something in his life time which he disclosed to those coming behindhas indicted the Prophet (S) with concealment of (message); and that is a glaring blasphemy with all the community of Muhammad which is tantamount of total deviation from the religion of Allah. It has been reported from Aishah (R.A), she said:

> وَمَنْ زَعَمَ أَنَّ مُحَمَّدًا كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ يَقُولُ اللَّهُ
> (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ)

> He who claimed that Muhammad (S.A.W) concealed something from what Allah revealed to him; definitely he has concocted great lies to Allah. Allah sayaa' O You prophet! Communicate that which has been sent down to you from your Lord (Muslim: vol: 1: 159).

Exaggeration in the degree and position of prophethood: Exaggeration in the position of prophethood is of two sorts: - Either the exaggerated person is supposed higher than the Prophet and the *Messenger*so that he is placed as a mediator between God and the Prophet; - Or that he is supposed in the same level and dignity of the Prophet and the *Messenger*; Both of the above sorts lead to heresy because this is inconsistent with the meaning of testimony to the mission and prophethood of the Messenger (Zarghani: 2016).

2.5.2 Ideological Deviation: Ideological deviation is a blind taqleed, that a person singles out a particular Imaam to follow and he accepts all of his opinions and ijtihaad as the religion

when his opinions or ijtihaad is not supported by any one of the sharee'ah evidences of the Qur'an, hadith or unanimous agreement (ijmaa),a muqallid considers his Imaam's opinion, without evidence, to be the religion and he does not care about the Qur'an and Hadith, which is the real religion, and this is the means of his misguidance (Sarghudee: 2007).

Also ideological deviation isto adhere to some alien ideas which create gab between him and the society which hampered the productivity of community (Borai: 2002).An ideological deviation is a reverse tendency and out of the moderate approach to extremism and exagegeration in all aspect of religious life, social, security, politics every opinion contrary to opinion of correct group is ideological deviation.Some of the manifestation of ideological deviation includes:Takfir where consequent output others of religion and thus shed their bloods their honour and their money. (Khareef: 1427). The cases of al-Qaida Islamic states, Boko Haram is on clear example.

Intolerance for opinion and violence is another manifestation of ideological deviation, Allah (S.W.T) in His wisdom has givingroom forexpression of different opinions and ideas in all things in life.this because, men have been created in different inclinations, desires, mental abilities and ways of thinking, but the deviant thinkers often see only their opinion as correct and those of others as error. There is a close relationship between intolerance for opinion and violence and socialization as one of important factor in formation of intolerance in group and individual. The intolerance for opinion and violence learned behaviour due, to lack of evidence physiological or psychological indicates the existence of an innate imposed response for violence or put – restrictions on thinking of others (al-Otaibi: 1430).

Overstepping much in everything over-estimates in religion if it exceeds the limit is another manifestation of ideological deviation. Extremism is not only in religion but spread to different practice of everyday life. It may be in tight and behaviour or both. It may be material

such as clothing or vehicle it may be in dealing between family members or with members of commitment it may be in politics or anything (Mustapha, 2004).

Ideological deviation of the biggest threats to security, it is the beginning of a slide in the abyss and straying away from straight path and the greatest impact when it is in the name of Islam. It is among the most important challenges facing the Muslim community (Alsaleh, 1428).

2.5.3 Deviation in Devotional Acts: These are practices which have no justification or proof from the *Qur'an*, the Sunnahor consensus, and have no approval based on considered opinion that is able to link it to the fundamentals of Islam. It is also an act of omissions and commissions in the legislated practice by which one gains closeness to Allah (Ziyad: 2009).Some Muslims probably concoct this nature of deviation because of religious extremism and not because they find the religion deficient. Extremism in any matter leads to deviation from set objectives. In most instances, it causes one to lose track of reality and contributes to establishing falsehood. The extremism of the Christians resulted in them associating partners with Allah; others went to extremes by prohibiting that which was permissible (Philip: 2014). The duty of Scholars of religion is guiding people to adhere to the true teachings of Islam as they have been conveyed by the Prophet (S.A.W) not to exaggerate or to invent. Ibn Mas'ūd(RA) said:

عَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يُقْبَضَ ، وَقَبْضُهُ أَنْ يُذْهَبَ بِأَصْحَابِهِ ، وَعَلَيْكُمْ بِالْعِلْمِ فَإِنَّ أَحَدَكُمْ لاَ يَدْرِى مَتَى يُفْتَقَرُ إِلَيْهِ أَوْ يُفْتَقَرُ إِلَى مَا عِنْدَهُ ، وَإِنَّكُمْ سَتَجِدُونَ أَقْوَاماً يَزْعُمُونَ أَنَّهُمْ يَدْعُونَكُمْ إِلَى كِتَابِ اللهِ وَقَدْ نَبَذُوهُ وَرَاءَ ظُهُورِهِمْ ، فَعَلَيْكُمْ بِالْعِلْمِ وَإِيَّاكُمْ وَالتَّبَدُّعَ ، وَإِيَّاكُمْ وَالتَّنَطُّعَ ، وَإِيَّاكُمْ وَالتَّعَمُّقَ ، وَعَلَيْكُمْ بِالْعَتِيقِ.

Take hold of knowledge before it is lost, as it will be lost when one who possesses it passes on. You will come across people who claim to be inviting to Allah's book but they will have flung it behind their backs, so take hold of knowledge. Beware of

innovation, exaggeration and speculation, and rather adhere to that which is well established (Darimi: 145).

Only the truth deserves to be followed, and when it is made apparent, all Muslims are obligated to follow. There is no doubt that adding to the religion reflects an inclination towards vanity, and abandoning the truth results in deviation from the path. But many of the deviant sects that ignore Allah's Book and the Sunnahof His Prophet (S.A.W) in favour of the statements of their scholars and leaders (Alusi: 1998). Some people of religion construct prayers and *dhikr* (ritual invocations) for ordinary people just as an ignorant doctor dispenses bad medicine. This is then accepted by some people unknowingly they are performing acts that have not been ordained by Allah, neither as an obligation nor as a voluntary practice. (Faruk: 2010) They forget the requirements of Islam to the extent that they occupy themselves with these innovated *adhkār*. Ath-Thalibī narrates the following from Adībn Hātim:

قَالَ أَتَيْتُ النَّبِيَّ –ﷺ– وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ. فَقَالَ « يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَثَنَ ». وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةَ (اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ) قَالَ « أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ »

I came to Allah's Messenger(S.A.W) wearing a cross made of gold around my neck. He said: O Adī, expel the idol that is on you. I heard him then reciting: They (the Jews and Christians) took their rabbis and their monks to be their lords besides Allah (Q. 9: 31). I said: O *Messenger* of Allah, they do not worship them.ʾ He said: Do they not prohibit that which Allah has made permissible and make permissible that which Allah has prohibited? Tirmidhi No. 3378).

According to al-Ghazali (1997) additions in Islamic practices under the pretence of good is the same as deleting some of its teachings under the pretence that they are not

beneficial or not suited to development; both scenarios are deviations. No one is allowed to ignore what Allah has legislated or to legislate what Allah has chosen to remain silent about, as is explained in the following *hadīth*:

<div dir="rtl">

إِنْ اللَّهَ فَرَضَ فَرَائِضَ فَلاَ تُضَيِّعُوهَا وَحَدَّ حُدُودًا فَلاَ تَعْتَدُوهَا وَنَهَى عَنْ أَشْيَاءَ فَلاَ تَنْتَهِكُوهَا وَسَكَتَ عَنْ أَشْيَاءَ رُخْصَةً لَكُمْ لَيْسَ بِنِسْيَانٍ فَلاَ تَبْحَثُوا عَنْهَا

</div>

Allah has obligated the fulfilment of certain things so do not be neglectful of them; He has set certain boundaries so do not transgress them; He has prohibited certain things so do not violate (His prohibitions) and He has remained silent on certain things as a mercy to you and not out of forgetfulness, so do not inquire about them. (Baihaqi: No. 20217)

The straying away from Islamic methodology and teachings that culminated in the contemporary Muslims includes, the circumambulating the tombs of the dead which is done in a manner similar to the circumambulation of the *Ka'bah.* Allah permitted the visiting of graves as a reminder of the final destiny of all human beings and to deflate the intense sense of vanity caused by this life, which dominates the attention of many people. The elevation of graves and the building of domes over them, the sanctification of corpses, special visits and circumambulation of graves two, three or four times as a means of drawing closer to Allah are all practices that are without doubt regarded as total deviation. If the inhabitants of these graves are supplicated to with the hopes of some sort of response, then these actions is tantamount to transgression and shirk(Bn Baz: 1432).

Other rituals that have no basis in the laws and ethics of Islam and were invented by weak-minded people includes, choosing grueling acts of worship that the Allah has not commanded, like continuous fasting, the rejection of textual injunctions and considered analogies in favour of one's own unique thinking or absolute speculation under the pretext that the intellect − without the assistance of revelation − is able to attain that which would please Allah, instituting celibacy or abstaining from marriage and adherence to recommended

acts and practices as if they were obligatory. (Al-Ghazali: 1999) The Prophet (S.A.W) warned against all of this:

مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ فَوَاللهِ إِنِّي لأَعْلَمُهُمْ بِاللهِ، وَأَشَدُّهُمْ لَهُ خَشْيَةً

> What is wrong with people that go beyond my actions. I swear by
> Allah that I am more knowledgeable than them concerning Allah
> and more fearful than them of Him. (Bukhari: 1987: No. 6102)

The Prophet (S.A.W) also retorted

لاَ تُشَدِّدُوا عَلَى أَنْفُسِكُمْ فَيُشَدَّدَ عَلَيْكُمْ

> Do not be too strict upon yourselves as Allah may then be strict
> upon you,

The above Hadithwasin response to Abdullahi Bn Umar and a group of believers that were arguingabout worship practices and wanted to burden themselves by excessive devotion. People haveneglected these warnings and have invented for themselves acts of worship, methods ofworship, and specific devotions for worshipping Allah. They teach these practices to theirfollowers as if these were a very important part of the religion and ignore the fact thatdevotion to Allah is only achievable through compliance to Allah's laws and codes.Devotional practices are restricted to that which He has legislated and which has beentransmitted by his faithful Messenger(S.A.W). By undertaking such actions, these people areguilty of deviation and transgression and have prevented themselves from attaining the rewards for righteous deeds. They are thus guilty of wrongdoing.The Prophet (S.A.W) said:

يحمل هذا العلم من كل خلف عدوله ينفون عنه تحريف الغالين
وانتحال المبطلين وتأويل الجاهلين

> This knowledge is carried in every generation by the most fair-
> minded; they refute the corruption of extremists, the impersonation
> of fabricators and the interpretation of the ignorant. (Baihaqi: 2009)

Alghazali (1997) maintained that, the corruption of extremistsrefers to strictness and extravagance. The impersonation of fabricatorsrefers to favouring rationalization over established practices in matters of religion and succumbng to personal prejudices. The interpretation of the ignorantrefers to lack of knowledge of the sources of legislation and the conventions of understanding them in the light of these sources.

For the proper recognition, assessment and sound judgment towards various sorts of deviation, it is necessary that we deal some the causes of deviation and also the signs and features of every sort and degrees of deviation.

2.6 Factors Responsible forDeviation in Religion According to some writers

Like other phenomena, many factors are said to be causes of deviation in Islam. Al-faraj (1431AH) believed that it's important to understand the root causes of deviation for the protection of the basis of religion. He then itemize some causes as a cross reduction in the use of reason in the understanding, the Sunnah, fundamentalism doctrine of intolerance, negligence of knowledge of causes of Hadith, violation of interpretation of Uluma of Hadith, ignorance of the assets of the shari'ah or lack of knowledge of it purpose and western deviations ideas of vulnerability

2.6.1 Shaitan (Devil):the first factorthat leads to deviation is following Satan, according to Ibn kathir (1992) the prime causes of denial and disbelief is following every rebellious Shaytan among men and Jinn. As the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Several verses warn Muslim not fall into Satan tricks but here are men who are such fools as to turn away from Allah who created them and cherish them with His love and care; they become outlaws in His Kingdom, making friends with Evil, which is a rebel in Allah's Kingdom.

It is for this reason that Allah has warned us of Satan in the sternest sense and He has clarified his dangers, the detrimental consequences of following him, as well as, the fact that he is an enemy to the believers. Allah ordered the believers to take him as an enemy and therefore deliver themselves from him and his whisperings.

Allah says:

ٱلَّخ لم لى لي مج مح مخ هم هي نج نح تخ نى هظم ٱل نور: ٢١

O you who believe! Do not follow the footsteps of Satan, and whosoever follows the footsteps of Satan, then, verily he commands Fahshaa' (i.e., to commit indecency and lewdness, etc.) and al-Munkar (i.e., disbelief, *shirk*, to do evil and wicked deeds, to speak or to do what is forbidden in Islaam(*Suratul Nur*:21)

Allah also says:

ٱلَّئر نَّزنَّكم نن نّى ئى ئى بزبم َّ فا طر: ٦

Surely, Satan is an enemy to you, so treat him as an enemy. He only invites his hizb (followers) that they may become the dwellers of the blazing Fire." (Q35:6)

Ibn al-Jawzee (2013)maintained that,it is an obligation upon the sane person to be on his guard against this enemy, who has manifested his enmity since the time of Adam. He has sacrificed his life and self in corrupting the circumstances of the children of Adam and Allah has ordered one to be cautious of him.

Satanapproaches mankind by stealthy degrees. His ultimate goal is to make men go astray. But if they prove to be stuck fast to their faith, he moves to tempt true believers into heterodoxy; that is making them innovate principles and deduce rulings that are alien to genuine Islamic doctrines. If they still resist, he tries to make them err by committing major sins. When the believers are found to be unlikely to commit major sins, Satan never gives up, and begins to adorn the way leading to those seemingly less serious sins; that is by keeping them engaged in trivial matters. Finally, when Satan's efforts come to a 'blind alley', he attempts to make lawful 'recommended' deeds appear more inviting than 'obligatory' duties because Allah is with him. Thus, in his 'struggle' to take advantage of human weaknesses,

Satan follows a step-by-step procedure against which we have been warned by Allah in the NobleQur'an:

ٱلْأَنعَام: ١٤٢ وكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

Eat of what Allah has provided for you, and follow not the footsteps of 'Shaitan' (Satan). Surely he is to you an open enemy. (Q6: 142)

The way Shatan approaches his victims varies and adapts in accordance with their major interests and inclinations. He uses piety to attack the pious; scholarly disciplines to attack scholars; and ignorance to attack the ignorant. (Al- Khatir: nd)One of the most heinous and vicious means that Satan uses to deceive his victims is to make them doubt in what they believe in. When he finds that someone is following the Straight Path, thus abiding by Allah's commandments, he tries to make his target doubt in the validity of what he is doing. And because the majority of people are not true believers, he misguides them so that, they will all go to Hell. Allah says in Suratul A'araf: 16-17

ف: ١٦ - ١٧

Iblis) said: "Because You have `Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path. (17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.(Suratul 'araf: 17")

Another weapon used by Satan is that of fear. He tries to frighten his followers and advocates. Allah says in the NobleQur'an:

آل عمران: ١٧٥

It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger Muhammad]; so fear them not, but fear Me, if you are (true) believers: (*Suratul ali imran*: 175)

Allah says in the NobleQur'an:

ٱلْبَقَرَة: ٢٦٨

Shaitan (Satan) threatens you with poverty and orders you to commit Fahsha' (evil deeds, illegal sexual intercourse, sins). (*Suratul Baqara*:268).

The same applies to those dealing in usury money; they claim that people around them are getting wealthier every day, and so they should keep up with them no matter what the means is. In this way, evil is dressed up in borrowed robes that hide its true nature.

One of Satan's strategies is to push the believer to extremes: either utter negligence or over zealousness. If he finds that his target is of the sort that looks for loopholes and excuses, he deals with him from that vantage. He strikes him with laziness and lethargy. He opens for him the door to subjective interpretations of stable rulings and commandments. He gives evil actions such pleasing names as to appeal to those who can be easily influenced. In this way, he dupes his victim, thus making him believe that forbidden things are lawful. Allah warn Muslims in the Qur'an, Suratul Hajj;

الٓمّٓر

نَزِئْمْ نْنْ ئْنى ئْمْ نْزِيم بنٰ ہى جى تر تزتم تن تى تيٰ ثر ثز ثم ثن شى شَّ الج: ٣ - ٤

And follow every evil one obstinate in rebellion! 4. About the (Evil One)it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire (*Suratul Hajj*: 3-4).

2.6.2 Folllowing Desires: Deviation in religion has root from following desire and lust, which was among the most dangerous disease in a man's heart. He may have the tendency to "worship" or become "enslaved" to, ranging from one's own passions, the state or nation to insignificant material wants. Allah describes those who take their own desires as a god.allah says in the the Qur'an:

أَلْخ لم لى لي مج مح مخ مم مى مىٰ تى تى نجٰ نج هم هى نجم يى جى يَّ

الجاثية: ٢٣

Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge [that Allah has concerning him] and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Will you not then be reminded (*Suratul Jathiyyah*: 23)

This verse indicates that if a man follows, not the laws of Allah, which are also the laws of his own pure nature as made by Allah, but the desires of his own distorted self, as shaped by the rebellion of his will, the inevitable consequence will be the withdrawal of Allah's grace and guidance. All his faculties will then be debased, and there will be nothing to guide him, unless he turns in repentance again to Allah.The Prophet (peace and blessings of Allah be upon him) also said,

May the slave of *dinar*s, *dirham*s, *qateefah* and *khameesah*perish as he is pleased if these things are given to him and if not, he is displeased."(Bukhari: 1978)

This is, in reality, a true form of slavery or servitude, slavery to something other than Allah. \Ibn Taimiyyah (1999: 100-101.) wrote:

If he attains it [that is, what he desires], he is pleased and if he is unable to attain it, he becomes discontented. Such a person is the *'abd* [slave] of what he desires of these matters and he is a slave of it, since slavery and servitude are in reality the enslavement and servitude of the heart. Thus, for whatever enslaves the heart and puts it under its servitude, the heart is then a slave of that object. This is why it is said, "The slave [human] is free as long as he is content [with what Allah has given him] and the free one is a slave as long as he desires.

Muslims must freedthemselves from all of such false forms of worship which leads to deviation and misguidance by freeing their hearts from such overriding wants and desires, by attaching the heart to the true teachings of Islam, which was revealed to the Prophet (S.A.W) by Allah. On the other hand, evil of desire on the previous ummah has deviated the knowledgeable personalities as narrated the story in the *Noble Qur'an*:

ٱلَّذِينَ ءَامَنُوٓاْ إِنزَمَن مَن نِّى ى يِي يَر يَزيمِ يِن يِي يِي نَّ جَ نَّ خَ نَّ مَّ جَ بِّ خَ بِّ جَ بِّ جَ تِّ خَ تَّ تَّ جَ جَ حِّ جَ خِّ سِّ جَ سِّ سَّ هَّ خَّ صَّ خَّ صَ مَّ خَّ جَ صَّ مَ صَ جَّ ضَّ صَ الْ خَ تُّ فَ قِّ هَ مَّ الْ خِّ ظَ لَّ ا١

And recite to them, (0 Muhammad), the news of him to whom we gave {knowledge of) our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if we had willed, we could have elevated him thereby, but he adhered (instead) to the earth and followed his own desire...Q7:175-6.

2.6.3 *Ignorance of religious teachings:*This is one of the most significant causes for the deviation in religion, the knowledgeable Muslim does not prefer the love and enactment of matters that harm him and cause him pain and misery to that which constitutes his benefit, success and rectification**.** When we examines some verses of the Qur'an, will find the greatest indication that ignorance is the cause for deviation and disobedience.Allah says:

ٱلَّذِينَ ء نِّى نِّى هَّ جَ هَّ مَ يَّ جَّ يِّ هَّ يَّ خَ يِّ يِّ يَّ الْأَعْرَاف: ١٣٨

They said, `O Musa, Make for us a deity just as they have deities.' He said, 'Verily, you are a people who are ignorant."Soorah al-A'raaf (Q7:138)

Allah says:

ٱلَّذِينَ ء خِّ مَّ سِّ جَ سَّ هَّ خَّ صَّ خَّ صَ مَّ جَ صَ مَّ ضَ جَ ضَّ صَ مَّ خَّ صَ ضَّ خَّ يَّ خِّ هَّ مَّ فَ جَ ظَ لَ هَ قَّ خَ جَّ ا لَّ يَّ لَّ: ٥٤ - ٥٥

And remember Loot. When he said to his people, 'Doyou approach vile sins while you see (each other). Doyou approach men in your lusts rather than women.Rather, you are a people who are ignorant"Soorah an-Naml (*Suratul Naml*:54-55)

Hence, ignorance is a dangerous disease and a lethal illness. It draws on the person numerous disastrous calamities and consequences.There are other verses of the Qur'an, which show that the greatest reason for the *shirk*, kufr, iniquities and embarking on sins that people fall into, is ignorance of Allah, His names, His attributes.

According to Yahya (2015) Islam considers two things as the basic requirements to the attainment of proper knowledge. These are knowledge about the revealed message, the Qur'an and the Hadith, and then possession of healthy and incorruptible intellect. Thus,

failure or inability to properly utilize any of the said two brings about misconceptions' in life and deviation from religion. Therefore, a situation where a person is struggling for the promotion of religion and is unable to recognize his limitations in respect to comprehension of the revealed message and situational changes, he only succeeds in worsening and creating serious havoc in religion. Perhaps based on this reason the Qur'an blame and refute the involvement of every person in all matters. Allah says in the Qur'an:

أَلَّتِى ثي ڧي في قي كلكيل لكمطى لى ماممم نر نز نڧ ڧين يريز يم ين يى
يى نج ئح نخ نَّ ك﴿ نساء: ٨٣

And when there comes to them something (i.e., information) about (public) security or fear, they spread it around. But if they had referred it back to the *Messenger* or to those of authority among them, then the ones who (can) draw correct conclusion from it would have known about it....(*Suratul Nisa':*83).

Undoubtedly, one of the main causes of deviation is a lack of knowledge of-and insight into-the purposes, spirit, and essence of religion. (Alshatibi: 1997) When a person unduly presumes himself or is presumed to be knowledgeable in religious matters and capable of exercising *ijtihad*. and when he acts accordingly, claiming that he has the right to present different opinions and interpretations, whether the verdicts and opinions pertain to minor aspect or to major aspect of *din*, thus he cites major aspects, to pull down major ones; he is indeed a *mubtadi'* In the following Hadith, the Prophet (S.A.W) warned against such a person:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنْ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَّالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Allah does not take away the knowledge by taking it away from [the hearts of] the people, but takes it away when none of the 'ulama' remain, and people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray. (Ahmad: No 6222)

Some of the learned infer from the above Hadith that people are never led astray by genuine 'ulama: but in the absence of the latter, people turn to semi 'ulama' who lead them astray by giving incorrect advice. Thus, it has been said that a trustworthy person never betrays a trust, but the traitors one does. We add to this: a genuine Scholar never innovates, but a semi scholar does.The greatest causes of deviation is staying away from *Noble Qur'an*, lack of knowledge of Qur'an can make somebody toeasily to deviate i.e. Being away from Sunnah that the interpretation of *Noble Qur'an*, without this knowledge is easy to be misguided.Unawareness of religion and poor knowledge of religious teachings are among the main reasons leading to deviation. They are the causes for deviating from the right path. The ignorant person as a consequence will follow trends, which may be considered by him to be the best one, but indeed they are misguiding him toward a harmful form of religious practice. He will commit reprehensible deeds while thinking he is reforming.(ArRahili: 2015)

Many errors are the results of such activity. Hence ignorance is always associated with tyranny. It is obvious that the adherents of deviantideology have little penetrative knowledge of Islam leading them to an ideaology fraught with extremism and condemnation of contrary opinions. Sadlan has said that among the most pertinent causes of deviation and extremism is ignorance of the true meaning of Shari'ah, just as the Kharijite revolted against religion due to the ignorance of its true meaning (Sadlan, 2004).If deviantsare granted the authentic reading and education of the Shari'ah, they will easily realize that there are many texts forbidding

violence and others forbidding and even condemning bloodshed and corruption in the earth as well as any act terrorizing civilians (Qurashi, 1990).

2.6.4 *Blind Imitation (Taqlīd A'ma):*Blind-Following (Taqleed) by accepting people's statements concerning Islamic practices without knowing the proof or level of authenticity. Most people do believe having no grounds for their belief apart from the fact that they are

imitating their fathers and forefathers who were following a certain Ummah or way, i.e., religion. The word Ummah is used in a similar manner elsewhere. Allah says in the Qur'an:

ٱلْجُحْلَـٰٮ‌ۤلِهِجِمِمَحَمَمْنَجِنْخَنَّۚ ال زخٰف: ٢٢

Nay! They say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps. (*Suratul Zuhruf*: 22)

The above verse indicate blindly following without evidences or proof is nothing but misguidance and deviation also others whereby they (blindly) followed their deviant scholars who preceded them and thus, they were misguided and had gone astray from the correct beliefs.(Al-Jawzi: 2013) The liberation of the intellect is the foundation of respectable faith and acceptable belief. Very few people are endowed with free minds, constantly in motion, unburdened by inherited errors. Allah has not granted anyone such authority in His revelation, nor is it given any credence by the Sunnahof the Prophet (S.A.W). Allah says:

ٱلْجِخْرُمِرِبِهِجِبِتْجِتَخْتَمْتِهِتْجِجِخْرِجِهِخِجِخِمْ سِجِسِهِخِ سِ صِحِصِخِصِصِمِصِنِجِ ضِخِّال شورٰى:

Or have they partners with Allah, who have instituted forthem a religion which Allah has not allowed? And had it not been for a decisive word (goneforth already), the matter would have been judged between them. And verily, for thewrongdoers there is a painful torment. (*Suratul shurah:* 21)

By encroaching upon this divine right, humankind transgresses upon its own restricted capacity and exceeds its own limits. For this reason, going along with this trend is regarded as associating other lords with Allah, thereby permitting what is prohibited, and prohibiting what is permissible.Ath-Tha'libī narrates the following from 'Adī bn Hātim:

أتيت النبي صلى الله عليه و سلم وفي عنقي صليب من ذهب فقال يا عدي اطرح عنك هذا الوثن وسمعته يقرأ في سورة براءة { اتخذوا أحبارهم ورهبانهم أربابا من دون الله } قال أما إنهم لم يكونوا يعبدونهم ولكنهم كانوا إذا أحلوا لهم شيئا استحلوه وإذا حرموا عليهم شيئا حرموه

I came to Allah's *Messenger*(S.A.W) wearing a cross made of gold around my neck. He said: 'O 'Adī, expel the idol that is on you.' I

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heard him then reciting: *They (the Jews and Christians) took their rabbis and their monksto be their lords besides Allah'* (Q. 9: 31). I said: 'O *Messenger* of Allah, they do not worship them.' He said: 'Do they not prohibit that which Allah has made permissible and makepermissible that which Allah has prohibited?' I said: 'Yes, they do.' He then said: 'That istheir worship.(Tirmidhī:n.d: hadīth no. 3020)

The above Hadithindicatesthat among the causes of deviation is ignoring Allah's Book and the Sunnahof His Prophet (S.A.W) in favour of the statements of their scholars and leaders.Only the truth deserves to be followed, and when it is made apparent, all Muslims are obliged to follow. There is no doubt that adding to the religion reflects an inclination towards vanity, and abandoning the truth results in deviation from the path (AlGhazali: 1997)

AlGhazali (1997)viewed the similarity of blind imitation as the fast trains that cover great distances while their passengers remain seated in their compartments not taking a single step. Blind imitation (*taqlīd*) is like this; it transports its followers to opinions and teachings that they would not have embraced had they not been born with them. Blind imitation travels great distances with its followers, whether they are conscious or in a stupor, until it settles with them at its intended end. In this way they excitedly re-affirm the morals and beliefs of their predecessors as if they are a result of their own intellectual endeavour or thought:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۗ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ١٧

When it issaid to them: 'Follow what Allah has sent down.' They say: 'Nay! We shall follow what wefound our fathers following.' Even though their fathers did not understand anything norwere they guided. (*Suratul Baqara*: 170).

Blind imitation lead to deviations of many generations, which serves only to fossilize the intellect and appease one's sentiments, it transforms people into dumb, brutes that pay no attention when called because they are restricted by that which does not unite and repudiate that which they are ignorant of: Allah says in the Noble Qur'an:

الٓ بقرة: ١٧١ أَلَّي يِي ذِّلِّرٰٓيٰ نُّرَّنِّزَّنَّمُّمَّنِّنِّيٰ نِّييِّنِّزيمَّ

And the example of those who reject faith is as that of him who shouts out to that whichhears nothing but calls and cries. (They are) deaf, dumb, and blind, so they do notunderstand (*Suratul Baqara:* 171).

2.6.5 *Emphasis* **on** *Ayat al-Mutashabiha:*A root cause of deviation and of misunderstanding of religious matters, in the past as well as in the present, is emphasis on allegorial texts (*Ayat al Mutashbiha*) and disregard of the categorical ones (*Ayat al-muhakamah*): the allegorial ones are those with implicated and unclear meanings; the categorical are those whose meanings are clear, manifest and defined. Laying emphasis on allegorical texts cannot be the attitude of those with knowledge and insight, but of those who cherish deviation in their hearts. The Qur'an states:

أَلَّي يِي مَا مَمٍ نِّرٍ نِّزٍ نِّمٍ مٍنِّنٍيٰ يِّرٍ يِّزيمِين يِّيٰ يِّيٰ نِّجٍ نِّحٍ نِّخٍ نِّمٍجِّمٍجٍ بٍحٍ بٍ بِّهٍ تِّحٍ تَّخٍ تَّرٍ تَّهٍ ثٍ جٍجٍ حٍجٍ خٍجٍ سٍجٍ سٍهٍ صٍهٍ صٍخٍ صٍ صٍهٍ جٍ صٍنٍجٍ صٍخٍ صٍنٍدٍ صٍخٍ صٍدٍ صٍلَّ آلٍ مَّ طٍ جٍرٍ آظَّامِ ٧

He it is Who has sent down to you [Muhammad] the Book: in it are verses basic or fundamental [of established meaning]; they are the foundation of the Book; others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for hidden meanings, but no one knows its true meanings except Allah.(*Ali Imran:* 7)

Deviants and Extremists of old used such allegorical texts as their final evidence, neglecting and overlooking the fundamental categorical ones. Deviants today do exactly the same: using the allegorical to define and determine important concepts which result in serious and grave consequences when used as bases for judging individuals or groups, for assessing their behavior, and for classifying them as either friends or enemies, believers or kuffar who must be fought.(Al-Qardawi: 2004)

The vary aspect of causes of deviation is *shubuhat,* the state of been in doubt ambiguity. This confused of truth for falsehood, right and wrong mind up that cannot be distinguished. Those who followed shubuhat seeevery opinion as wrong accept theirs. Thus,

kharijitesclaimed nobody understand Islam except them. (AlHayitee: 2015). A person who deviated by *shubuhat* assumed all Muslim were misguided and all religious scholars did not understand Islam except those he trusted. Such people can even transgress by attacking and bombng religious of worship that belong to others (Al Hayattee 2015).*Shubuhat* was among the causes of religious radicalization ideology such as *takfrism* as they can make a word which was used in the *Noble Qur'an* and prophetic tradition with different interpretation to serve their desire, such as the word Jihad. (al-Hayatee: 2015)

The danger of *shubuhat* isthat leads to the spreading the poisonous ideology that contradict the true teaching of Islam.Many people were brain-washed with this extreme ideologies. Such as the people who called themselves as Islamic state the adopted the western ideology of the end justifies the means, in their struggle which has been contradicted the teaching of the primary and secondary sources of Islam. They maintain their goal and objective as esterblishment of Islamic state. They can adopt whatever means possible to reach our goal in establishing Shari'ah base state. This is real *shubuhat* in which some Muslims were deceived (al Hayatee: 2015).

2.6.6 Absent**of** *Amr bil Ma'ruuf Wa Nahyi anil Munkar* (Commanding good and forbidding evil): One basis for Muslims to preserve pure Islamic society is to keep away from or ward off evil. Commanding good and forbidding evil is a defense against evil that keeps us within the boundaries of our natural state. However, it is often not easy to remain within the boundaries of our natural state because of certain human weaknesses from which springs all our major ills.Unless Muslims remind themselvesby commanding good and forbidding, Muslims may likely to succumb to natural weaknesses encouraged sometimes by foolish creatures and fall prey to our base desires such as pride, selfishness, hatred of others and other forms of evil as already discussed. This will in turn

give rise to greed, plunder, destruction, rapacious wars and other forms of injustices. The more Muslims indulge in these vices and evil behavior, the more they get rusted in their hearts to the extent that at times their hearts may become sealed and impenetrable to good influences (Danfodiyo n.d).

Danfodiyo (nd) stated that, for any society to succeed in maintaining its integrity and moral uprightness it has to keep on checking itself and see that moral decadency does not crop up and overtake the society. Which means there have to be checks and balances in all sectors of society, these checks and balances are what we call promoting virtue and combating vice, enjoining right and forbidding wrong. Allaah (SW) says:

$$كُـنتُمْ خَـيْرَ أُمَّـةٍ أُخْرِجَـتْ لِلنَّاسِ تَـأْمُرُونَ بِـالْمَعْرُوفِ وَتَنْهَـوْنَ عَـنِ الْمُنكَـرِ وَتُؤْمِنُـونَ بِاللَّـهِ$$

***You are the best of Peoples, evolved for mankind, enjoining what is right,
forbidding what is wrong, and believing in Allaah.*** (Qur'aan 3:110)

Therefore, in the community we must always have people enjoining good and forbidding evil otherwise the society will morally become decadent. And when moral decadence becomes widespread in society the punishment of Allaah (SW) follows so much that people will try to supplicate to Allaah (SW) to remove the calamities and punishment but their supplications will not be answered.

$$وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَـيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَـرِ وَأُوْلَـٰئِـكَ هُـمُ الْمُفْلِحُـونَ$$

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity. (Qur'aan 3:104)

Narrated Hudhayfah that the Prophet (peace be upon him) said,

By Him in Whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable, or Allaah will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer (Sunan at-Tirmidhi).

Thecommanding good and forbidding evil has certain general principles to be adhered to, otherwise those trying to enjoin the right and forbid the wrong will end up creating more harm in society than good. Danfodiyo (nd) stated that, the most important among those general principles includes:

a. That those who are enjoining the right and forbidding the wrong in society should be doing so to gain the pleasure of Allaah (SW) not for fame or fortune and certainly not to show off and be seen by others that they are the pious ones who are free from wrong doing.

b. That commanding the right and forbidding the wrong must be done with wisdom. Wisdom implies that first the person must be knowledgeable in order to assess the situation of the evil he is trying to stop and ascertain whether or not he is able to stop the evil and if his actions will lead to a greater harm. If he feels that the only way he can stop a particular evil in society is by doing something that will lead to a greater harm, then he is not allowed to stop that evil. Wisdom in this case demands gentleness, humility, persuasion with good polite words giving examples of the harm

that evil creates in society or the rewards that accrue for doing good. This was the methodology of all Prophets and Messengers'

c. That the important principle in promoting virtue and combating vice, enjoining right and forbidding wrong is to provide authentic evidence for whatever we say. When calling people to change their evil conduct and behavior towards good character and morality we must give evidence from the parameters of revelation and reason. There is a need to not only give relevant verses from the Qur'aan and statements of Prophet Muhammad (s.a.w) known as Hadith but it would also be powerful persuasive evidence to show through logic and reason and scientific facts the rationale behind forbidding the evil conduct.

Having reviewed some of the general causes of deviation in Islam and the views of the some Scholars, unfortunately, among the Muslims and the followers of Islam in Northwestern Nigeria, there were different people, groups and sects thatalways exaggerated about some of their things and religious personalities; and with their actions caused to deviate from religion and the Islamic society and in this way inflicted disastrous harms and consequences on the origin of religion and its reality. Hence the NobleProphet of Islam (pbuh), the great leaders and scholars and personalities of different Islamic groups, throughout history, have had suitable stance and attitude towards such individuals and similarly towards some degrees and sorts of deviation which were contradictory to the real teachings of Islam. The work will review some teachings and practices of some emergent groups in the Northwestern Nigeria.

2.7 Sources of Islamic Guidance

By sources of guidance it means the basis that the Muslims shall follow in their religion and their daily activities. The basis of early Muslimsin the belief and worship was based on proofs and evidences from the Quran and the Sunnahtogether with concensus of the *Sahaba*h of the Prohet (S.A.W) followed by sound *Qiyas* and ijtihad. Thus this section will

review primary and secondary sources of Islamic guidance that includes: the Qur'an, Prophetic Sunnah, Ijma' and *Qiyas* respectively.

2.7.1 *Noble Qur'an:*The Quran is the speech of Allah and a revelation that came directly to the Prophet (peace and blessings of Allah be upon him) from Allah through the Angel Jibriel (A.S). The word *Qur'ān* appears about 70 times in the Quran itself, assuming various meanings. (Al-Zurqānī: 1942) It is a verbal noun (*maṣdar*) of the Arabic verb *qara'a* (قرأ) meaning "he read" or "he recited". The Qur'an also calls itself by alternative names, such as *kitāb* (book); *āyah* (sign); and *futqan*(scripture), *dhikr* (remembrance), used to refer to the Quran in the sense of a reminder and warning, and *Ḥikmah* (wisdom), sometimes referring to the revelation or part of it. (Hossein: 2007)

The Quran was revealed piece by piece over a period of twenty three years. Islam provides definite guidelines for all peoples to follow in all walks of life. The guidance it gives is comprehensive and includes the social, economic, political, moral and spiritual aspects of life. The Quran reminds man of the purpose of his life on earth, of his duties and obligations towards himself, his kith and kin, his community, his fellow human beings and his Creator. Man is given fundamental guidelines about a purposeful life and then he is left with the challenge of human existence before him so that he might put these high ideals into practice (Zarabozo: 2004).It consists of 114 chapters of varying lengths, each known as a *sura*. Suras are classified as Makkan or Madinan. The total number of verses in the Quran is 6,236; however, the number varies if the *bismillahs* are countedother consideration separately. According to one estimate the Quran consists of 77,430 words.

Muslim scholars have unanimously agreed that the Qur'ān is the miraculous word of Allah The Most Exalted which was revealed to Prophet Muhammad (S.A.W) through the intermediary of angel Jibrīl. This word of Allah is recited and memorized for guidance of mankind (Al-Zurqānī: 1942).Furthermore, Muslims believe that the Qur'ān is the divine book

of guidance and mercy for humanity. It is a book that has been sent down by Allah to the whole of mankind. Its message is addressed to different peoples living in different parts of the world and that message is valid for all times to come. In other words, it is not a book that will ever be out of date. The greatest divine favour to man is that he has been taught the Qur'ān. It is an instrument of instructions which has been issued to man in his capacity as Allah's vicegerent on earth. It enables man to conduct his life's operations in such a manner that he is able to obtain success in this world and be favourably rewarded in the hereafter. One of the distinctive features of the Qur'ān as a religious scripture lies in the fact that it affirms and completes the total process of revelation which has come from God for the divine guidance of the human race (Qatar TV: 2004) Allah sa

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا المائدة: ٣

…This day I have perfected your religion for you, completed My favour upon you and have chosen for you Islām as your religion….
(Sūrah al-Mā'idah :3)

The unhealthy and uneasy condition in which humankind find themselves necessitates need for divine intervention. it would be impossible for them to understand their role and to plan their actions very well without Divine assistance. Allah refers to this situation for man when He says:

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ

Verily, We have created man to toil and struggle. (Sūrah al-Balad : 4)

Islām, through the Qur'ān, therefore, provides answers to these questions. Man has been guided by Allah Himself. The Qur'ān as a book of guidance has itself commented upon the full implications of the concept of hidāyah (guidance). Allah says:

الَّذِي خَلَقَ فَسَوَّىٰ وَالَّذِي قَدَّرَ فَهَدَىٰ الأعلى: ١-٢

Praise the name of the Lord, the Most High, who Has created and then equiliberated all things, who Has appointed their destinies and who Has guided them. (*sūrah al-A'lā* :1 to 2)

The Quran has been revealed to guide man in his affairs in this life so that he will be beloved to Allah and guided to Allah's mercy and paradise in the Hereafter. If the worldly results of following the Quran are not as they should be, it must be considered a sign that the Quran is not being approached, understood and followed in the correct manner. If this is the case, then one may achieve neither the worldly benefits noreffects of the Quran, and this is even more disastrous, for he will not receive the benefits of the Quran in the Hereafter. The Quran is part of that guidance that Allah has sent to mankind that is referred to in the following verse:In the opening passages of the Quran, the beginning of soorah al-Baqarah, Allah says,

ٱأَلَىٰ لي مج مﻤخﻤﻤ ﻤﻰ ﻤﻰ نجَّ نَاﻻخ قرة: ٢

This is the Book, 1 concerning which there is no doubt, a guidance for those who fear Allah" (al-Baqarah 2).

The above verse makes it clear that the Quran is first and foremost a book of guidance. According to al-Saadi (1996)he stated that, Allah stated the word "guidance" without stating its regimen or governing word. He did not say, "Guidance for the benefit of so and so," or "for the benefit of such and such purpose." So that the concept of guidance may be left in its generality. It is guidance for all of the needs and benefits of the life of this world and that of the Hereafter. It is the guide for humans concerning fundamental and secondary aspects. It distinguishes truth from falsehood and what is sound from what is weak. And it makes clear for them how to follow the path that is beneficial for them in both their worldly affairs and their other worldly matters.

Furthermore this verse, Allah mentions that the book is guidance for those who have taqwa (fear of Allah and Godconsciousness). Elsewhere Allah has described this revelation

$$\text{هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ}$$

A guidance for mankind and clear proofs for the guidance and the criterion [between right and wrong] (Q2: 185)

What these two verses, al-Baqarah 2 and al-Baqarah 1 85, imply is that the guidance of the Quran is there for everyone to see and benefit from. However, not everyone is gong to benefit from its wonderful guidance. Only those who approach the Quran in the proper way, seeking to obey it and implement its guidance, will be the ones who truly benefit from the guidance of the Quran. (Alsaadi: 1996)

The Qur'an is served as the final judge and arbiter of any matter or issue. It is the law by which he abides. Whatever this Book says is lawful, he takes as lawful and whatever this Book says is unlawful, he treats as unlawful. Both "religious" and "mundane" matters must be subjected to the guidance of this Book. Allah says,

الـنساء: ٥٩

O you who believed obey Allah, obey the Messenger and those on your affairs. If you dispute over any matter, refer it to Allah and the *Messenger* if you truly believe in Allah and the Last Day. That is best and most suitable in the end (Q4: 59).

Furthermore the sending down of the Gracious Qur'an to His Noble *Messenger* the Quraan is a great favour to mankind and also served as cure from every deviation worldly and spiritually (Bn kathir: 1992) And also a cure from suspicion and doubts. The Qur'an removes all the filth and *Shirk* from the hearts. Allah says,

٥٧

O mankind! There has come to you an admonition from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a Mercy" (Q10:57).

Commenting on this verse, IbnBaadees (1995) wrote, the verse specifies it's healing as being for what is in the hearts, which is where the beliefs reside. This is because the main

goal of the Quran and it is the foundation for other aspects. This is because if the hearts are healed of evil beliefs and the doubts are extracted from it and the truth is believed in and held with certainty, the souls are then purified and the behavior of the human, both as an individual and his society, will be set aright and they will be ascending the steps of completeness.

Thus, the Qur'an was revealed to mankind as a *furqaan*, 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'an, leaving no room for speculation or doubt, and these are the principles which make up the essence of the Book. For example, the principle of prayer defines the primary relationship between man and God, while that of zakat(institutionalized obligatory charity) defines a primary aspect of human relationship. It is from this viewpoint that Allah describes the Qur'an in the following verse:

آ مم می می نج نخ نَّخ فصل : ٣

A Book whose verses have been made clear, an Arabic reading for a
people who are aware (Q41: 3)

Hence, the foundations for the unity of the Muslim nation (*Ummah*) are firmly laid down by the essential verses of the Qur'an itself. ٣

Contents of the Qur'an: The Quran addresses the believers and calls itself *huda*, or guidance, religious beliefs and practices are comprehensive which includes the social, economic, political, moral and spiritual aspects of life. Out of over 6,200 *ayat*, less than one-tenth relate to law and Jurisprudence, while the rest are largely concerned with matters of belief and morality, the five pillars of the faith and a variety of other themes. Its ideas of economic and social justice, including its legal Contents, are on the whole Subsidiary to its religious call. (Doi: 1984) it also constitutes the basis content which are close to 350 legal *ayat* in the Qur'an, most of which were revealed in response to problems that were encountered. Some were revealed with the aim of repealing objectionable customs such as

infanticide, usury, gambling and unlimited polygamy. Others laid down penalties with which to enforce the reforms that the Qur'an had introduced. But on the whole, the Qur'an confirmed and upheld some existing customs and institutions of Arab society and only introduced changes that were deemed necessary.

There are an estimated 140 *ayat* in the Qur'an on devotional matters such as salat, legal alms (*zakat*), *siyam* (fasting), the Pilgrimage of *hajj*, *jihad*, charities, the taking of oaths and penances (*kaffarat*). Another seventy *ayat* are devoted to marriage, divorce, and the waiting period of 'iddah, revocation (raj'ah), dower, and maintenance. Others are on custody of children, fosterage, paternity, inheritance and bequest. Rules concerning commercial transactions (*mu'amalat*) such as sale, lease, loan and mortgage, constitute the subject of another seventy *ayat*. There are about thirty *ayat* on crimes and penalties such as murder, highway robbery (*hirabah*), adultery and false accusation (*qadhf*). Another thirty *ayat* speak of justice, equality, evidence, consultation, and the rights and obligations of citizens. There are about ten *ayat* relating to economic matters regulating relations between the poor and the rich, workers' rights and so on (Shaltut: 1975). It will be noted, however, that the *fuqaha* are not in agreement over these figures, as calculations of this nature tend to differ according to one's understanding of, and approach to, the contents of the Qur'an.

The Qur'an also contains detailed rules on family matters, the prohibited degrees of relationship in marriage, inheritance and specific punishments for certain crimes. These are, for the most part, associated with human nature and regulate the manner in which man's natural needs may be fulfilled. The basic objectives of the law regarding these matters are permanent. They are, however, matters which lead to disputes. The purpose of regulating them in detail is to prevent conflict among people. The specific rulings of the Qur'an in these areas also took into consideration the prevalence of certain entrenched social customs of Arabia which were overruled and abolished. The Qur'anic reforms concerning the status of

women, and its rules on the just distribution of property within the family could, in view of such customs, only be effective if couched in clear and specific detail (As-Sabuni: 1980).

2.7.2 Sunnah: Literally, Sunnahmeans a clear path or a beaten track but it has also been used to imply normative practice, or an established course of conduct. It may be a good example or a bad, and it may be set by an individual, a sect or a community. (Lane: n.d) Technically, Sunnahrefers to all that is narrated from the Prophet, his acts, his sayings and whatever he has tacitly approved, plus all the reports which describe his physical attributes and character(Abu shuhbah: 1989).The term hadithhas become a synonym for the term Sunnah, though there is some difference in their meanings.Hadithrefers to whatever statements, acts, approvals, physical or character descriptions that are attributable to the Prophet (S.A.W) along with his biography before or after the beginning of his prophethood. It is thus synonymous with the term Sunnah.

However, according to legal methodology, Sunnahrefers to only the statements, acts and approvals of the Prophet (S.A.W). It also refersto whatever is supported by evidence from the *shari'ah*; the opposite of *bid'ah* And in the Legalistic science of *Fiqh* the term Sunnahrefers to recommended acts authentically attributable to the Prophet (S.A.W); the does of which is rewarded and the non-doer is not punished. It is also used to refer to the opposite of *bid'ah* as in the statement: Sunnahdivorce and *Bid'ah* divorce.

According to its general definition, the Qur'an is the most important part of the Sunnahconveyed by the Prophet (S.A.W). It may also be said that the hadith*s* were the containers in which the Sunnahof the Prophet (S.A.W) was conveyed during his life time and after his death. The ulema are unanimous to the effect that Sunnahis a source of *Shari'ah* and that in its rulings with regard to *halal* and *haram* it stands on the same footing as the Qur'an' (Abu shuhbah: 1989).

2.7.2.1*The Function of the* **Sunnah**: The function of the Sunnahin relation to the *Qur'an*. The Prophet (S.A.W) spent 23 years speaking to his community, his conduct made manifest to friends and opponents alike, just as his perseverance in his function of guiding humankind was known to all. It is not important to only know what he said, but how, when, and to whom. All these factors assist us tremendously in understanding the Sunnahcorrectly.

2.7.2.2*Reinforcement***:**In many instances (Al-Ghazali: 1998) the *hadīth* would reinforce the meaning of the Qur'anic verse orprovide a similar meaning relating to the verse, thereby taking on the same orientation, even if it may seem to the naked eye that the relationship between the *hadīth* and the verse is a distant one. The Prophet (S.A.W), for example, says:

> O Allah! There is none that can prevent that which You bestow, and there is none that can bestow that which You prevent. (An-nisa'i: hadīth no. 1324.)

This meaning isno different from the following statement of Allah, the Most High and Honoured:

<div dir="rtl">أَلَّآ مَخَ سَجِ سَهَ مَهَ صَ صَنَجَ صَنَ ضَنَ ضَنَ مَهَ خَ فَطَ ظَ هَهَ فَجَّ فَطَ: ٢</div>

> Whatever of mercy (i.e. good) Allah may grant to Humankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the Wise(*Suratul Fatir*: 2).

Examples of this type are indeed many. For example, the *Messenger*(S.A.W)

> Prohibited the use of gold and silver utensils for eating and drinking, and prohibited the wearing of silk, and to sit upon it (use it to cover chairs, etc). (*ad-Dārimī:*1987: hadīth no. 2037).

This ruling enforced by the Sunnahis drawn from the Qur'anic prohibition of opulence and lavishness, which regards the opulent and the lavish as enemies of all reform, as opponents of all prophets, and as a factor that leads to the collapse of all nations:

<div dir="rtl">أَلَّثم ثن ثى ثى فى فى قى قى كا كل كَم كِنَ كِى كِى لم لى</div>

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And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: 'We believe not in the (message) with which you have been sent (*Suratul Saba'*: 34).

The prohibition of using graveyards as places of prayer which was enforced by the Sunnahis in reality a definitive protection of Allah's Oneness, a concept from which Christians deviated by taking as places of worship the graves of their saints; even the Meccan idolaters referred to this practice as evidence to oppose the *Messenger*(S.A.W). Allah relates that they said:

$$ ٱلَّفِی قی قی کا کل کم کی کَصِ لم لی لی $$

We have not heard (the like) of this among the people of these later days.
This is nothing but an invention! (*Suratul Sad:* 7).

2.7.2.3 *Specification*: The Sunnah(Alsiba'I: 1987)takes the position of reinforcing the objectives of the *Qur"an*, whether explicit or implicit. It also explains its general aspects and clarifies its ambiguities. The Sunnahcommands a high status in the eyes of Muslims and its position as an evidentiary source for legislation is well known. There are *Sunan* (traditions) that specify general rulings of the *Quran*, as in the verse:

$$ ٱلَّکی کی لم لی لم امم نر نزنم خَّ ال نساء: ۱۱ $$

Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females (Q. 4: 11).

The Sunnahclarifies that a child that murders (his parents) gets no portion of inheritance.In the verse:

$$ ٱلَّخ لم لی لیَّ الم ائدة: ۳ $$

Forbidden to you (for food) are: dead animals, blood (Q. 5: 3),

The Sunnahclarifies that there are two allowable categories within these prohibitions. The Prophet (S.A.W)said:

> Made allowable for us are two categories of dead animals and two categories of blood: Fish and locusts and liver and spleen. (Al-Ghazali: 1998)

2.7.2.4 *Confirmation*: The Sunnah(Abdul-Khalq: 1986) may consist of rules that merely confirm and reiterate the Qur'an, in which case the rules concerned originate in the Qur'an and are merely corroborated by the Sunnah. It is also a source of rulings that make easier some of the requirements that the Noble Book commands. For example, the Qur'an commands that the feet be washed when performing ablution, regarding it as one of the pillars of wudū'. The cleaning of the feet is therefore a necessary requirement for the prayer, i.e., for it to be regarded as having been fulfilled correctly. The *Messenger* of Allah (S.A.W) however specified that if one had worn socks or leather socks after having cleaned his feet, then it was not necessary to wash the feet every time one performed the abolution. It is sufficient to just wipe the top of the foot, over the sock or shoe, as an indication of the pillar of *wud_ū'* that has been exempted. (Muslim: 2000: hadīth no. 414)

Whatever the *Messenger*(S.A.W) constituted and commanded is not an act of vain desire or a subjective inclination on his part:

<div dir="rtl">أَّامج مح مخ مم مى مى تِ ﺟَّﺡ ﺍﻟﻦﺟﻢ: ٢ - ٣</div>

> Your companion (Muhammad) has neither gone astraynor has he erred. Nor does he speak of (his own) desire (Q. 53: 2-3).

It is Allah's directive to him, a directive that conforms to the primary principle of Islam: tolerance and ease, as long as it does not contradict the teachings of the *Qur'an*. We are thus able to say that there is no Sunnah that contradicts any Qur'anic ruling; it is in fact impossible to find a *hadīth* that contradicts a specific Qur'anic ruling or its general principles for that matter.

2.7.2.5 *Clarifications*: The Sunnah(Abu-Shuhbah: 1989) may consist of an explanation or clarification to the Qur'an; it may clarify the ambivalent *(mujmal)* of the Qur'an, qualify its absolute statements, or specify the general terms of the Qur'an. This is once again the proper role that the Sunnahplays in relationship to the Qur'an: it explains it. Once again a substantial part of the Sunnahfalls under this category. It is, for example, through this type of Sunnahthat Qur'anic expressions like salat, *zakat, hajj* and *riba,* etc., have acquired their juridical *(shari')* meanings. To give another example, with regard to the contract of sale the Qur'an merely declares sale to be lawful as opposed to *riba,* which is forbidden. This general principle has later been elaborated by the Sunnahwhich expounded the detailed rules of *Shari'ah* concerning sale, including its conditions, varieties, and sales which might amount to *riba.* The same could be said of the lawful and unlawful varieties of food, a subject on which the Qur'an contains only general guidelines while the Sunnahprovides the details. (Badran: nd) Again, on the subject of bequest, the Qur'an provides for the basic legality of bequest and the rule that it must be implemented prior to the distribution of the estate among the heirs (al-Nisa', 4:12). The Sunnah supplements these principles by enacting additional rules which facilitate a proper implementation of the general principles of the Qur'an. (Badran: nd)

2.7.2.6 *Unsilencing*: The Sunnahmay consist of rulings on which the Qur'an is silent, in which case the ruling in question originates in the Sunnahitself. This variety of Sunnah, referred to as *al-*Sunnah *al-muassisah,* or 'founding Sunnah*',* neither confirms nor opposes the Qur'an, and its contents cannot be traced back to the NobleBook. It is only this variety of Sunnahwhich lies in the centre of the debate as to whether the Sunnah *is* an independent source of law. To give some examples: the prohibition regarding simultaneous marriage to the maternal and paternal aunt of one's wife (often referred to as 'unlawful conjunction'), the right of pre-emption (*shuf'*), the grandmother's entitlement to a share in inheritance, the punishment of *rajm,* that is, death by stoning for adultery when committed by a married

Muslim - all originate in the Sunnahas the Qur'an itself is silent on these matters (Ibn Qayyim: 2000).

2.7.2.7*Status of* **Sunnah:**Muslims scholars differed on the status of Sunnahin relation to the Qur'an. The scholars have three very similar opinions in this regard. According to Zarabozo (2000), the first opinion is that the Sunnah is second to Qur'an in terms of legal weight, meaning when a matter is presented and have proof from Qur'an and Sunnah we give preference to the Qur'an first and then Sunnah. The second opinion states that the Quran and Sunnah are equivalent in weight from legal point of view, not from blessing points of view. The third opinion is explicitely say it but hint towards the Sunnah is as sronger authority than Quran because the Qur'an is more need of Sunnah than the Sunnah in need of the Qur'an. The opinion is based on the argument that the Qur'an cannot be understood without the Sunnah. Zabarozo concludes that no one actually said that but the correct opinion is that Qur'an and Sunnah are equivalent in its legal weight.Muslims are in full agreement concerning the position of the Sunnahand regard it as the second source of Islam after the Noble Qur'an. The narrated traditions vary in authenticity and intent.

Unfortunately some short-sighted individuals - who have no foothold in the field of Islamic knowledge - attack the Sunnahwith their foolishness and reject it altogether. Some individuals hastily reject any *hadīth* that is related to them simply because it does not impress them or because they do not understand it. To reject the Sunnahin protest that the *Quran* encompasses everything is an innovation of immense danger. Allah, the Honoured and the Most High, had left the responsibility of presenting and clarifying the practical traditions to the Messenger(S.A.W).(Assha'ir: 2009)

Inorder to be rightly guided and saved from confusion it is imperative for Muslims to follow the prophetic Sunnah as it is the only straight path, the path that leads to the real understanding of the teachings of Islam and avoid trap intothe deviation in religion.

2.7.3 Al-*ijmaa* (consensus):*Ijma* can be defined as the unanimous agreement of the scholars, of the Muslim community of any period following the demise of the Prophet Muhammad on any matter.(Shirazi: 1985). In this definition, the reference to the *Scholars* precludes the agreement of laymen from the purview of *ijma*`. Similarly, by reference to the scholarsof any period, is meant a period in which there exist a number of Scholarsat the time an incident occurs. Hence it would be of no account if a scholaror a number of Scholarsbecome available only after the occurrence of an incident with the reference in the definition to any matter implies that *ijma*` applies to all religious practices with the exception of religious beliefs. (Al-Ghazali: 1998) itderives its validity from the *nusus* of Allah, the Most Honoured and High, has ordered this in the following verses:

<div dir="rtl">

ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَ وَسَآءَتۡ مَصِيرًا ١١٥ :ال سناء
</div>

And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination (Suratul Nisa': 115).

The commentators observe that `the way of the believers' in this *ayah* refers to their 'agreement and the way that they have chosen', in other words, to their consensus. Adherence to the way of the community is thus bnding, while departure from it is forbidden. Departing from the believers' way has been approximated to disobeying the Prophet, both of which are forbidden. There are several points that the commentators have highlighted concerning this *ayah*. However, before elaborating further, a brief discussion of the other Qur'anic passages which are quoted in support of consensus would be useful.

In other words, Allah has granted Muslims authority over humankind in judging their declarations, just as He has granted the Prophet (S.A.W) authority over Muslims in judging their adherence to His declarations. It is obvious that "Muslims" does not mean those that are good in actions and words, but rather indicates people of learning who are heedful, experienced and qualified to understand the *Qur'an* and the Sunnah. Only the directives of such people are to be followed and only their consensus is to be adhered to. In our opinion, to oppose their guidance is to slip away from Islam itself.

Also the verse of al-Nisa', 4:59 is explicit on the requirement of obedience to God, to His *Messenger*, and `those who are in charge of affairs', the *ulu al amr*provides:

أ آ كجـكـدكـدكخـدكـاكجكظـخـلـلهـجـبهۤ ال نساء: ٥٩

O you who believe, obey God and obey the Messenger, and those
charged with authority among you. (Q4:59)

It is also suggested that this *ayah* lends support to the infallibility of *ijma*`. According to al-Fakhr al-Razi(1977: vol.3) since God has commanded obedience to the *ulu al-amr*, the judgement of the *ulu al-amr* must therefore be immune from errorfor God cannot command obedience to anyone who is liable to committing errors. The word `*amr*' in this context is general and would thus include both secular and religious affairs. The former is discharged by the political rulers, whereas the latter is discharged by the ulema. According to a commentary attributed to Bn 'Abbas, *ulu al-amr* in this *ayah* refers to ulema, whereas other commentators have considered it to be a reference to the *umara,* that is, 'rulers and commanders'. The *zahir* of the text includes both, and enjoins obedience to each in their respective spheres. Hence, when the *ulu al-amr* in juridical matters, namely the *mujtahidun*, reaches a consensus on a ruling, it must be obeyed (Khallaf: 1970).Further support for this conclusion can be found elsewhere in sura al-Nisa' (4:83) which once again confirms the authority of the *ulu al-amr* next to the Prophet himself. The *ayah* (Q4:83) provides: `

If they would only refer it to the *Messenger* and those among them
who hold command, those of them who investigate matters would
have known about it.

The Prophetic *Ahadith* contains recommendations regarding the *ijma'* of the community as a bnding truth. These reports serve to deal with individual disputes and also to address what is odd regarding thought and behaviour, thereby making the community a single unit in the service of its sources, be it the Prophetic Tradition, or the *Qur'an*. The Prophetic Traditions reported in this regard demonstrate how this community is protected from falling into error and have been reported in different ways by trustworthy narrator. (Alghazali: 1998) Some of ahadith include:

إِنَّ اللَّهَ لاَ يَجْمَعُ أُمَّتِى عَلَى ضَلاَلَةٍ

"My followers will not agree upon what misguides." (Bn Mājah:
Hadīth No. 3940.)

2.7.4 Qiyas:Literally, *Qiyas*means measuring or ascertaining the length, weight, or quality of something, which is why scales are called *miqyas*. Thus the Arabic expression, *qasat al-thawb bi'l-dhira'* means that `the cloth was measured by the yardstick'. (Amidi: 1978) *Qiyas*also means comparison, with a view to suggesting equality or similarity between two things. Thus the expression *Zayd yuqas ila Khalid fi`aqlihi wa nasabih* means that `Zayd compares with Khalid in intelligence and descent (Ghazali: 1968).*Qiyas*thus suggests an equality or close similarity between two things, one of which is taken as the criterion for evaluating the other.

Technically, *Qiyas*is the extension of a *Shari'ah* value from an original case, or *asl*, to a new case, because the latter has the same effective cause as the former. The original case is regulated by a given text, and *Qiyas*seeks to extend the same textual ruling to the new case. (Shawkani: n.d) It is by virtue of the commonality of the effective cause, or *'illah*, between the original case and the new case that the application of *Qiyas*is justified.

Recourse to analogy is only warranted if the solution of a new case cannot be found in the Qur'an, the Sunnahor a definite *ijma*`for it would be futile to resort to *Qiyas*if the new case could be resolved under a ruling of the existing law. It is only in matters which are not covered by the *nusus* and *ijma*` that the law may be deduced from any of these sources through the application of analogical reasoning (Shirazi: 1985).The *Qur'an* and the Sunnahare the first and last sources in matters of belief and worship. No person or authority has any right to add anything to the established system of belieffor practices of worship that have come to us from Allah and His Prophet (S.A.W). They are finiteand bounded(Al-Ghazali: 1999).Some scholars are of the opinion that *qiyās* is a valid means of deducing rulings, and that its outcomes are acceptable. They quote various proofs, both textual and logical, in support of this position. We will present a summary of the most important proofs.In the *Quran*, Allah, (S.W.T), states:

أَآكجدكحدكخدكلاكهطخالـلهجحـحخحمنجخنخدنردنهـهـهجةةيحيخيـيهنمنهبمبمبه

الﻨﺴﺎء: ٥٩

O you, who believed, obey Allah and obey the Messenger(And) if
you differ in anything amongst yourselves, refer it to Allah and His
Messenger, if you believe in Allah and the Last Day. That is better
and more suitable for final determination (Suratun-Nisa': 59).

Referringdifferences to Allah's Book and His *Messenger*'s (S.A.W)Sunnahis appropriate for theapplication of the general principles of legislation just as it is appropriate for the implementationof specific rulings. It also sanctions the transference of a ruling from one situation to another,similar one.(Bn Hazm: nd)*Qiyās* does not generate an altogether new ruling, but, rather, implements theLawgiver's rulings in situations that are of a similar nature.They also supported their stand with the Hadith of Prophet Muhammad which says:

ل أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ « كَيْفَ تَقْضِى إِذَا عَرَضَ لَكَ قَضَاءٌ ». قَالَ

أَقْضِى بِكِتَابِ اللَّهِ. قَالَ « فَإِنْ لَمْ تَجِدْ فِى كِتَابِ اللَّهِ ». قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ –

ﷺ–. قَالَ « فَإِنْ لَمْ تَجِدْ فِى سُنَّةِ رَسُولِ اللَّهِ –ﷺ– وَلاَ فِى كِتَابِ اللَّهِ ». قَالَ

أَجْتَهِدُ رَأْيِى وَلاَ آلُو. فَضَرَبَ رَسُولُ اللَّهِ –ﷺ– صَدْرَهُ وَقَالَ « الْحَمْدُ لِلَّهِ الَّذِى

وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِى رَسُولَ اللَّهِ ».

> The Prophet sent Mu'idh bn Jabal to Yemen as their judge and
> governor. Before Mu'ãdh left the Prophet, he asked the latter on
> what basis would he judge if he was confronted with a problem.
> Mu'adh said that lie would judge on the basis of the contents of the
> Qur'an. The Prophet asked him: "assuming that you do not find it
> in the Qur'an. on what basis would you judge". Muadh said he
> would judge on the basis of the Sunnah of the Prophet. The Prophet
> also asked him: "assuming you do not find it in both the Qur'an
> and the Sunnah of the Prophets, on what basis would you judge",
> Muadh bn Jabat replied that he would use his own individual
> judgment. And the Prophet Muhammad was very happy to hear his
> statement (Abu Daud: 3594).

Contrary to the perceived of some Muslim, *Qiyas* is an essentially an extension of the existing law, the Scholars do not admit that extending the law by the process of analogy amounts to establishing a new law. *Qiyas* is a means of discovering, and perhaps of developing, the existing law (Hasan: 2009). Although *Qiyas* offers considerable potential for creativity and enrichment, it is basically designed to ensure conformity with the letter and the spirit of the Qur'an and the Sunnah. In this sense, it is perhaps less than justified to call *Qiyas* one of the sources of the *Shari'ah*; it is rather a proof or evidence whose primary aim is to ensure consistency between revelation and reason in the development of the *Shari'ah*. *Qiyas* admittedly a rationalist doctrine, but it is one in which the use of personal opinion is subservient to the terms of the divine revelation. The main sphere for the operation of human judgment in *Qiyas* is the identification of a common *'illah* between the original and the new case. Once the `*illah* is identified, the rules of analogy then necessitate that the ruling of the given text be followed without any interference or change. *Qiyas* cannot therefore be used as a

means of altering the law of the text ongrounds of either expediency or personal preference(Hasan: 2009).

The Scholarswho resorts to *Qiyas*takes it for granted that the rules of *Shari'ah* follow certain objectiveswhich are in harmony with reason. A rational approach to the discovery and identification ofthe objectives and intentions of the Lawgiver necessitates recourse to human intellect and judgment inthe evaluation of the *ahkam*. It is precisely on this ground, namely the propriety or otherwise ofadopting an inquisitive approach to the injunctions of the Lawgiver, referred to as *ta'lil*, that *Qiyas*hascome under attack by the Mu'tazilah, the Zahiri, the Shi'i and some Hanbali ulema (Hasan: 2009).

Qiyās is only resorted to in the absence of a text and is not used if a text from the *Qur'an* or Sunnahon a relevant matter is available. Another point that facilitates our understanding is that the scope and form of acts of worship are restricted and do not change with time. In fact, any addition or subtraction for that matter is a transgression that is to be completely rejected. Jurists thus adopted the practice of restricting acts of worship within the framework in which they had been established. They regarded any introduced changes as a reprehensible heretical innovation that could not have been introduced except by one prone to excess. (Doi: 1984) Therefore, the fundamental sources guidance of Islam include the*Noble Qur'an*, the Sunnah of the Prophet (S.A.W), the unanimous agreement of Muslim scholars and Analogythe latter being yet negotiable (Sowayan: 2014).

2.7.5 IslamicDefining Rules (*Ahkam*)

Generally, to have rules and regulations is important for the human life and in any society, but they seldom obey if they are not enforced.. Islamic law is a manifestation of the divine will. It finds its expression in Quran and Sunnah. The law continued in both these sources is the revealed law and is technically known as shari'ah.In Islam, the regulations and

the ruling values are called *Ahkam*. One ruling value or regulation of actions is called Hukum. Hence, Islamic law has covered every aspects of human activity and has provided the principles that govern and protect life, and make living easy and enjoyable, the NobleQuran and Sunnah have both emphasized flexibility and principles that have been applied in all religious practices. There are five kind of hukm shar'I according to the Islamic scholars(Amidi: 1978), these are: *Wajib* (declaring an act obligatory), *Mandub/Mustahab* (recommendation), *Haram* (declaring an act forbidden), *Makruh* (disapproval) and *Mubah* (permissibility)

***2.7.5.1 Wajib* (the *obligatory*):** Wajib or obligatory is clear and bnding command from Allah or his *Messenger* directed to the people to do something. If you follow it and act upon something that is Wajib, you gell blessing from Allah, but if you don't do it, or omit doing it will lead to punishment(Hasan: 2009)**.**

***2.7.5.2 Mandub* (*Recommended*):** Mandub is the second kind of hukm taklifi, literally, nadb means to summon, to invite, to instigate, to urge, to wail for the dead, to lament over the dead by enumerating his good quality and actions, to call one to do a thing and to send one to do a thing. In other word all acts that are not obligatory, but which the lawgiver has exhorted to perform are mandub, for instance, the sunan and nawafil prayers offered in addition to the five obligatory prayers are all mandub(Hasan: 2009)**.**

***2.7.5.3 Haram* (*Forbidden*):** Haram has been defined as Haram is that from which the lawgiver demands absolute abstinence, regardless of whether the evidence of demand. In anather definition the absolute demand of the lawgiver to abstain from an act is sometimes known from the words of the text itself and sometimes by presumptive evidence. According to the majority of fuqaha (scholars) the absolute demand of the lawgiver to refrain from an act makes it haram (forbidden).

2.7.5.4 Makruh (Disapproved) The word makruh has been derived from karah, meaning the fury of battle. It comes from its root karahah, karahiyyah, kurh, and karh. Literally means dislike, disapproval, blamed hated, hateful and so forth, Allah used the word makruh, in the Quran, such as: "*The evil of all these is hateful (makruh) in the sight of the Lord*"(17:38) Makruh has been defined as "an act from which the lawgiver demands to refrain in a non absolute or non-peremptory manner(Amidi: 1978).

2.7.5.5 Mubah (Permissible) Referred to Permissible is defined as communication from Allah towards his believers that gives an option for them to do or not to do something. Following this command or act is neither rewarded nor punished for the omission. Mubah is an act about which the lawgiver has given an option between performing and omitting without any demand or forcible prevention ʿAmidi: 1978).Ibahah has been used in the sense of option (*takhyir*), lawfulness (*hill*), permissibility (*jawaz*) and absoluteness (itlaq. Hence, mubah sometimes means optional, lawful, permissible and absolute.According to al-Ghazali (1356), mubarah and Ja'iz are synonymous. He said that wajib does not include the meaning of jawaz for the reality of jawaz is to give choice between committing and omitting an act and shari'ah is indifferent in respect of doing and not doing a permissible act. The fuqaha use the word mubah and similar other words to indicate the permissibility any indifference of an act, and not necessarily the mubah,

The communication of God relating to the acts of those persons who are subject of law, by way of demanding of them to do or not to do an ct, or giving them a choice for itsperformance, or an impediment to it. Nevertheless, there are five kind of Ahkam in the Islamic Divine Law according to the majority of jurists. Fist Ijab (declaring an act obligatory), secondly *Nadb* (recommendation), thirdly, *Tahrim*(declaring an act forbidden), fourthly, *Karahah* (disapproval) and finally, *Ibahah* (permissibility).The next chapter will delved into

some of the emergent Islamic groups, tendencies and learning that are found in the North-west, their acitivies in the region.

2.9 Islamic Organizations and Their Teachings/Practices in the North West

This section will review the activities and practices of some groups in the north western region which include: *Qadiriyyah,Tijjaniyya Sufi* brotherhood,*Jama'atu Izalatil Bid'a Wa Iqamatusunna (*JIBWIS*), Qur'aniyyun,* andIslamic Movement in Nigeria (IMN)

2.9.1 Qadiriyyah: The Qadiriyya sufi order is a sufi order with long historical origin whose branches are found all over the world. In fact it is the earliest *Sufi*order to have a firm foot in the sub-Saharan Africa with large number of adherents and followers. The order was named after it founder Sheik Abdul-Qadir at Jilani (d. 1166CE). In North-west in particular and Nigeria in general its centre is the *Gidan Qadriyya* in Kano state and it grand sheik at present in the son of its late sheik Nasir Kabara, Qaribul-lah Nasir Kabara.

***Qadiriyyah*Rites:** It is unlikely that any rigid system of *dhikr, wīrd* or *hizb* was initiated by *Shaykh* 'Abdul-Qādir al-Jilānī. However, the body of prayers, rules and doctrines which have his authority can be found in some of the *Qādiriyyah* books, such as *al-Ghunyyah, al-Fuyūđāt* and others. Five different kinds of the *wirds* of the *Qādiriyyah* have been identified as wide-spread among the Muslims in Nigeria; the Ahl al-Bayt, the *Kuntiyyah*, the *Manzaliyyah*, the *Uthmaniyyah* and the *Sammāniyyah*. Each of these consists of two categories of devotional duties called *lāzim* (compulsory recitation) and *wazīfah* (the daily duty). The observance of *wīrd, dhīkr* of the *Qādiriyyah* according to Muhammad Bello consists of recitation of (i) *Hasbuna Allah* (ii) *Istigfar* (iii) *La ilaha illa allah* (iv) *Salatul Ala-Nabiy*. Participation in the *mī'ād* which is the term for the Friday evening meeting of the brethren is also desireable from members. It can however take place any day of the week. It always begins after '*Asr*prayer and lasts till sunset(Qaribullah: n.d).

Other activities include: Observance of *Nisf Al-Shabān*, the night of 14th day of *Shabān*, *Laylāt Al-Qadīr*, the night of power, the 27th day of *Ramadān*, *Laylāt Al-'Arafāh*, the 9th day of the month of *Dhul Al-Hijjah*, *Laylat al-Ashurā*, the 9th day of *Muhāram*, *Mawlid Al-Nabiyy*, the 11th day of *Rabi'ul-Awal* and *Laylat Al-'Isra*, the 27th day of *Rajab* Other recommended devotional exercises to be performed for special purposes such as *Şalātu `l-Hājjah* (Prayer for special request) and *Şalātu `l-Istikhārah* (Prayer for inspiration) are also found emphasised for members of the *Qādiriyyah* (NOUN: 2009).

These *Wirds* and *Hizbs* are significant rites of the *Qādiriyyah* and the distinctive worships of its adherents – ritual and free prayers being aspects of Muslims spiritual life shared by mystics and non-mystics alike. On the other hand, (al-Tafidi, 2008) the merits presuppose that 'Abdu `l-Qādir still performs certain functions after his death, as he was wont during his life-time (*Taşarruf*). These functions which belong to the sphere of the extraordinary powers with which the *Shaykh* was endowed include his ability to practice *burūz* "exteriorisation." which means he could appear at different places at the same time, and *tayy al-makān*, which implies he was endowed with the faculty of being beyond spatial restriction. Allusion to these phenomena abounds in the *Qādiriyyah* hagiography and it is not uncommon to see Qādirīs invoking their *Shaykh* to come to their aid (NOUN: 2009).

2.9.2 *Tijjaniyah*: *Tijjaniya Sufi* order was founded in fez (Morocco) in 1780 by Sheik Ahmad al-Tijani (d 1815). He was previous a member *Khalwatiyya* sufi order who claim to had a vision of the prophet Muhammad who informed him that he was the seal of the saint (awliya). He gave him litanies for the new order. Tijaniyya is less strictly ascetic than the other Sufiorder, members are not required to perform penance or a retreat period of isolation, their ritual is much simpler compared to other Sufi orders(Shaarani: 1978)**.**

Tijjaniya rites: Shaykh Ibrahim Niyas (2009) stated that it is not permitted to give a *wird* without correct permission Sheikh Tijani and *Wazifah* and *lazim* are the core rites of

*Tijjaniyya*h. The wazifa is a collection of prayers,such as the *istighfar 30* times, the *Salat al-fatih* 50 times, the *Haylalah 100* timesand the *Jawharat al-Kamal*12 times it is performed twice daily, "once in the morning and once in the evening, and it is treated like the wird.

Other rites include, the repetition of the phrase *La ilalia ill-Allah*, is known as the Friday *haylala*, where this invocation is repeated one thousand times without omission. This is a weekly ritual and it has its counterpart in other Orders. Each Tariqa has what is known as a gathering. The haylala is one of the ritual characteristics of tariqa Islam. Every Order has its own weekly ritual performed collectively. Usually it is of a celebratory character with a specific rhythm. It ends with what followers of the Order call intoxication (a transcending of consciousness). The *murid* observes its harmonious movement of the body and voice (Shaarani: 1978).

The *fayda*, or reformed Tijaniyya, group as they are being called on the other hand is 'new' comprising those whose Tijaniyya practice is so overt and strange to the average Muslim. According to Owaisi (2008) It has been suggested that there might be another *Faydah* . However,shehu Tijjani did not mention many *Faydah s* , but one single *Faydah Ta ti Faydah alaAshabi* , i.e. *A Faydah* will come upon my disciples . This *Faydah Tijjaniyya*appeared without doubt on the hands of Shaykh-al-Islam Ibrahim Niyass (R.A), and all *Tijjaniyya*h follwers are all living in the Age of this blessed Tijani *Faydah*. They believed that Shaykh Ibrahim Kaolack ast the *Ghawth* cannot speak wrong, moreso was the seal of all *Khalifah*and Saints.

This group engages in regular *dhikr* sometimes by dancing thus, this attracting attention the attention of some of their members, emphasises visitation to important Sheikhs, eulogises Prophet Muhammad (S.A.W) and his family members (sometimes using the microphone), celebrates his birthday (*maulud*) as an important ritual and maintains regular contacts with Senegal, the birth place of Sheikh Ibrahim Nyass whom was elevated as *Qutb*. Sheikh Nyass

of Kaolack, Senegal was the person behind the Tijaniyya reforms in West Africa. The *fayda* group is connected by a network of *zawiya*s (residence of important sheikhs and centres of spreading religion). Roman Loimeier (1997) calls this group *Tijanyya Ibrahimiyya*. These *zawiya*s wield so much influence in the zone due to the numerical strength of their followership. There exist also hundreds of lower order *zawiya*s in the hierarchy, well connected with prominent ones, their influence being largely determined by the level of scholarship attained and positions held within the Sufi order of the respective ulama concerned.

The progression of the earlier *TijjaniyyaSufi*order and its local adaptation has led to formation of some off-shoots in the region notably is *'yan Hakika.*

'YanHaqiqah **(Pantheist):** This is a group that dung to the division of Islam into *shari'a*, (laws)*hakika* (Monism) and *Tarika*. Islam provision of practical guidance in form of shari'ah also assert that there is a deep layer of meaning to all Allah's provision which may or may not necessarily conform to observable occurrence. This group make a wild claim that at a certain stage of tasawwuf, that the Sufi will be open the door of reality (*Haqiqah*) in which he see thigns differently from the view of Shari'a. (Mutahari: 2006). Some of their beliefs and ideologies includes, it proponent believes that:

1. Recognition and acceptance of the *Ghawsi* is a requisite of salvation in the hereafter.

2. Accepting the *Ghawsi*, there is no any necessity to observe connonical worship.

3. In the heirachy of beings with Allah, the *Ghawsi* is above even prophets

4. The supernatural feats attributed to the *Ghawsi* are not contingent on Allah; rather they are independent of him (Maihula: 2014).

According to Niass (2010), the result of the knowledge of Divine Reality (*Haqīqa*) is nothing less than the essential knowledge of the Real (*al-haqq*). Allah's *Messenger* said,

> *"Every truth (Haqq) has a reality (Haqīqa)."(*Tabarani: n.d).

Those who explain the Prophetic traditions draw the analogy of a nut-shell and a kernel: the shell being the Sacred Law (*sharī'a*) and the kernel being the Reality (*Haqīqa*). A kernel without a shell becomes rotten and putrid, and a shell with no kernel inside is worthless. This is also indicated by the verse,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

They were only commanded to worship Allah, sincerely devoting
the religion to Him(Qur'ān, 98:5).

On the other side, not every follower of *Tijjaniyya*h believed on the issue of *Haqiqah,* and the method of spiritual training. Such people denied that *tarbiyah* was an essential element in the *Tijjaniyya*(Quadri: 1985).

An emergent movement is the *Yan Haqiqa* in the North West region; the adherents of this group express very radical doctrines, sometimes bordering on the heretical. The BBC Hausa Service on May 21, 2015 reported that it was unethical for it to repeat some of the pronouncements of a preacher from the group at the celebration of the Tijaniyya saint, Shaykh Ibrahim Niass. Among the less serious pronouncements of this preacher was the declaration that Allah and Muhammad (The Prophet) were a joke; all that was required was to hold onto the Shaykh Niass. Further, the preacher maintained that going to school—modern, western, traditional, Islamic or any sort whatsoever—was unnecessary, claiming that "someone just suffered going to school and wants you to suffer the same unnecessary fate (Hasan: 2015).

The foremost Tijaniyya scholars rejected the attempt of the *Yan Haqiqa* to associate with the Tijaniyya. In addition, some youth violently demonstrated against their pronouncements. The office of the Kano state Shari'aH commission and the house of the preacher were burned (Hasan: 2015).

2.9.4 Jamaatu *Izālatul-Bidi'ah WaIqamatis*-Sunnah*: The *Jamā'at Izālah* which was founded on February 8, 1978 in Jos with the town as the headquarters becomes a group to be reckoned with in the history of Islam in Nigeria has the following as its aims and objectives:

i. to promote the fundamental teachings of Islam as laid down in Noble*Qur'ān* and the Sunnahof the Prophet Muhammad

ii. to revive in the minds of the Muslims their actual true duties as required of them by Almighty Allah in the Qur'ān and the Hadith of the Prophet (S.A.W)

iii. to dissociate members from any claims that anybody within the context of Islam received any further revelation from Almighty Allah after the NobleProphet (S.A.W) secretly or openly or that he reappeared after centuries and made certain revelation of his blessing to a few selected people or that he has passed any directive to anyone after his death

iv. to establish that the NobleProphet (S.A.W) has fully accomplished his mission to the world, as confirmed by Almighty Allah in the Noble*Qur'ān* and that only those teachings as contained in his mission should be followed

v. to establish in the minds of all Muslim that anybody who claims or worships in the belief that he has any communications with the NobleProphet (S.A.W) or that the NobleProphet (S.A.W) can pay anyone a visit physically after the Prophet's death, that person has denounced the Noble*Qur'ān* and is therefore discarded by Islam unless he or she repents whole heartedly

vi. to re-affirm that anything new or additional to or against the five basic pillars of Islam should not be accepted by Muslims because it is on-Islamic

vii. to establish and promote a better and closer understanding among Muslims of all walks of life and in all parts of the country and to unite them as required by the Islamic divine faith

viii.   to re-affirm that the members are determined to guard these principles at all cost without any option for compromise (BenAmara: 2010).

Virtually, the aims and objectives of the organization as enumerated above are mainly in direct confrontation with the teachings of the *Tariqāhs (Qādiriyyah* and *Tijāniyyah).* Although not written, it is implicitly an attack on the *ṣūfī* orders most especially if it is observed that before the formal launching of the organisation in February 1978, the nucleus members that finally formed the organisation were attacking the teachings of both *Qādiriyyah* and *Tijāniyyah* openly using the publication of *Shaykh* Abubakar Gumi known as *al-Aqīdat as-Ṣaḥīḥah.* The publication condemned all the *ṣūfī* books, beliefs and ritual practices(Amara: 2010).

The most visible Izala activities include Islamic education alongside secular education in schools of the secular models, open air and mosque preaching, and publication of books and journals. Its formal schools are of various grades and types for both males and females. They include teaching about Islamic sciences and modern sciences (*boko*). In open air and mosque preaching the primary concern is the condemnation of the practices of the *turuq* as innovations (*bid'a*) in Islam. These practices include recitation of incantations or supplications (particularly *salatil fatih*) composed by the *turuq* saints; reverence of the saints, particularly visits to their tombs; music eulogizing the saints and the prophet and holding celebrations to mark their birthdays; use of charms; and the drinking of Quranic writings washed off from the wooden slates (*shan rubutu*). Other Izala activities include operating health clinics, the collection and appropriation of alms (*sadaqah*), the poor rate (*zakat*), and inheritance (Hasan: 2015).

The Sufi prominence in the northwest has not remained unchallenged. In the past three decades, the activities of *Jama'atu Izalatul Bid'a wa Ikamatu Sunna* (JIBWIS, or Izala)

(Association for the elimination of innovation and the restoration of Sunna) has brought great challenges to the practices of the Sufi Brotherhoods like in other parts of Northern Nigeria. Practices that are not reported in the Qur'an and Sunna of the Prophet (S.A.W)came to be questioned by the Izala and with this challenge, rivalry between the established sufi orders and the Izala ensued. Izala claims to be the orthodox sunni and hence its usage of the term *ahulul sunna wal jama'a* i.e. followers of sunna to describe and distinguish itself from the Sufi orders who equally claim orthodoxy. Izala is prominently present in all the states and local governments of the northwest. Since 1990 however, it became divided into two, one faction popularly referred to as Izala with its base in Jos led by late Sheikh Samaila Idris and the other Izala based in Kaduna under late Sheikh Musa Maigandu (Amara: 2010*).*

2.9.6Islamic movement of Nigeria (IMN): Islamic movement popularly known as the Muslim Brothers. The English word "brother" is Hausanized, mispronounced by adherents as "*buroza,"* and hence the members are called *yan buroza,* but the members refer to themselves as *yan uwa* (a Hausa word for brothers) *Musulmi*. In many cases, demonstrations by Zakzakys followers turned into violent contestations against the security forces. Shi'ism lost its opportunity for an early foundation in Nigeria because the Lebanese and Syrian Shi'i Muslim traders in Nigeria neglected to implant it (Doi 1984). This was the opinion of Doi which cannot be substaitiated with facts because they Syrian and lebaneese where not Nigerian and they were not scholars, rather they were only traders. Shiite Muslims are non Sufi who believed that the origin and loyalty of their followership is traced to the Ali bn Abi Talib (R.A)after the death of Prophet Muhammad (S.A.W), Ali bn Abu Talib, to whom they attributed the Imamate and the leadership of the Muslim Umma. (Alkali: 2012).

Despite being treated as religious outcasts in the northwest, the Shiites have become noticeable players on the region's religious, and indeed social, terrain. They splited into three groups namely: Islamic Movement of Nigeria (IMN) led by Sheikh Ibrahim El Zakzaky,

Althaqalayn Cultural Foundation with headquarter at Kaduna under the leadership of Sheikh Hamza Muhammad Lawal and Muassasatu Rasul A'azam (R.A.A.F) led by Nura Das, Sani Saleh Zaria and Bashir Lawal. The three groups existed and operated as one Shiite movement until when it split into two because asome members could no longer bear the alleged confrontational nature of Sheikh Ibrahim (Maradi: 2017).

El Zakzaky's attitude towards the government was not in conformity with their beliefs because they believed that was only inspired by the Iranian Revolution. On the contrary, Althaqalayn Cultual Foundation prides itself as the only orthodox Shiite organization in Nigeria based on the teachings of Imam Ja'afar, hence their type of *Shi'ism* (*Ja'afariyya*) is as practiced in parts of Islamic world. It is non-confrontational in its practice, and concerned more with Shiite doctrine and rituals than with confrontational politics. Thus, while IMN sees nothing good in the Nigerian State due to its secular nature and the injustices perpetrated by its leaders, Althaqalayn Cultural Foundation not only recognizes the Nigeria as legitimate, but also argues that it must be obeyed. IMN coordinates its activities through its various committees. Due to incessant clashes with the authorities it has learnt to fortify itself with its *harisawa* body guards in anticipation of any attacks during its activities. This protection was borne out of necessity because of the constant harassment by security operatives during their activities (Alkali: 2012).

Islamic Movement of Nigeria;srelation to the State and its authority referred to El-Zakzaky's 1979 speech known as the Funtua declaration. In this speech, he chastised the colonial origins of the Nigerian State, which he accused of a long history of injustice towards Muslims. He characterized the Nigerian State as *"Taghut"*; the ungodly power that Allah has commanded Muslims not to obey. He further indicted Nigeria Muslims not only for obeying human-made laws but also for voluntarily participating in democratic elections.

IMN has many segment such as the Islamic Movement Medical Association, ISMMA which takes care of medical needs, *Ittahadu shuara* sing praise songs for the Prophet, Resource Forum organizes seminars, Academic Forum acts as a think tank for IMN, and Youth Forum takes care of youth activities while the *Shuhada* Foundation was set up for the welfare of the families of deceased members who died in the cause of their struggle. Some prominent Shiite rituals include commemorating the 9th day of the Islamic lunar month (*Ashura*), 12th day of Rabiul Awwal (*Maulud*) i.e. the Prophet's birthday, and 18th day of Dhul Hajj i.e. 18th day of the 12th month of the Islamic year (*Ghadir Khoum*) to commemorate the leadership of Ahlul Bait. Also celebrated is Women's Day to commemorate the birth of Fatima, the Prophet's daughter. (Alkali: 2012)

2.9.7Qur'aniyyun: The phrase Kala-Kato is Arabic and Hausa code-mixed. (Kala) is an Arabic word while (Kato) is an Hausa word.Kala means "he said" while Kato means "Lay Man".This phrase means that all the Islamic books like the Hadiths, Fiqh, Tafsir,among others, excluding the Qur'an are lay man's sayings. 'Yan Kala-Kato are the group that only believed in the Qur'an and the teachings found in it. The group also, unlike other Muslims deny the Hadith and the *Ijma*(Alao: n.d).This group does not only dwell in Nigeria, but they settle in many Muslims contries in the world; though outside Nigeria they are known as Qur'aniyyun.

*Kala-Kato*emerged in North Western Nigeria in the form of Qur'anic scholars that engaged themselves only in learning the recitation of the *Noble Qur'an*. The nonchalant attitude of the Gardawa towards other disciplines of knowledge apart from the Qur'an was the genesis of the emergence of Kala-kato in North Western Nigeria. They have been deviated from mainstream Muslims owing to their doctrines, for they hold the Qur'an to be the only sanctified text in Islam and reject any other sources(Alao: n.d).

The north-western geo-political zone of Nigeria represents a diverse area of Islamic activity with Sunni Islam dominating the religious and social landscape. Muslims in the northwestern Nigeria, as in many other parts of the world are varied in their practice of Islam. They are classified as Sunni, Shiites, and 'others' the Quraniyyun may not conveniently fit in into either of the said classess. Sunni Islam was in turn divided into Sufi and non Sufi.The Sufi orders, represented especially by the *Qadiriyyah* and *TijaniyyaTariqa*, The emergence of radical groups such as Isalmic Movement of Nigeria andBoko Haram from the region lately poses a great security challenge not only within the region but almost certainly the entire Nigerian federation. Thus,a little foray into groups in the region is preliminary to assessing the causes and implicationof deviations from Islamic practices among the contemporary Muslims in the region.

2.10   Review of Some Related works

Relevant   literature pertaining to this topic, such works, written on the aspect of deviation in Muslim practices in Nigeria consist of effort of some reseachers and authors in field and provided core sources for present research.

Fagge (2009) examines the use of weights and measures among traders of food stuff and cloth materials in Kano metropolis as well as conformity with and deviations from the *Shari'ah*. The research also shows that controlling deviation from Shari'ahh nd conformity with shari'ahh is responsibility of government's agencies. The author identifies problems of non-conformity and deviations from the Shari'ah measures and weighs due to ignorance on the part of retailers and consumers, persistence of pre-existing culture, existence of powerful commission agents like the "*Yan kaho* and *Yan tauri*", use of substandard instruments of measurements and greed on the part of some retailers.

The researcher recommended that the enlightenment campaign on the significance of conforming to the Shari'ahh weights and measures as well as the dangers of deviation in trade transactions. The work of the research has element of relevance to present study in the titled as it focus the problem of deviations from shari'ahh in transaction. However the present study is broader in nature as it will assess the causes of deviation in the religion. Similarly the present study will look at deviation in Islamic practices in north-western Nigeria contrary to the author who examine the deviation from shari'ahh on weight and measure only. However the present study is a continuity of the researcher work

Gwandu (2014) conducted research on the level of deviation in the practices of Islam among Muslims in rural areas of Sokoto and Kebbi States. The researcher highlighted on the customs, traditions and superstitions beliefs in the rural areas. Similarly the researcher delved into practical observance of religious practices among the dwellers of the rural areas of the two states. The researcher pointed some omissions and commission on the practices of some pillars of Islam. The researcher discussed the factors responsible to the malpractice in practical observances which include lack of specialized teachers, poverty and others. The researcher focused on deviation in beliefs and practice of pillars of Islam rural areas of while the present study will assess the causes of deviation in Islamic rite among the contemporary Muslims of the north-west of Nigeria.

Balogun (2010) examines the extent deviation of Yoruba Muslims in beliefs and practices in Nigeria using Lagos State as a case study. The research viewedthe impact of *Tawḥīd* on them. The findings of this thesis indicated reappraisal of the problem associated with many Yoruba Muslims' persistence in syncretism and its implications on their faith (*īman*). While this study appreciates the attempts of some scholars to eradicate this endemic problem, it reveals that *Tawḥīd* is not yet inculcated into many Yoruba Muslims within the Yoruba religious-cultural context. This work and the earlier cited one are both of particular

relevance to our work, but the fact that our work is focused on causes of deviation in Islamic practices in northwest not in Yorubaland.

Similarly, Dagimun (2016) examined the deviations of syncretic practices among some Muslims in Argungun with particular reference to *Bokanci*, *Bori* and *Tsubbu*. The researcher examined the negative religious, political, economic, social and educational impacts of *Bokanci* and *Tsubbu* on the lives of some Muslims in the Emirate. The researcher highlight the practical aspects of *Bokanci* and *Tsubbu* among the Muslims in the Emirate which is full of *shirk* lost of wealth, lives, creation of enmity and Mistrust. The researcher recommends the use of force and Daawa to eradicate these deviations in the emirate. The present work will assessed the causes of deviation in religion among contemporary Muslims in the North-West Nigeria.

Olayiwola (1997)carefully studied Islam and Muslims in Nigeria. Apart from dealing with the history of Islam in the West African country, the study focuses on the rivalries between Muslims in the Nigeria. The author gives a good analysis of the causes of doctrinal difference between Muslims groups. The work related to present work on the study of Islam and Muslim in Nigeria, however it differs in the manner of approach and perspective. The present study will look at the causes of deviation among Muslims while the later focus on analysis of doctrines differences among Muslims in Nigeria.

Alfanla (2005),The relevance of his topic with the research is the Muslim organization which is also a sect and the differences is where it only concerned about the achievement of these organizations and this research considered effects of the division before any other thing. He discussed the achievements of Islamic organizations particularly the Yoruba Muslim community living in Sabongari area of Kano state, academically, economically, politically, morally, socially and spiritually on the life of their members. The

primary objective of the research was to provide account of the presence of the Yoruba Muslim community in Sabongari, Kano.

Abdulkareem (2001) discussed the issues of deviation he examined the riddah and what constitutes it. He also examined the incidents of Riddah during the early ages of Islam and the period of Shehu Usuman Dan Fodio. He also analyzed the types of Riddah in Hausaland. He concludes that Most of Muslim in Hausa land were ignorance about different kind of riddah. He recommended the need of enlightment from Ulamah to eradicate such deviations. The researched only attempted to highlight the issue of Riddah in the Hausa Land while the present study will assess the causes of deviation in religious practices although the both the work has element of deviations.

Farouk-Alli(2010) critically explored the boundaries of normative Islam in a translation of a modern study on heretical deviations, by Muhammad al-Ghazālī. The author's introduction contextualizes the life and work of the Author and also briefly locates this particular study within the broader framework of classical and contemporary writings on the subject of heretical deviation. The first chapter is an introductory excursus into Islamic law, necessary to enable the reader to grasp the legal debate on innovation The second chapter casts a wider net, examining the influence of foreign elements upon Islamic thought, while the third chapter deals specifically with the topic of *bid'ah*. The short conclusion reaffirms the importance of normative Islamic practice. The work examined the rulings and foreign influence of upon Islamic thought while the present study intends to assess the causes of deviation in Islamic rites.

Quadri (1981) his work has relevant to research because it was written on *Tijjaniyya* Sufi order which is one among the group of sect which this research would consider. It is also relevant because the researcher wrote about Tijanis and the non-sufi Muslims in Nigeria. He discusses the relationship between them which he said could be viewed from two

perspectives; the positive perspective and the tolerance or total rejection. From the point of the total rejection, criticisms were observed from members of its sect against its opponent such could lead to a serious conflict and is one of the effects of sectarian division to the Muslim communities in general. The point of differences is that this work concern about the activities of *Tijjaniyya* sufi-order alone while on the other hand research would assess the causes of deviation in Islamic rites.

Haris (1998)identified the study of *bid'ah* as a unique genre in Islamic thought. While such an approach is certainly tempting for classification purposes, it is not very easily justifiable when considering the vast number of fields in which the topic of *bid'ah* is addressed, from worship, to doctrine, to legal opinions, to heresiographies. The unpublished theses focus on Indonesia as case study while the present study will focus North-western Nigeria. Also the researcher looks at deviation of some scholars on the interpretation of some Islamic terminology while the present work will study the causes deviation among contemporary Muslim in Nigeria.

Abdullahi. (2007**).** Studiedthe activities of selected Islamic organizations in Nigeria to determine their contributions toward eradication some deviation in religion. In his attempt to produce a representative study of activities of Islamic organizations in Nigeria, scholar divided the country into 3 zones namely: south-west, north-west and eastern parts of Nigeria. The research question of the thesis is explored in all three zones. The author showed deviations through tribalism cultural practice and customs as it is against the teachings of the Prophet (S.A.W) dominated some of organizations in the North-west. In conclusion, the author asserts that Islamic organizations in Nigeria have had significant impact on the curbng deviations and propagation of Islam from the period before independence to the contemporary time. He concludes that there is need for Muslim organizations in Nigeria to do away with any act of deviation such as tribalism as it is against the teaching of Islam.

Ahmed (1986), his work has relevance of the work is in the area where discussion was made concerning Muslim sects or Sufi-Muslims and non-Sufi-Muslims, while the differences could be among others; the scope and limitation of the research which covered the entire country and focused on the impact of Qadiriyyah alone, while this work deals with the assessment of the causes of deviation among the contemporary Muslim in North West Another relevance is where the researcher divided the work into chapters and sub-sections among which in chapter six, sub-section C 'interaction between the Qadiris and the non-sufi Muslims' in it, he distinguishes between non-Sufi Muslims and their different ways of interaction with followers of others, he identified a clear differences among which he said 'many other fellow Muslims other than the Qadiris live together amicably with the Qadiris. During Qadiriyyah celebrations, some consider them a worthwhile venture. They partake in them; express their good wishes, admiration and appreciation. The philanthropists among them make both financial and material contribution when the Qadiris embark upon project such as mosque building. The majority of the non-Sufis are, however, and in most cases apathetic to the activities of the Qadiris. They regard it as innovation (*bid'ah*) which does not deserve recognition and emulation.' He said a lot concerning the view of other non-Sufi to the Sufi Muslims to the extent that he mentioned other sect who were the anti-Sufi movement that emerged through the inspiration of a particular scholar who condemned the activities of Sufi-Muslims as 'blameworthy innovations and are extraneous to Islam and are introduced into it by the Christian priest and the Jewish rabbis.'

Gumi (1992) as a pamphlet which contained the history of Izalah sect and its development among other things the reasons behind its establishment. The book is relevant to the research been it is a source of history of the Izala sect and a guide to its ideologies and practices.

Al-Omar (nd), discussed the problems of sects in the Muslim Ummah by giving quotations from the *Noble Qur'an* and Hadith of Prophet Muhammad (ﷺ). The relevance of this book has to do with the effects of sects as shown in the book.

Abubakar(2004)looks at the dimensions of moral deviation in the pre-Jihad and post Jihad periods in the Sokoto Caliphate including the general direction it had undergone from the period of colonial rule to contemporary Nigeria. In trying to achieve this, the researcher attempts to proffer answers to key research questions including how important moral standards were to the flourishing of the Caliphate for a century; The ways by which the moral pillars were adulterated and destroyed in the later part of the caliphate, the consequences, and the ways through which the moral virtues can help in instilling socio-political values, stability and viability in the Northern states of today's Nigeria. Research findings indicate that morality was very weak during the pre-jihad time, as social vices and corrupt practices cut across all segments of the society. According to the researcher, the formation of the Sokoto Caliphate by Shaykh Uthman bn Foduye and his followers brought morality back into Hausa land. However in the later part of the caliphate, moral deviations started, which was further weakened by colonial rule and continued to the current time.

Abdul-Waheed (2014) discussed *takfeer*as a nature of deviations among the Muslim in North-West Nigeria. The study examined the origin of *Takfeer* in Islam (Kharijites) .he also study the coming of *Takfeer* into Nigeria. The researcher also analyses the factor responsible to this deviations which include ignorance and poverty, the researcher also the effects of Takfir on Muslim which affects their religion, socio-economic as well as political life. Although the study focused the deviation of takfeer in north-west Nigeria which also the case study of present study; that will assessed the causes of deviations in Islamic rite not only *Takfeer* as the former study examined. More so, the present will make a study in the whole north-west region not some parts.

The work ofGada (2010) discusses the growth and development of Islam in Hausaland. The growth of Islām in Nigeria and the factors that facilitated its growth are specifically discussed. The work also discusses the role played by Muslim Scholars in the history of Islam and the visiting Scholars to such effort and the zeal Muslims showed regarding Islamic education. However, the significant interest of this work to us is the section where the author discusses the deviations of some leaders of Hausa by mixing Islam and paganism toward their leadership. However, the work is useful to us, in that it sheds more light on different traditional practices such as *Bori*, *Iskokoki* and others among Muslims in Hausa land including northwest of Nigeria which is the area of present study.

Several chapters in the work of Doi (1984) took a comprehensive look at the introduction, spread, and effects of Islam on the three major ethnic groups in Nigeria viz: Hausa, Yoruba and Ibo. Extensive information is found in this work on the advent and development of Islām in Hausa land; the traditional Religion and Islām; the life-cycle of Northern Nigerian Muslims among others. Of a very significant relevance to this work, is the section the author devotes to mixing traditional beliefs and Islam among Muslims in Nigeria. He, also traces the genesis of deviations in West Africa; the manifestations of paganism and the practice of it among the Muslims in Nigeria among other things. But the work fails to highlight the causes of this deviation of these practices. This work is one of particular relevance to our work, but the fact that our work is focused on Muslim in Northern Nigeria.

On his part, Shaykh Uthman bn Fodio a prolific author and reformer (*Mujaddid),* wrote, *'Iḥyā as* -Sunnah *wa Ikhmād al-Bid'ah.* It is the most voluminous and the magnum opus of the author's several works, the book which literarily means 'Revival of the Sunnahand the Removal of Innovation'. The work can be viewed as a book of Theology and Islamic law. It is devoted more to innovation as well as deviation among the Muslims, than the explanation of the Sunnah. Defining some key terms of the work, it goes on to discuss the

need to adhere to the practice of the Prophet (S.A.W.). It discusses Theology, Jurisprudence and Mysticism. The book justifies the need for Muslims to adhere to the three major sources of Islamic Law, quoting many verses of the Qur'ān, *Aḥādīth* and other authorities to prove this. It concludes with *Tanbihah* (Advice). The work did not delved so detailed on the causes of such deviation among the Muslim which is the area of present study. But it aligned in the areas of Islāmic verdicts on the different deviant practices among Muslims.

From his part, Philips (1990)defines and analyses the typology of *Tawḥīd* and *shirk*, and goes on to explain some different types of deviation and their rulings in Islām. Although not so extensive especially as it relates to deviation in religious practice as the area of present study but it treats the topics in a fluid and simple way and also presents classical and modern theological issues. The work will be useful to ours in its treatment of some deviation practices and beliefs hitherto adopted by some Muslims in north west region and their rulings according to Islāmic law.

The importance work relevance to the present study is in recognition of the contributions of one of renowned contemporary Scholar' Muhammad al-Ghazālī(1999) In this book, al-Ghazālī addresses a central process of deviation and correction of Islamic thought and ideologies. His book is therefore part of the genre of correction in contemporary Islamic thought. In his study, al-Ghazālī condemns corrupt religious practices, discussing the provenance of distorted beliefs, acts of worship and customary practices pertaining to religious expression. Al-Ghazālī judges these practices in light of the theoretical discussion while the present study will assessed the causes of such deviation among the Muslims practices in the northwestern Nigeria.

Similarly, the relevant work on this research was the work of Gumi (2004)has been reviewed. Gumi opposed certain deviation in doctrines and criticized them. The author anlysed the concept of sufi*Batin* (access to the hidden) and "their communication with the Prophet" and "receiving special prayers from him". The author drew upon the writings that there is "nothing after the sunna of the Prophet." He also denounced the idea that a religious

personality can intervene for their disciples during the Last Day (the Day of Resurrection). He criticized the presence of drums in mosques. He insisted on the idea of following true teachings of Islam. Gumi opposed the idea that the Prophet still exists mystically and continues to transmit instructions to particular persons. He then considered the all practices that contradict the Qur'ān and the teachings of the Prophet Muhammad are deviation in religion. He also criticized practicing witchcraft and looking for blessings for a particular purpose, practicing dancing and dhikr and categorized it as innovation. The work relate to the present as he discuss some deviation in the beliefs and practices in the area of study, however the author concentrated on the nature and Islamic rulings on such practices but the present study will assess the causes of such practices among contemporary Muslim in the region.

Al-Qaradawi (1994) The author believed that the deviation and extremism of contemporary Muslims led Islamic vision became blurred, and the socioeconomic and political life of the Muslim community to became fragmented and stagnated. He further observed have been swayed by misdirected, short-sighted, and superficial slogans of the Muslim youth about Islam. As result they tend to take desperate and extreme courses of action. The author traces the roots of deviation of extremism in Islam and examines some causes and possible remedies and cures. The work has relation with present study in dealing with some deviation in Islam despite the author focus his writing toward Muslim youth in his area but the present study will encapsulate the North-Western Nigeria. Furthermore, the author examined the roots extremism among Muslim youth while the present study will assess the causes of deviation in Islamic practice among contemporary Muslim.

Another book reviewed is the work of Abbaas (2013). The author focused on deviation of blind imitation and exaggeration on adhering the certain *madhahih*, which sometimes causes destructions of life and properties in the Muslim society. He also blames hatred verdicts issued by some mischievous Scholars. The author insisted the only way out is

in observance, adherence to, imitation, copying, following the example of. the Prophet's Sunnah as done by the noble companions and the earlier scholars on Islamic practices. The author maintained that the work will. Promote the Quran and the Sunnah and calling the people to implementing it into their beliefs rather, it is considered by some of the Muslims as being a deficiency, defect, or drawback amongst some of the Scholars.The work has relationship to the present study as focus into the source of guidance and also touch about some sensitive issue of bigotry and blind imitations which are part of causes of deviation in religious practices. However the author cautions about exaggerations in adhering the specific school of law. But the present study assesses the cause of deviations in Islamic practices in general.

The writing of Alburnawi, (1990) has been reviewed. The author indicates in this letter that it is an answer to one Scholar who deviated from the "path of truth as claimed by the author. The author emphasis that following the teachings Qur'an and Authentic Sunnah which include the source of *sahaba*h are the guidance while following unrevealed source in the Islamic tradition is misguidance' the author discuss the causes of such deviations include following weak ḥadīth, blind following of pseudeo- scholars whom they lose the different between erratum (khata') and correctness (ṣawab), in what is admissible (ḥalāl) and what is forbidden (ḥarām), in guidance (huda) and aberration (dhalāl), and in non-belief (kufr) and conviction (īmān). His aguement in the whole book focus on the practice of some group which sectarian in nature. The present study will look at the causes not condemning as adopted by alburnawi. Furthermore the work has relation with the sources of guidance but differ in the area of approach.

Al-Husseini (1986) discussed some critical issues and struggle between Ahl al-Ahwā and Ahl al-Sunna, on Islam in northern parts of Nigeria. He criticizes the declaring other Muslims "non-believers" and abandoned the mosques to establish new one. According to

author none adhering to principles of law in Muslims activities is the main causes of deviation from the path of Ahl al-Sunna. The author insisted the establishing new Friday-mosque without following the conditions laid down by Maliki School of law is deviation the later mosque is *Masjid Dharar,* hence Friday prayer inside it is null and void. The work of the author seems to be sectarian as the author normally focuses the activities of group of Muslims in the region. But the present study consideredthe rationale behind the deviation in the region.

Another relevance work relevant to present study is the work of al-Ruhaylī (2015)examine the general cause of youth deviation in social matters. The author opined the main causes of such social deviation in the contemporary period are technology which became the source of evil and corruption to the present youth. The author mention the internet, television and other forms of digital media coverage today, inviting the potential for destruction. In addition the author emphasis on the causes of social deviation to the allure of *sinning online* that attracted to misguide our Muslim youth. The author argued that these trials test young Muslims in ways society was never tested before. The instantaneous and unrelenting timeline of information can swarm a young mind, deviating it from the Straigh Path. He further concluded that a spoiled youth, as it relates to the Muslim *Ummah*, is like the heart to the body. If the heart is rectified, then the entire body is rectified, and if it is corrupted, then the entire body is corrupted and will deviate, and that will subsequently affect the entire society. The author explore the contemporary approach on the causes of deviation this, has relevant to the present study. What makes the gap is the author dealt with the social deviation while the present study assessed the causes of deviation in Islamic rite which social deviation is inclusive.

Each unpublished PhD thesis, M.A dissertations and published books reviewed above concentrated on different aspects of deviation. None of them touched the area of present

research intends to cover. However, the effort put in by the researchers and authors of reviewed works and books assisted the present study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0   Introduction

The study is an assessment of the causes of deviations from Islamic rites among the contemporary Muslims of the North-Western Nigeria. The chapter discusses the research methodology adopted by the research in carrying out the study. Thus, the chapter is classified in the following sub-headings:research design, population of the study, sample and sampling techniques, instrumentation, validity of the instruments, pilot testing, and reliability of the instruments, procedure for data collection and procedure for data analysis.

3.1 Research Design

The research design adopted in this study was descriptive survey design. This was because such design can be used to cover a large group of people in an area. Therefore, considering the nature of the population and respondents, the design is suitable for this study. The type of instruments and type of data collected were also suitable to the design. The design was adopted because the research aims at gathering observable data among Muslims in North-western Nigeria.

3.2   Population of the Study

The population of this study comprises all Muslims in North-western Nigeria, the seven states namely: Kano, Kaduna, Katsina, Kebbi, Sokoto and Zamfara states. Jigawa state was exempted out of this study because it was used as a pilot state. According to Nigerian Research Network (2012), the population of Muslim in this regionis twenty nine million, three hundred and forty nine thousand, three hundred and ninety (29,349,390) Muslims as presented in Table 3.1. Different Muslim sects found in the zone made up the population for this study. According to the report, the zone has the highest percentage of Muslims in Nigeria.

Table 3.1 Population of Norh-west Muslims by the state

S/no	States	Number Of Muslims
1	Kebbi	2,914,765
2	Kaduna	4,853,249
3	Kano	9,196,008
4	Katsina	5,505,049
5	Sokoto	3,656,332
6	Zamfara	3,223,987
	Total	**29,349,390**

Source: Nigerian Research Network (2012) http://www.qeh.ox.ac.uk/nrn 3/20/17

The following Table 3.2 explained the list of some of the existing Muslim organizations in the North West geo political region.

Table 3.2 Muslim Groups/OrganisationsNorhwest Muslims

S/No	Muslim Groups/Organisations
1	*Tijjaniyya*h/*Qadiriyyah*
2	Jama'atu Izalatul Bid'ah Wa' iqamatisSunnah (JIBWIS)
3	Islamic Movement of Nigeria (IMN)
4	Quraniyyun
5	Salafiyyah
6	Jama'atu Tajdidul Islamiy (JTI)
7	Fityanul-Islam
8	Jama'atu Nasril Islam
9	Federation of Muslims Women Association of Nigeria (FOMWAN)
10	NASFAT
11	Muslim Students Sociaty (MSS)
12	Althaqalayn Cultural Foundation
13	Rasul 'Aazam Foudation
14	Jama;atul Nasril Islam (JNI)

Table 3.2 indicates the number of some Muslim groups in the North-western Nigeriain the region. The groupparticipated in the study are as follows Sufi adherents*(Tijjaniyya*h/*Qadiriyyah*)Jama'atu Izalatul Bid'ah Wa' iqamatisSunnah (JIBWIS),Islamic Movement of Nigeria (IMN) and *Quraniyyu*.The number of respondents cut across the six states that the sample was drawn. From this population a convenient sample was selected.

3.3 Sample and Sampling Techniques

In order to draw representative respondents for this research, a stratified random sampling was used. The population of the study is very large which makes it difficult for the research to reach out to these large sizes of people. To determine the research sample, and Krejcie and Morgan (1970) table was used. In order to accord each state equal representation, the ratio of the questionnaire to be administered in each of the state was calculated in relation to the percentage of the Muslims in the state, the method referred to as Proportional Stratified Sampling Method (PSSM), as shown in Table 3.3.

Table 3.3 Sample sizeNorth-West Muslims by the state

s/n	Muslim Groups/Organisations	Kebbi	Kaduna	Kano	Katsina	Sokoto	Zamfara	Total
1	*Tijjaniyya*h/ *Qadiriyyah*	22	22	25	22	22	22	135
2	*Jama'atu Izalatul Bid'ah Wa' iqamatis*Sunnah	22	22	25	22	22	22	135
3	Islamic Movement of Nigeria (IMN)	22	22	25	22	22	22	135
4	*Quraniyyun*	22	22	25	22	22	22	135
	Total	**88**	**88**	**100**	**88**	**88**	**88**	**540**

3.4   Instrumentations

The research instrument used for this study is self-structured questionnaire, designed in two sections, to obtain information from the respondents based on research objectives and research questions. The first questionnaire is meant for general application to all the Muslim respondants irrespective of their ideologies while the second questionnaire was specific to the individual Muslim groups, that is, it was constructed based on individual Muslim groups in the region, taking their various activities and ideologies into cognizance. The first (general) questionnaire was captioned: Questionnaire for Causes, Implications and Solutions for Deviation in Northwest Nigeria (QCISDN) and the second Questionnaire was titled: Questionnaire on Ideologies and Activities of Religious Groups (QIARG).

TheQNCISDquestionnaire contained sections A and B. Section A elicits bio-data of the respondents such as gender, name of school, and age, while Section B contained pertinent items on Causes, Implications and Solutions for Deviation in North West, Nigeria. The QIARG qquestionnaire also contains the ideologies and activities of the individual religious groups. Namely, *Sufi* order*, Izalatul Bidi'ah,* IMNand *Quraniyyun.*

3.5 Validation of the Instrument

The constructed questionnaires were developed under the supervision and guidance of the research supervisors in Islamic studies Unit, Faculty of Education Ahmadu Bello University, Zaria for their exposure and experience. The supervisors carefully vettedand approved the questionnaires for data collection. In the process, some items in the questionnaires were reframed and others completely dropped and in that way, the face and content validity of the instrument were ensured.

3.6 Pilot Testing

The instruments were subjected to pilot test in order to further revalidate the instruments in terms of content, construct and criterion related validity. The instruments were pilot tested in Jigawa state to a similar set of religious sects. There were 60 respondents that were selected who participated in the pilot study.

3.7 Reliability of the Instruments

The reliability of the instruments was computed after the collected data was coded. The instruments were administered to the respondents once and Cronbach's alpha coefficient was computed in order to ascertain the internal consistency of the items. The reliability index for QCISDN and QIARG were 0.87 and 0.83 respectively. This clearly shows that the instruments were reliable and can be used for the purpose of this study.

3.8   Procedure for Data Collection

In administering and retrieving the questionnaires for study, the researcher employed the use of two research assistants whom he trained regarding the application and retrieval of

the questionnaires. One of the research assistants covered two out of six elected states namely: Sokoto and Birnin kebbi, while the second research assistant was assigned to Kano state for the same purpose. The researcher himself distributed and retrieved the questionnaires in three states namely: Kaduna, Katsina and Zamfara states. In each of the three cases, it took 7 days to distribute the questionnaires and 7 days to retrieve them. The researcher distributed 540 questionnaires across the six states covering six religious organizations. After the exercise, out of 540 distributed questionnaires, 386 were retrieved and found to be duly completed.

3.9 Procedure for Data Analysis

In this work, the data collected was analyzed using the descriptive statistics of frequencies and percentage. The 386 retrieved and duly completed questionnaires were coded and used for the analysis and interpretation of the results. The analysis was tabulated and the tables accordingly numbered and named, which can be seen in chapter four.

DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Introduction

This study was on the Assessment of the Causes of Deviation from Islamic Rites among the Contemporary Muslims in the North western Nigeria. This chapter presents of the data collected and its analysis under the following sub-headings: introduction, personal data of the respondents, answers to the research questions, summary of findings and discussion.

4.2 Personal Data of the Respondents

This section presents the personal data of the respondents based on their age, gender, educational qualification, and geo-political state. The data is analysed descriptively and presented in numbers and percents.

(1) Age of Respondent

The age of the respondents was in four categories and each is presented with the number of respondents that fall into the group and its percent. The result of the analysis is presented in Table 4.1.

Table 4.1 Age of Respondent

Age of Respondent	Number	Percent
15 – 20 years	50	12.95
21 – 30 years	137	35.49
31 – 40 years	104	26.94
41 and above	95	24.61
Total	**386**	**100**

Table 4.1 presents the ages of the respondents who participated in the study and duly completed the questionnaire. There were 50 respondents who indicated that they were 15-20 years; 137 who were 21-30 years; 104 who were 31-40 years; and 95 who were 41 years and above. This shows that over one-third of the respondents (137, 35.49%) were within 21-30 years.

(2) Gender of the Respondent

Respondents were either a male or a female. The number of male and female respondents' is presented in numbers and percents. The result of the analysis is presented in Table 4.2.

Table 4.2 Gender of Respondent

Gender	Number	Percent
Male	251	65.03
Female	135	34.97
Total	**386**	**100**

Table 4.2 presents the number of males and females respondents that duly completed and returned the questionnaires. There were 251 (65.03%) males and 135 (34.97%) females who participated in the study. This shows that two-third of the respondents were males, while only one-third were females.

(3) Educational Qualification of the respondent

The respondents that were interviewed across the north-western states were having different educational qualifications. For the purpose of this study, six options were provided for the respondents to chose and specify their educational qualification. The breakdown of the different qualifications is presented in Table 4.3.

Table 4.3 Educational Qualification of Respondent

Educational Qualification	Number	Percent
Primary/Elementary certificate	26	6.74
Secondary school certificate	55	14.25
NCE/OND certificate	104	26.94
B.A/B.Sc. and above	180	46.63
Non certificated	5	1.3
Others specify -------------	16	4.15
Total	**386**	**100**

Table 4.3 presents the educational qualifications of the respondents who duly completed and returned the questionnaires. Majority, 180 (46.63%) of those interviewed had first or second degree, while 21 (5.45%) had no qualification or did not specify their

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qualification. This shows that the respondents were able to read and understand the content of the questionnaire as they are mostly educated.

(4)   Geo- Political State of the respondent

There are seven states that made up the North-West political zone. Out of this number, six were used for the study and one was used for the pilot testing of the instrument. The number of respondents who duly completed the instruments is presented in Table 4.4.

Table 4.4 Geo-Political State of Respondent

State	Number
Kaduna state	77
Kano State	89
Katsina State	57
Kebbi State	53
Sokoto State	64
Zamfara State	46
Total	**386**

Table 4.4 presents the states where the respondents were residing as at the time of data collection for this study. a total of five hundred and forty questionnaires were distributed across the six states. In each state, one hundred questionnaires were distributed. Out of the number distributed, there were only 386 that were retrieved and duly completed.

(5) Religious Organizations of the Respondents

There were 540 respondents affiliated to different religious organizations who participated in this study. The research was able to retrieved 386 questionnaires that were duly completed and used for data analysis. The number of retrieved questionnaires based on the religious organizations is presented in Table 4.5.

Table 4.5 Religious Organizations of the Respondents

S/No	Muslim Groups/Organisations	No. of Questionaires	No. of Resspodants
1	*Tijjaniyya*h/Qadiriyyah	135	113
2	*Jama'atu Izalatul Bid'ah Wa' iqamatis*Sunnah	135	97
3	Islamic Movement of Nigeria (IMN)	135	92
4	*Quraniyyun*	135	84
	Total	**540**	**386**

Table 4.5 presents the number respondents who participated in the study. A total of five hundred and forty questionnaires were distributed to the religious organizations across the six states. In each state, ninety questionnaires were distributed. Out of the number distributed, there were only 386 that were retrieved and duly completed.

4.3 Answers to the Research Questions

The research questions that were stated for the purpose of this study were answered using descriptive statistics of numbers and percents. Different options were provided in each question for the respondents to select.

Research Question One: What are the implications of religious intructions to the life of Muslims? Analyses of reponses related to this question are contained in tables 4.4-4.7.

i. Which of following could lead a Muslim to *Kufr*

Activities and behaviors that could lead a Muslim to *Kufr* are presented in Table 4.4.

Table 4.4 Factors that could lead a Muslim to *Kufr*

Statement	Yes	%	No	%	Total
The changing of Allah's laws.	362	94	24	6.2	386
Legalising Haram	359	93	27	7.1	386
Denying authentic *Hadith*	344	89	42	11	386
Denying any verse of the Qur'an	326	84	60	16	386
Practicing *Haram*	102	27	284	73	386

Table 4.4 presents the factors that could lead a Muslim to *Kufr*. About two-thirds of the respondents agreed with all the factors as leading a Muslim to *Kufr*. With the exception of practicing Haram were 75% respondents disagreed. The most prevalent among them is the changing of Allah's Laws with 362 (94%) of the respondents agreeing that it leads a Muslim to *Kufr*. Therefore, all the aforementioned factors were endorsed by the respondents as leading a Muslim to *Kufr* with the exception of practicing *Haram.*

ii. Which of the following could lead a Muslim to *Bid'ah*

Activities and behaviors that could lead a Muslim to *Bid'ah* are presented in Table 4.5.

Table 4.5 Factors that could lead a Muslim to *Bid'ah*

Statement	Yes	%	No	%	Total
Inventing activities into the religion	342	89	44	11.37	386
Worshipping Allah in the way that Allah does not prescribed	221	57	165	42.65	386
Following desire at the expense of religious guidance	187	48	199	51.66	386
Adding act of worship which does not exist during the time of Prophet and his *Sahaba* and which was not practiced in the best three generation of Islam	163	42	223	57.82	386

Table 4.5presents the Factors that could lead a Muslim to *Bid'ah*. Over two-third, 342(89%) of the respondents chose Invention of activities into the religion as the main factor that could lead a Muslim to *Bid'ah*. Though, they all agreed with the factors, only 163(42%) chose Adding act of worship which does not exist during the time of Prophet and his *Sahaba* and which was the not practiced in best three generation of Islam as a factor that could lead a Muslim to *Bid'ah*.

iii. Which of the following activities could lead a Muslim to immoderate in his religious practices

Activities that could lead Muslim to immoderate in his religious practices are presented in Table 4.6.

Table 4.6 Activities that could lead a Muslim to immoderate in his religious practices

Statement	Yes	%	No	%	Total
Placing recommended (*Mandub*) issues as obligatory (*wajib*)	338	87.68	48	12.32	386
Deviation from the path of the best three generations in Islam	232	60.19	154	39.81	386
Rendering permitted (Halal) issues as disapproved (*Haram*)	196	50.71	190	49.29	386
Making disapproved (*Makruh*) issues as prohibited (*Haram*)	165	42.65	221	57.35	386
Gruelling act of worships unnecessarily	110	28.44	276	71.56	386

Table 4.6 presents the activities that could lead Muslim to immoderate in his religious practices. Over two-third 338(87.68%) of the respondents chose placing recommended (*Mandub*) issues as obligatory (*wajib*) as the major activity that could lead Muslim to immoderate in his religious practices. This is followed by deviation from the path of the best three generation in Islam; and rendering permitted (Halal) issues as disapproved (*Haram*) with 232(60.19%) and 196(50.71%) respondents respectively. This shows that they all agreed that placing recommended (*Mandub*) issues as obligatory (*wajib*) as the major activity that could lead a Muslim to immoderate in his religious practices.

iv. Which of the following could lead a Muslim to *Fisq*

Activities and behaviors that could lead a Muslim to *Fisq* are presented in Table 4.7.

Table 4.7 Activities that could lead a Muslim to *Fisq*

Statement	Yes	%	No	%	Total
Practicing what Allah has forbidden	333	86.26	53	13.74	386
Insulting Muslim	302	78.2	84	21.8	386
Forbidding righteous acts and commanding to evils and crimes	263	68.25	123	31.75	386
Disobedience to the command of Allah	241	62.56	145	37.44	386
Committing sins	232	60.19	154	39.81	386
Non- compliance to religious dictates	225	58.29	161	41.71	386

Table 4.7 presents the factors that could lead a Muslim to *Fisq*. The most chosen factor that could lead a Muslim to *Fisq* with a frequency of 333(86.26%) was practicing what Allah has forbidden. This is followed by Insulting a Muslim; Forbidding righteous acts and commanding to evils and crimes; disobedience to the command of Allah; and Non-compliance to religious dictates with frequencies 302(78.2%); 263(68.25%); 241(62.56%); 232(60.19%); and 225(58.29%) respectively. Therefore, though the respondents agreed with all the activities as leading a Muslim to *Fisq*, practicing what Allah has forbidden is the most agreed activity that could lead a Muslim to *Fisq*.

Research Question Two: What is the Perception of the Muslims in Norh West on sectaian activities attributed to Islam?Perception of the Muslims in Norh West on the following activities attributed to Islam is presented in Table 4.8.

Table 4.8: Perception of the Muslims in Norh West on certain activities attributed to Islam

Perception of the Muslims in Norh West on the following activities attributed to Islam

Statement	Wajib	%	Haram	%	Makruh	%	Mandub	%	Mubah	%	total
Folding hands during salat (*Qablu*)	127	33	76	20	53	14	46	12	84	22	386
Celebrating the birthday (*Maulud*) of the Prophet Muhammad (S.A.W)?	125	32	85	22	91	24	27	7	58	15	386
Adhering to a specific *madhhab*	123	32	37	10	60	16	78	20	88	23	386
Wearing trouser above ankles	92	24	46	12	47	12	82	21	119	31	386
Adhering to the law of constitution of Nigeria Republic	87	23	65	17	42	11	87	23	105	27	386
Beating Bandiri as religious act	85	22	54	14	72	19	76	20	99	26	386
Zikr in Congregation	75	19	63	16	36	9	76	20	136	35	386
Naming ceremonies on the Seventh Day	65	17	56	15	65	17	71	18	129	33	386
Adding *"Ashhadu ann a Aliyaan waliyullah"* in *Azan* and *Iqamah*	50	13	226	59	86	22	10	3	14	4	386
Tahajjud Congregation prayers in the month of Ramadan	50	13	68	18	88	23	83	22	97	25	386
Beating and cutting one's body on Ashura	45	12	144	37	59	15	72	19	66	17	386
Validity of Prayer behind every Muslim regardless of his religious inclination	45	12	85	22	67	17	53	14	136	35	386
Holding and walking with beads	40	10	91	24	85	22	63	16	107	28	386
Trekking to Historical cities on the day of Ashura	39	10	95	25	72	19	65	17	115	30	386
Enmity and hatred because of differences in *Aqidah* among Muslim	38	10	47	12	82	21	103	27	116	30	386
Buildings and decoration of graves	34	9	52	13	78	20	109	28	113	29	386
Birthday celebration	32	8	97	25	87	23	56	15	114	30	386
Wearing black cloth symbolizing mourning on the Day of Ashura	30	8	42	11	87	23	104	27	123	32	386
Beating band and drum during funeral prayer	22	6	63	16	85	22	72	19	144	37	386
Seeking for *Istigatha* and *tawassul* through righteous personalities	21	5	23	6	46	12	145	38	151	39	386
Participating in the festivity of non-Muslims	18	5	34	9	76	20	112	29	146	38	386

Perception of the Muslims in Norh West on the certain activities attributed toIslamis presented in Table 4.8above. Majority of the respondents chose folding hands during salat (*Qablu*); celebrating the birthday (*Maulud*) of the Prophet Muhammad (S.A.W); and adhering to a specific *madhhab* as *Wajib*. Those activities they considered as *Haram* includeadding *"Ashhadu anna Aliyaan waliyullah"* in *Azan* and *Iqamah*; and beating and cutting one's body

on Ashura. Less than 100 of the respondents gave the same *Makruh* rating for all the statements. Indicating that majority of them considered the statements as not *Makruh.* But, they rated seeking for *Istigatha* and *tawassul* through righteous personalities; participating in the festivity of non-Muslims; buildings and decoration of graves; wearing black cloth symbolizing mourning on the day of Ashura; and enmity and hatred because of differences in *Aqidah* among Muslims, as *Mandub.* Finally, they rated many of the activities like wearing trouser above ankles; adhering to the law of constitution of Nigeria Republic; *Zikr* in congregation; naming ceremonies on the Seventh Day; validity of Prayer behind every Muslim regardless of his religious inclination; holding and walking with beads; trekking to Historical cities on the day of Ashura; birthday celebration; and beating band and drum during funeral prayer, as *Mubah.* This is a clear indication that the Muslims' perceptions on some activities are only based on theirvarious religious groups' inclinations. Some ofthe perceptions by the respondents also indicate their ignorance of the teachings of Islam as in the case of folding hands during salat (*Qablu*).About53% of the respondents maintained that it was either Haram or Wajib while 47% of them maintained that it is *Mandub*, *Makruh* or *Mubah*. Some of the perceptions of the respondents, like the position of Islam on*Tahajjud* Congregation prayers in the month of Ramadan indicate that they are better informed on the teachings of Islam on it. 54% of the respondents opined that *Tahajjud* Congregation is *Wajib*, *Haram* or *Makruh*, and these views are in accord with Isslamic teachings.

Research Question Three: What are the factors responsible for the deviation in religious practice of the Muslims in North West, Nigeria?Factors responsible for the deviation in religious practice of the Muslims in North West, Nigeria are presented in Table 4.9

Table 4.9 Factors responsible for the deviation in religious practice of the Muslims in North West, Nigeria

Statement	Yes	%	No	%	Total
Ignorance of the objectives of shari'ahh	220	56.87	163	42.18	386
Forsaking the practice and guidance of the best generations of Islam	199	51.66	183	47.39	386
Insertion of Politics in the religion	126	32.7	256	66.35	386
Insincerity in religious practices	123	31.75	260	67.3	386
Selfish interest in religion	113	29.38	269	69.67	386
Treacherous plan of the enemies of Islam	106	27.49	276	71.56	386
Seeking for popularity in religion	104	27.01	278	72.04	386
Misconceptionsin interpretation of religious texts	101	26.07	282	72.99	386
Materialism	98.8	25.59	284	73.46	386
Religious enthusiasm	91.5	23.7	291	75.36	386
Moral corruption	87.8	22.75	295	76.3	386
Blind followership	78.7	20.38	304	78.67	386
Superstitious beliefs and practices	73.2	18.96	309	80.09	386
The influence of Internet and Technology	53.1	13.74	329	85.31	386

Factors responsible for the deviation in religious practice of the Muslims in North West, Nigeria are presented in Table 4.9. More than one-half of the respondents agreed with Ignorance of the objectives of shari'ahh and Forsaking the practice and guidance of the best generations of Islamas factors responsible for the deviation in religious practice of the Muslims in North West with frequencies of 220(56.87%) and 199(51.66%) respectively. The respondents least agreed with superstitious beliefs and practices, and the influence of internet and technology as factors responsible for the deviation in religious practice of the Muslims in North West, Nigeria. Conclussively, only Ignorance of the objectives of shari'ahh and Forsaking the practice and guidance of the best generations of Islamwere seen by more than 50% of the respondents as major factors responsible for the deviation in religious practice of the Muslims in North West, Nigeria. The remaining 11 factors were rated below 50% by the respondents.

Research Question Four: What is the extent of the implications of deviations in the religious practices of religious groups in the North West, Nigeria?The extent of the

implications of deviations in the religious practices of religious groups in the North West, Nigeria is presented in Table 4.10.

Table 4.10 Extent of the implications of deviations in the religious practices of religious groups in the North West, Nigeria

Statement	Yes	%	No	%	Total
Disunity among Muslims	236	61.14	124	32.23	386
Clashes and unrests among Muslims	205	53.08	155	40.28	386
Misrepresentation of Islam	207	53.55	154	39.81	386
Threat to security	209	54.03	152	39.34	386
Extremism in religion	146	37.91	214	55.45	386
Annulment of religious faith	141	36.49	220	56.87	386
Violation of religion right	97	25.12	263	68.25	386
Proliferation of crimes	95	24.64	265	68.72	386
Retardation of Islamic expansion	95	24.64	265	68.72	386

The extent of the implications of deviations in the religious practices of religious groups in the North West, Nigeria is presented in Table 4.10. Disunity among Muslims, Misrepresentation of Islam, Threat to security and clashes and unrests among Muslims, with frequencies of 236(61.14%), (53.08%),(54.03%) and 205(53.08%) respectively, were regarded as the main implications of deviations in the religious practices of religious groups in the North West, Nigeria. On the other hand, Violation of religion right, proliferation of crimes, and retardation of Islamic expansion, with frequencies 97(25.12%), 95(24.64%), and 95(24.64%), respectively. are not considered as major implications of deviations in the religious practices of religious groups in the North West, Nigeria. Therefore, the major implications of deviations in the religious practices of religious groups in the North West, Nigeriaare Disunity among Muslims, Misrepresentation of Islam,Threat to security and clashes and unrests among Muslims.

Research Question five: What are the activities and religious ideologies of various religious groups in North West, Nigeria?The activities and religious ideologies of various religious groups arepresented in Tables4.11-4.14.

Table 4.11Responses of the Sufi Order Members

Statement	Yes	%	no	%	Und.	%	total
Audible group *dhikr* coupled with dancing and singing poetry is permissible in religion.	113	100	0	0	0	0	113
Possession of hidden knowledge (*Haqiqah*) does not necessarily conform with practical guidance of *Shari'ah*	105	92.92	0	0	8	7.08	113
Total obedience to *Shuyukh* is compulsory in attaining the stages of Knowledge of Allah (*Ilmul-Haqiqah*)	105	92.92	8	7.08	0	0	113
Dancing, juggling and drumming in the streets to commemorate some major festivals is an acts of religion.	105	92.92	4	3.54	4	3.54	113
Acceptance of disunity of Muslims on the basis of condemnation to the *Shuyukh* and *Auliyya'u*	105	92.92	0	0	8	7.08	113
The centre of the spiritual pole on whom other people depend on this earth to exist is *Ghauth*	90	79.65	8	7.08	15	13.27	113
Celebration the birthday (Maulud) of religious personalities is permissible in religion.	90	79.65	8	7.08	15	13.27	113
Reading the collection of verses of poems and *azkar* on hidden knowledge (*Haqiqah*) is a shortest way to attain the knowledge of God.	87	76.99	23	20.4	4	3.54	113
Considering the *'Ulama'*, *Shuyukh* and *Auliyya'u* as most guided and the most worthy of emulation in religion	87	76.99	23	20.4	4	3.54	113
when adherents of hidden knowledge (*Haqiqah*) reach certain stages he sees thing differently from the views of Shari'ah	83	73.45	30	26.6	0	0	113
The concept of *wilayah* is applicable to only *Shuyukh* and *Auliyya'u*	72	63.72	11	9.73	30	26.55	113
Adhering to the *'Ulama'*, *Shuyukh* and *Auliyya'u* are the only way of getting salvation in the hereafter	72	63.72	34	30.1	8	7.08	113
Shari'ah provide practical guidance of Islam while hidden knowledge (*Haqiqah)* provide the spiritual aspect of Islam	68	60.18	38	33.6	8	7.08	113
Seeking for *Istigatha* and *tawassul* through righteous personalities	57	50.44	41	36.3	15	13.27	113
Reciting *wazifa*, *lazim* and other *adhkar* are compulsory	53	46.9	38	33.6	23	20.35	113
Holy Prophet (S.A.W) and *Awliyyah* can be seen physically after their death.	19	16.81	83	73.5	11	9.73	113

The group was asked about the activities of *Sufi* orders (*tariqah*) in North West, Nigeria that are in-line with their religious ideologies. Table 4.11 shows the preferred activities in hierarchy, where all the 113 respondents agreed with audible group *dhikr* coupled with dancing and singing poetry as permissible in religion. They also agreed thatPossession of hidden knowledge (*Haqiqah*) does not necessarily conform with practical guidance of *Shari'ah* ; Total obedience to *Shuyukh* is compulsory in attaining the stages of Knowledge of Allah (*Ilmul- Haqiqah*); The least preferred activity or believe was that NobleProphet (S.A.W) and *Awliyyah* can be seen physically after their death; 83(73%) of the respondents disagreed with the view. Therefore, all the respondents were of the view that audible group *dhikr* coupled with dancing and singing poetry is permissible in religion, while they disagreed that NobleProphet (S.A.W) and *Awliyyah* can be seen physically after their death.

All the respondents, having been Sufis, agreed with 14 (88%)out of 16 suggessted Sufi teachings like the permissibility ofaudible group *dhikr* coupled with dancing and singing poetry. They only disagreed with 2 (12%) out of the 16 suggested items, namely thatNobleProphet (S.A.W) and *Awliyyah* can be seen physically after their death and thatreciting *wazifa*, *lazim* and other *adhkar* are compulsory. The Sufis are therefore very strong in adhering to their activities.

Table 4.12Responses of the IMN group members

Statement	Yes	%	no	%	Und.	%	total
Inflicting injury on oneself on the day of Ashura attracts special reward from Allah	93	95.88	0	0	4	4.12	97
The Caliph was divinely appointed	82	84.54	0	0	11	11.34	97
Legality of temporary marriage in Islam	82	84.54	0	0	15	15.46	97
Celebrating the birthday (Maulud) of religious personalities is permissible in religion	82	84.54	0	0	4	4.12	97
Misguidance of the *Sahabah* especially the first three caliphs	82	84.54	0	0	15	15.46	97
Believing with the dissimulation (*taqiyyah*) as a security for the member	78	80.41	0	0	7	7.22	97
Participation in *Muzaharat* (Religious processions) of Quds is an act of worship	71	73.2	0	0	19	19.59	97
The Shittes Imam are infallible, they do not committing any sin	63	64.95	0	0	15	15.46	97
Obligation of attending the commemoration of the 9th day of the Muharram (*Ashura*),	63	64.95	0	0	26	26.8	97
Non-consideration of the authenticity and worthiness of the six books of Hadith (*kutub al-sittah*) Bukhri, Muslim Abu Daud, tirmidhi, Nasai and ibn Majah.	63	64.95	0	0	30	30.93	97
Sheikh Ibrahim zakzaky was a divinely appointed to rescue the *Ummah* from religious misguidance	60	61.86	0	0	22	22.68	97
Procession with music and drums during funeral of dead person is part of Islamic rite	56	57.73	0	0	30	30.93	97
Trekking to Zaria for commemoration of *Arbaeenn* of Ashura is recommendable in religion	49	50.52	0	0	37	38.14	97
Following or application of the constitution of federal republic Nigeria is tantamount to disbelief (Kufr)	41	42.27	0	0	22	22.68	97
Wearing of black cloth to symbolize mourning on the Day of Ashura is a part of Islamic rite	34	35.05	0	0	26	26.8	97
Saying *"Ashhadu anna Aliyaan waliyullah"* is part of *Azan* and *Iqamah*	30	30.93	0	0	19	19.59	97

Table 4.12 presents the activities of Islamic Movement in Nigeriamembers in North

West Nigeria that are in-line with their religious ideologies. 93 out of 97 of the group

members interviewed agreed that inflicting injury on oneself on the day of Ashura attracts

special reward from Allah. While they also strongly agreed with the fact that the Caliph was

divinely appointed; legality of temporary marriage in Islam; celebrating the birthday (Maulud) of religious personalities is permissible in religion; misguidance of the *Sahabah* especially the first three caliphs; and believing with the dissimulation (*taqiyyah*) as a security for the member. On the contrary, they did not totally agreed with some of the statements such as wearing of black cloth to symbolize mourning on the day of Ashura is a part of Islamic rite, and Saying*"Ashhadu anna Aliyaan waliyullah"* is part of *Azan* and *Iqamah.*Therefore, their major religious ideology is inflicting injury on oneself on the day of Ashura attracts special reward from Allah.

Out of the 16 activities of the IMN, the respondent Shi'ites agreed 13 (81%) and disagreed with only 3 (19%). This suggests that the Shi'itesalso strongly adhere to their sectarian teachings.

Table 4.13Responses of the Izalatul Bidi'a wa iqamatis-Sunnah members

Statements	Yes	%	no	%	Und.	%	total
Forsaking all religious doctrines not in line with sunnah.	71	77.17	14	15.22	7	7.61	92
Invalidating of Prayer (salat) behind follower of other religious sects	60	65.22	18	19.57	14	15.22	92
Acceptance of thet Shari'ah only from the Qur'an, Sunnah and Fiqh .	57	61.96	32	34.78	4	4.35	92
Total rejections of seeking intercession before Allah through personalities	53	57.61	35	38.04	4	4.35	92
Non compromise of religious doctrines with non Muslims	53	57.61	32	34.78	7	7.61	92
Acceptance of the four *madhahib al-fiqhiyyah* as guided path	50	54.35	39	42.39	4	4.35	92
Adhering to the path of sufi doctrines is religious misguidance.	50	54.35	32	34.78	11	11.96	92
Avoidance of all innovations in *Tawheed*, *Ibadat* and *Mu'amalat*	46	50	28	30.43	18	19.57	92
Placement of *sufi* orders among the religious sects.	46	50	39	42.39	7	7.61	92
All Sahabas are righteous and guided personalities.	42	45.65	46	50	4	4.35	92
Avoidance of adhering to only specific *madhhab al-Fiqhiyyah*.	42	45.65	35	38.04	14	15.22	92
Legalizing the participation of Muslims in Nigerian politics.	42	45.65	35	38.04	14	15.22	92
Acceptance of disunity of Muslims on the basis of religious doctrines.	42	45.65	46	50	4	4.35	92
Viewing the Shi'ah doctrines as non-Islamic	39	42.39	46	50	7	7.61	92
The concept of *wilayah* is applicable to all righteous Muslims	35	38.04	42	45.65	14	15.22	92
Considering the first three generations after the Prophet (SAW) as most guided and the most worthy of emulation.	28	30.43	28	30.43	35	38.04	92
Non consideration of authenticity and worthiness of the most acceptable sources of Shi'ah such usul-al-kafi,	46	50	39	42.39	7	7.61	92

Table 4.13 presents the activities of *Izalatil Bidi'a wa iqamatis*-Sunnahgroup in North West, Nigeria that are in-line with their religious ideologies. Their major religious ideologiesare Forsaking all religious doctrines not in line with Sunnah, followed by Invalidating of Prayer (salat) behind follower of other religious sects; acceptance of the

Shari'ah only from the Qur'an, Sunnah and Fiqh; and Total rejections of seeking intercession before Allah through personalities. While they were sceptical about Considering the first three generations after the Prophet (S.A.W) as most guided and the most worthy of emulation, and Non consideration of authenticity and worthiness of the most acceptable sources of Shi'ah such usul-al-kafi. That is, they have a strong believe inforsaking all religious doctrines not in line with Sunnah.

Out of 17 suggested Izalah activities, the respondent member of the group agrred with 9 (53%) and disagreed with 8 (47%). This also shows that the member of the group are also adherent to the activities of the group.

Table 4.14 Responses of the Qur'aniyyun members

Statement	Yes	%	no	%	Und.	%	total
Total rejection of all concepts and doctrines of ahlul-sunnah.	78	92.86	3	3.57	3	3.57	84
Believing in the perfection and authenticity of the Qur'an.	75	89.29	6	7.14	3	3.57	84
The obligation of obedience to the Prophet (SAW) was only when he was alive.	69	82.14	12	14.29	3	3.57	84
Only aspects of Qur'anic specification in *Ibadat* are religious guidance.	69	82.14	12	14.29	3	3.57	84
The Qur'an is the only source of religious teachings and guidance	66	78.57	15	17.86	3	3.57	84
Hadith al-Qudsi and Prophetic Ahaditth are uncertain sources and hence, sources of deviations in religion.	60	71.43	24	28.57	0	0	84
Marriage is not restricted to four wives.	60	71.43	18	21.43	6	7.14	84
Qiyas and *Ijma'* (consensus of Scholars) are all elements of misguidance in religion	54	64.29	27	32.14	3	3.57	84
Acceptance and non-condemnation of all Sahabah	48	57.14	21	25	15	17.86	84
The Qur'an can only be interpreted by the Qur'an.	45	53.57	33	39.29	6	7.14	84
Non-acceptance of classifications of Islamic rulings *Haram, Halal, Mubah, Makruh* and *Wajib*.	45	53.57	30	35.71	9	10.71	84
Total rejection of all concepts and doctrines of all sects in Islam.	42	50	39	46.43	3	3.57	84
Quraniyyun and *Qala-Qato* are offshoots of *khawarij*.	36	42.86	33	39.29	15	17.86	84
Total rejections of all fiqh deliberations and verdicts.	36	42.86	30	35.71	18	21.43	84

The activities of *Qur'aniyyun* group in North West, Nigeria that are in-line with their religious ideologies are presented in Table 4.17. Their most preferred religious ideology is total rejection of all concepts and doctrines of ahlul-Sunnah. This is followed by Believing in the perfection and authenticity of the Qur'an; the obligation of obedience to the Prophet (S.A.W) was only when he was alive; and only aspects of Qur'anic specification in *Ibadat* are religious guidance. Again, their believe in total rejection of all concepts and doctrines of all

sects in Islam; *Quraniyyun* are offshoots of kharijites; and total rejections of all fiqh deliberations and verdicts was intermediate. Therefore, their strong ideology is total rejection of all concepts and doctrines of ahlul-Sunnah.

Out of 14 suggeted activities of *Qur'aniyyun*group, theyagreed with11 (79%) activities and disagreed with 13 (21%). This shows that greater number of the respondents agreed with the sugeted activities.

Summarilly, all the resspondent groups agreed with their suggested respective activities, more or less strongly but differ regarding the most emphasized activities. Thus, while he Sufis were most unanimous on udible group *dhikr* coupled with dancing and singing poetry as permissible in religion, the Shi'ites on inflicting injury on oneself on the day of Ashura attracting special reward from Allah, the Izalah on forsaking all religious doctrines not in line with Sunnah and *Qur'aniyyun* on total rejection of all concepts and doctrines of ahlul-Sunnah.

Research Question Six: To what extent Shari'ah guides can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria? The extent to which Shari'ah guides can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria is presented in Table 4.15.

Table 4.15Extent to which Shari'ah guides can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria

Statement	Yes	%	No	%	Total
Adhering to the Qur'an, Sunnah as understood and practice by the *Sahaba*h only	238	61.61	148	38.39	386
Adhering to the Qur'an and the authentic Sunnah of the Prophet Muhammad (S.A.W) only	236	61.14	150	38.86	386
Adhering to the Qur'anic teachings only	126	32.7	260	67.3	386
Adhering to the *'Ulama'*, *Shuyukh* and *Auliyya'u* only	90	23.22	296	76.78	386

| Adhering to the teachings and guidance of *Madhahibu al-fiqhiyyah* only | 80 | 20.85 | 306 | 79.15 | 386 |

The extent to which Shari'ah guides can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria is presented in Table 4.15. The data provided that the respondents agreed that adhering to the Qur'an, Sunnah as understood and practice by the *Sahaba*h only 238(61.61%); and adhering to the Qur'an and the authentic Sunnah of the Prophet Muhammad (S.A.W) only 236(61.14%) can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria. Very few of the respondents are of the view that adhering to the Qur'anic teachings only 126(32.7%); adhering to the *'Ulama'*, *Shuyukh* and *Auliyya'u* only 90(23.22%); and adhering to the teachings and guidance of *Madhahibu al-fiqhiyyah* only 80(20.85%) can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria. That is, the general opinion of the respondents revealed that adhering to the Qur'an, Sunnah as understood and practice by the *Sahaba*h only; and adhering to the Qur'an and the authentic Sunnah of the Prophet Muhammad (S.A.W) only are the only ways that can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria.

4.4 Summary of ResearchFindings

The researcher came up with the following**:**

i. The study shows that *Kufr*is caused bychanging of Allah's laws,legalising Haram*,*denying any verse of the Qur'an, and so on;*Bid'ah,* by innovation of activities into Islam and worshipping Allah in the way He has not prescribed among others; *Fisq,* by practicing what Allah has forbidden, disobedience of the command of Allah and Non- compliance with religious dictates; and, immoderation, by assuming

permitted (*Mubah*) issues as disapproved (*Haram*) andassuming recommended (*Mandub*) issues as obligatory (*wajib*) and the like.

ii.   The study also clearly indicates that Muslims percieve some activities attributed to Islam as *Wajib, Haram, Makruh, Mandub* and *Mubah*, based on the inclinationsof their various religious groups.

iii.   The study shows that the major factors responsible for deviation in Muslims' religious practices in Northwet Nigeria are ignorance of the objectives of shari'ahh and forsaking the practice and guidance of the best generations of Islam and materialism.

iv.   Also thestudy indicates the major effects of deviations in the religious practices of religious groups in the North West Nigeriaare disunity among Muslims, misrepresentation of Islam,threat to security and clashes and unrests among Muslims.

v.   The study alsoshows that the most emphasized activities of the religiou groups in Northwest Nigeria includeaudible group *dhikr* coupled with dancing, Possession of hidden knowledge (*Haqiqah*) does not necessarily conform with practical guidance of *Shari'ah* and Total obedience to *Shuyukh* is compulsory in attaining the stages of Knowledge of Allah (*Ilmul- Haqiqah*)for the *Sufis*, Participation in *Muzaharat* (Religious processions) of Quds is an act of worship, Trekking to Zaria for commemoration of *Arbaeenn* of Ashura is recommendable in religion and Procession with music and drums during funeral of dead person is part of Islamic ritefor the IMNAcceptance of disunity of Muslims on the basis of religious doctrines,Invalidating of Prayer (salat) behind follower of other religious sects and Adhering to the path of sufi doctrines is religious misguidance.for the *Izalah* and The Qur'an is the only source of religious teachings and guidance, Hadith al-Qudsi and Prophetic Ahaditth are uncertain sources and hence, sources of deviations in religion. And total rejection of all concepts and doctrines of ahlul-Sunnah, for Qur'aniyyun.The

religious groupswere however more or lessstrong in adhering to the religious practices of their various groups.

vi. The study revealed that the solutions to the implications of deviation in religious practices among the religious groups in Northwest Nigeri**a** are atainable only intheadherance to the Qur'an and the authentic Sunnah of the Prophet Muhammad (S.A.W)**,** and**,**adherance to the Qur'an and Sunnah as understood and practiced by the *Sahaba*h**.**

4.5 Discussion of Findings

One of the findings is that *Kufr* is caused bychanging of Allah's laws, legalising Haram*,*denying any verse of the Qur'an, and so on; *Bid'ah,* by innovation of activities into Islam and worshipping Allah in the way He has not prescribed among others; *Fisq,* by practicing what Allah has forbidden, disobedience of the command of Allah and Non-compliance with religious dictates; and, immoderation, by assuming permitted (*Mubah*) issues as disapproved (*Haram*) andassuming recommended (*Mandub*) issues as obligatory (*wajib*) and the like.

The responses as presented are in line with teaching of Islam. Islam has restricted the power to legislate the *haram* and the *halal* to Allah and his Prophet alone. Nobody has right on it regardless of their religious or worldly position. Therefore who ever claims to have attained such position has definitely associates his status with that of Allah (SWT). Allah: condem this in *Suratus-shurah*:

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُ ۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ

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Or do they have deities who share with Allah His Divine Nature, who ordained for them a particular system of faith and worship other than that Allah has authorized? Had it not been for His word

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proclaimed beforehand to put punishment in respite to a determined point of time, their Hereafter would have been planted in the now; but the wrongful of actions shall suffer a condign punishment (*Suratus-shurah: 21*)

The Prophet (SAW) considers blind obeidience of scholars as an act of worshing them. The following statement buttress the statement:

قَالَ أَتَيْتُ النَّبِيَّ –ﷺ– وَفِي عُنُقِى صَلِيبٌ مِنْ ذَهَبٍ. فَقَالَ « يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَثَنَ ». وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةَ (اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ) قَالَ « أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ »

I came to Allah's Messenger(S.A.W) wearing a cross made of gold around my neck. He said: O Adī, expel the idol that is on you. I heard him then reciting: They (the Jews and Christians) took their rabbis and their monks to be their lords besides Allah (Q. 9: 31). I said: O *Messenger* of Allah, they do not worship them.' He said: Do they not prohibit that which Allah has made permissible and make permissible that which Allah has prohibited? Tirmidhi No. 3378).

This implies the majority respondents are aware of the implication of these practices to their spiritual and temporal life.

Also the majority respondents agreed that innovation of new activities in the religion and worshipping Allah in the way that Allah has not prescribedcould lead a Muslim to *Bid'ah* but they disagreed that following desire at the expense of religious guidance and adding an act of worship which did not exist during the time of Prophet and his *Sahaba* and which was not the practice in best three generation of Islam, could lead a Muslim to *Bid'ah*. The meaning of bidi'ah inthis perception corresponds with the following narration of Aisha (RA)

that the prophet (SAW) says: Whoever introduces into an affair of ours something does not belong to it is to be rejected (Bukhari: 2698) Also

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

. He among you who lives long enough will see many differences. So or you is to observe my Sunnah and the Sunnah of the rightly – principled and rightly-guided successors, holding on to them with your molar teeth. (Abi Daud: 2891).

Islam is indeed completed with the Prophet (SAW) as testified in the following Qur'anic.

۞ يَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Today have I perfected your religion for you, and have bestowed upon you the full measure of my blessings, and willed that Islam shall be your Religion (Q5:3).

The above verse indicated that the Islamic religion is complete; there is no need for additions or deletions to the religion. Therefore, to introduce some new matter into Islam or to delete/omit something from it is an affront to Allah and the Prophet (SAW). This indicates that the respondents' knowledge on these issues is not sound.

The responses as what could lead a Muslim to *fisq*, as cited in the findings are in accord with the teachings of Islam and this indicates that the respondents have considerable knowledge of the factors that lead to *fisq*. The act of adultery, gambling, drinking alcohol and all forms of sins which may be committed any Muslim regardless to his religious inclination is called *fisq*. Therefore, the act of *fisq* does not remove the person from Islam and render him as unbeliever, but it dents the faith of a person and render it ineffective. The act of *fisq* render a person as fasiq a sinnwe which depends on gravity of the act committed. *Fisq* is an act of disobedience to the laws of *Shari'ah*, while *kufr* is disbelieving in the laws of *Sharia'ah*.

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As for the factors that could lead a Muslim to be immoderate in his life, the respondents agreed on three out of five of them as follows: placing recommended (*mandub*) issues as obligatory (*wajib*), derivation from the path of the best three generations of Islam and viewing permitted (*Mubah*) issues as disapproved (*Haram*). The Prophet (SAW) is made as a model in all religious and worldly activities to checkmate excessiveness and deviations in religious activities. The Qur'an states:

أَأَفجدحفخدفمقدقمكجدكدكجكخخطكهبجحَّالأحزاب: ٢١

You have indeed in the messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (Al Ahzab; 21)

Before we perform any religious practices, we should know and learn the way the Prophet, (SAW) performed it and we should do it in the right way as he did it. The act of immoderation in a religion is as result of poor compression of religion guidance and forsaking the path of guidance as practiced and directed by the Prophet (SAW). The following episode during the Prophet (SAW) buttresses the statement:

جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ – ﷺ – يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ – ﷺ – فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ – ﷺ – قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ . قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا . وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ . وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا . فَجَاءَ رَسُولُ اللَّهِ – ﷺ – فَقَالَ « أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَأُفْطِرُ ، وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي »

Three people came to the houses of the wives of the Prophet (peace and blessings of Allah be upon him), asking about how the Prophet (SAW) worshipped. When they were told about it, they though that it was little. They said, "Who are we, compared to the Prophet (SAW)? All his sins, past and future, have been forgiven." One of them said, "As for me, I will pray every night from now on." Another said, "As for me, I will fast for the rest of my life and will never break my fast."

The third said, "As for me, I will have nothing to do with women and I will never marry." The messenger of Allaah (SAW) came to them and said, "Are you the people who said such and – such? By Allaah, I am the one who fears Allaah more than anyone, but I fast and I break my fast, I pray and I pray and I rest, and I get married (Bukhari: 4362).

The above *Hadith* tells the story of three men who only wanted to do 'good deeds' all the time and they thought that the one who does not know that his sins have been forgiven needed to go to extremes in worship and do far more than the Prophet (SAW), in the hope that their sins might be forgiven. This shows that the actions that the three men thought were *Ibadah* would have resulted in immoderation as they weren't practiced by the Prophet, (S.A.W).

The study also clearly discovered that some Muslims perceived some activities attributed to Islam as *Wajib*,*Haram, Makruh, Mandub* and *Mubah*, based on the inclinations of their various religious groups. While all activities of Muslims are not supported to go beyond what should be done, what should be left and what is permissible as dictated by the shari'ah. Many unislamic activities are attributed to Islam and perceived Islamic by different Muslim groups. Of course the only means of verification of the authenticity of any action in Islam is by subjecting it to Shari'ah guidance. Therefore, the genuinity of every action is not what people to be good and valueable but what shari'ah approves. Notwithstanding, Shari'ah permits personal effort in awarding religious position to the activities but which must be subjected to sanitization and acceptance of Shariah. The Qur'an warns:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ الحجرات: ١

O you who have faith! Do not venture ahead of Allah and His Apostle, and be wary of Allah. Indeed Allah is all-hearing, all-knowing (*Suratul Hujrat*: 1).

The following activities have become issues of differences among the Muslims this include: celebrating the birthday (*Maulud*) of the Prophet Muhammad (S.A.W); and adhering

to a specific *Madhhab*. Majority of respondents perceived them as obligatory (*Wajib).*

Certainly Islam approves and recognised only two celebration (*Ids*) '*Id al-Adha* and *Id al-Fitr*

in Islam (al-Jazairi;2012). The following incidence further substantiates the statement:

عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَجُلاً مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ ، آيَةٌ فِي كِتَابِكُمْ
تَقْرَءُونَهَا **لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ** نَزَلَتْ لاَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا . قَالَ أَىُّ آيَةٍ
قَالَ (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا
) . قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِى نَزَلَتْ فِيهِ عَلَى النَّبِيِّ – ﷺ –
وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ

Narrated umar bin al-Kihattab: Once a Jew said to me, O the chief of
believers! There is a verse in your Holy Book which is read by all of
you (Muslims), and had it been revealed to us, we would have taken
that day (on which it was revealed as a day of celebration. 'Umar bin
Al-Khattab asked, which is that verse? The Jew replied, This day I
have perfected your religion For you, completed My Favor upon your,
and have chosen for you Islam as your religion. (5:) 'Umar replied, no
dout, we know when the where this verse was revealed to the Prophet.
It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of
Hajj (Bukhari:45).

Furthermore, the following narration buttresses the statement:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ
كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْمَدِينَةَ قَالَ **كَانَ لَكُمْ يَوْمَانِ** تَلْعَبُونَ فِيهِمَا وَقَدْ أَبْدَلَكُمُ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا
يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى

Anas related that when Allah's Messenger (S.A.W) came to Madina
the people had two days (annually) in which they used to enjoy
themselves with games. He asked: 'What are these two days?' They
said, 'We used to play games on them during the pre-Islamic period'.
Allah's messenger (S.A.W) said, 'Allah has substituted them with
something better than them: *Id al-Ad-hah*(the festival of sacrifice) and
'Id al-Fitr (Nisai 1567)

The issue of Maulud, even though not explicitly declare as *Haram* in shari'ah but is among the innovation that the religion strongly warn against especially when the manner by which the celebrates observe it when examined in the light of Shariah. However, many Muslims in the North West believe that celebrating the birthday of the Prophet Muhammad (S.A.W) annualy is a sign of love and respect to the Prophet (S.A.W). This is possibly the reasons why the perceived it as obligatory (*wajib*). This perception is clearly a sectarian judgements. On the other hand, to judge *Mawlud* as Haram on the pretext that is was not practiced during the best generation is also a sectarian judgement. *Wajib* or haram can only be determined by the authority (*hujjah*) of Allah and His Prophet (SAW). The Qur'an states:

أَنْهُ بِجِبِجِبْرِبِهِ بِّجَّتَّخَتَخَتَتَهُ تَّجِمَّ حِجِمَّ خِجِ سِجِ سِسِهِهِهِحَّهِصِّصِمِّخِصِّصِمِّ صِنجِ صِمَّ صِنْخِ صِنْخِ صِنْم

طَحَالٰطى: ١١٦ – ١١٧

And do not say concerning that which your tongues pronounce falsely: 'This is lawful and this is forbidden", so as to invent lies upon Allah. Verily, those who invent lies upon Allah will never prosper-a passing brief enjoyment they will experience, but they will have a painful torment (Nahl 16:116-117).

Islam prohibits unrestrained mixing of men and women, dancing and singing, use of sophisticated musical instrument and other un-Islamic activities in any gathering.

Another contentious issue is that of adherence to a *Madhhab*. The majority of Muslims in Northwest perceived that adhering to a particular *Madh-hab*is *wajib*. This perception seems to be wrong because no single *madh-hab* can possibly be encompass of Islamic law in its totality. All *Madhahib* have important instruments for the clarification and application of the Shariah. Together, fiqh and Shari'ah should be unifying forces that unite all Muslims regardless of place, time or cultural background. In fact, the only infallible path that deserves to be followed without any questions asked is that of the Prophet Muhammad himself

(S.A.W). Only his interpretations formed unquestionable Shari'ah because it is divinely guided and hence every Muslim is obliged to adhere to his path. (Abu Aminah: 2009) on the other hand, *Madhabib* are the result of human effort, which cannot be free from human error. In this regard, Ibn Qayyum (1968) quoted Imam Shaafi'I, as saying:

> There is no one among us who has not had a Sunnah of Allah's Messenger (S.A.W) elude him or have one slip his mind; so no matter what rulings I have made or fundamental principles I have proposed, there will be in them things contrary to rulings of Allah's messenger (S.A.W). Therefore, the correct ruling is according to what Allah's messenger (SAW) said, and that is my ruling.

Imam Malik emphasized that he was subject to error and that the only rulings of his which should be used were those which did not come in conflict with the Qur'an and Hadeeth. Ibn Abdul-Barr reported that Malik once said:

> Verify I am only a man, I err and am at times correct; so thoroughly investigate my opinions, then take whatever agrees with the Book and the Sunnah, and reject whatever contradicts them. (Bn Abdul-Barr n.d).

Bigotry and fanaticism to particular '*madthaa'hid*' leads and causes dissension amongst the Muslims, splitting them up into groups and sects. This is strongly condemned in the Religion of Islam. This notwithstanding, following a single *Madhhab* may be necessary in court issues where the judgements are made. This is for the fear of differences in judgement, which can be result to confusion and possibly misguidance in perception of Islamic law or wisdom of course of *ijtihad* are equal status only that there is *Rajih* (the preferred one) and *marjuh* (the less preferred) and both constitute evidence in Shari'ah but not evidence against the others.

The study shows also found the major factors responsible for deviation in Muslims' religious practices in Northwest Nigeria are ignorance of the objectives of Shari'ah and

forsaking the practice and guidance of the best generations of Islam and materialism. The system of Islam has been revealed for man's benefit. It provides him with guidance in all walks of life in order to ensure for him a righteous lifestyle committed to the service of Allahs. Shari'ah are not meant to be a burden, creating difficulties for man in order for him to grow spiritually, as of course they are designed to facilitated mankind's individual and societal needs. As such, among the pillars on which Islam is based is the removal of unnecessary difficulties wherever possible. Allah says in the Qur'an:

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى البقرة: ٢٨٦

Allah does into burden a soul with more than it can bear. (Suah al-Baqarah: 286).

The Prophet (SAW), who was the prime example of how Islamic law was to be implemented, was himself described as always choosing the easier path whenever a choice was given to him between two possible paths, as long as the easier path was into sinful (Muslim: 6190). He was also reported to have said to some of his followers on the occasion of their dispatchment/departure as governors of Yemen: *Make things easy (for the people) and do not make them difficult* (Muslims: No. 4298).

The justification of any action in Islam is not based on personal reflection, or personal desire or the benefits of the majority; it is only justified by Shari'ah. The basic objectives of Shari'ah is to protect the interest of people against harm on five things these are: Religion, Life, Intellect, Procreation and Property (Mashhad: 1988). Negligence of religious guidance would lead to destructions in the society. Shariah made life one of the top priorities that must be preserved at all costs through the enforcement of prescribed penalties provided by the Divine law. For example, adultery, false accusation, killing, and suicide are prohibited. After all humans, or the human race. The prophet (SAW) says: *Killing a believer is serious matter in the sight of Allah than destruction of entire world* (Nasa'i: 4005).

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The same holds, intellect, Shari'ah protects it against destruction by a set of rules and punishments. Forexample, anything that diminishes the intellect's ability to function properly such as alcohol or any similar substance is prohibited. The same with regard to property which is very beneficial and necessary to the human life, divine law facilitates all lawful means for its acquisition. Shari'ah secures it by defending the right of ownership through penalizing theft. These five basic objectives of the religion of Imam is to build individual and society within the realm of shari'ah. The essence of Shari'ah is to checkmate all excessiveness in matters of worship and life and to promote cordial relationship between the creator and the creatures as well as between the creatures too. The Prophet (SAW) explained the nature of the Shari'ah guidance in the following saying:

« إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ فَرَائِضَ فَلاَ تُضَيِّعُوهَا وَحَرَّمَ حُرُمَاتٍ فَلاَ تَنْتَهِكُوهَا وَحَدَّ حُدُودًا فَلاَ تَعْتَدُوهَا وَسَكَتَ عَنْ أَشْيَاءَ مِنْ غَيْرِ نِسْيَانٍ فَلاَ تَبْحَثُوا عَنْهَا ».

Verify Allah the Most High, has prescribed certain obligations, so do not neglect them. He has prohibited certain ordinances, so do not trespass them. He has prohibited certain thing, so, do not violate them. And He kept silence on certain mailers as an act of mercy upon you, not due to forgetfulness, so do not search for them (Al-Darkutni 4445).

Therefore, the ignorance and neglecting of these five objectives in the society would lead to harsh, brutal, poor, miserable and total disruption and chaos among the people.

Forsaking the practice and guidance of the best three generations of Islamic history as identified by the Prophet (SAW) is another factor responsible for deviation as the respondents agreed upon. The challenges faced by Muslims in the Northwest with several unresolved issues that are associated with some Islamic activities is portraying the nature of neglect of what has been established in partial or Islamic law and the practice of the best righteous generations of Islam. Therefore, the non compliance to the path ordained and guided by the

Prophet (SAW) is responsible for disagreement and sectarianism which split the ranks of Muslims into different uncomprising groups. The Prophet (SAW) stated:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

He among you who lives long enough will see many differences. So for you is to observe my Sunnah and the Sunnah of the rightly – principled and rightly guided successors, holding on to them with your molar teeth. Beware of newly-introduced matters, for every innovation (bid'ah) is an error (Abu Daud:4609).

In such situation people should strongly adhere to the path guided by the Prophet (SAW) as stated in the above narrated tradition and supported in a similar narration below (Timidh: 2803).

لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ » . قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى قَالَ « فَمَنْ »

You will surely follow the ways, steps, or traditions of those who came before you, span by span and yard by yard (very closely) even if they entered into a lizzard's hole you will enter it". The companions asked, "O prophet, you mean the Jews and Christians?" He replied, "Who else!? (Bukhari: 7320).

Materialisms is also among the factors responsible for religious deviation in North West Nigeria. Activities of religious groups in the North West tend to favour on seeking charity or donation from people and their followers to earn living without not engaging in any genuine occupation. This attitude has led to a variety of practice which are contrary to the teachings of Islam as result of the influence of people who seek to acquire the materials of the world. The Prophet (SAW) says:

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فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ

عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ

By Allah! It is not poverty that I fear for you, but what I fear for you is
that the world will be presented for those before you, then you will
complete for it, just as they competed for it, and it will destroy you,
just as it destroyed them. (Tirmidhi: 2472).

The struggle to be rich over night has penetrate into the scholars ranks and hence into
religious organizations. This attitude is responsible for the crises in religious groups and
consequently into break of relationship among them. Many scholars and to some extent
religious groups were employed for the service of politicians at the expense of religious
guidance. Allah says in the Qur'an:

أَأَجِمِ حجِ خِجِ سجِ سخِّهِ سِههِضِضِههِضِضجِ صخِ ضجِ صِضدِ صِضِضِضِضمَّالآجِلآجِهِ عادِ دعمِ

If you obey most of those on the earth, they will lead you astray from
the way of Allah. They follow nothing but conjectures and they do
nothing but surmise (Anam: 116).

The inclinations of some scholars to material gain opens door to enmity and hatred
since it leads them to rivalry in matters other than religion. The Prophet (SAW) warns against
rivalries and killing of one another in the following words:

لاَ تَرْجِعُوا بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ »

Do not become unbelievers after me by killing yourselves (Bukhari: 7076).

Islamic teaches that a learned person should try as much as possible to be self-supporting,
in order not to be dependent on people, most especially those in power and the rich, so as to
be objective and just in his dealing with everyone. A situation where a learned man depends
on the people he is supposed to be guiding will not only make him compromise his objectivity
but will also weaken his ability to be just. The prophet did not lie on charity or depend on the

good will of his followers for his survival. In fact, nowhere did he say that a learned scholar should not engage in gainful employment simply because he is educated. Nor did he say that people should give their charity to the learned men but to the poor and needy who are learned people. On the contrary, he praised those who give out and discredited those who depend on others either through begging or other method when he says;

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

The upper hand is better than the lower one (Bukhari: No 1427).

In a more clear term, he was quoted as saying 'the best food that one ever eats is the one that he produced out of his own hand' (out of his own sweat). In another *Hadith* he says:

> For anyone of you to go and fetch firewood (and sell it) is better for him than to ask people whether or not they will give him (Bukhari:2074).

The present study also found that the major effects of deviations in the religious practices of the religious groups in the North West Nigeria are disunity among Muslims, misrepresentation of Islam, threat to security and clashes and unrests among Muslims. It is becoming worrisome that Muslims have been addressed and identified themselves with names. They proudly recognise only their sectarian ideologies as correct and all those of others as misleading. This attitude is not a welcome one because it is a blameworthy one exhibits by *Ahlul-Kitab* even before the Muslims. The Qur'an stated:

أَاجِمَ حِمَ خَمَ سِجَ سِمَهُ صُمَّطْ۞ مؤمنون: ٥٣

> But they fragmented their religion among themselves, each party exulting in what it had (Suratul Mumin: 53).

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The importance of Unity to Muslims cannot be over emphasized. Because of it, they are enjoined to emulate the unbelievers, who inspite of their uncompromising differences are together in facing challenges posed to them by Islam. This attitude is worth emulation by the Muslims especially to combat evils and crimes in their societies. Allah explained in the Qur'an:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ الأنفال: ٧٣

As for the faithless, they are allies of one another. Unless you do the same, there will be turmoil on the earth and great corruption (Anfal: 73).

The division of Muslims into uncomprising groupings may not be far from the prophecy of the Prophet (SAW) as reported in the following narrations.

فَتَرَقَّتِ الْيَهُودُ على إِحْدَى وَسَبْعِينَ فِرْقَةً   فَوَاحِدَةٌ فى الجنة وسبعين فى النار وافترقت النصارى على ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فَإِحْدَى وسبعين فى النار وَوَاحِدَةٌ فى الجنة وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِى على ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فى الجنة وَثِنْتَانِ وَسَبْعُونَ فِى النَّارِ قيل يا رسول الله من هم قال الْجَمَاعَةُ (ابن ماجه

The Jews split up into seventy one religious sects, and the Christians split up into seventy two religious sects, I swear with one who my soul in his control, my nation will split up into seventy three religious sects one is in paradise and the remaining seventy two sect will be in hellfire, they (Sahaba) asked whom oh the messenger of Allah? He (Messenger of Allah) said "the Jama'ah". (Bn Majah: No. 4596).

It is very disheartening that each group is accuses the other and describes the other as condemned one. This is very dangerous approach especially that it is geared towards uprising. The Qur'an warns:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ الحجرات: ١١

O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; nor let women (ridicule) women: it may be that they are better than they are. And do not

defame one another, nor insult one another by (calling) nicknames. How evil are profane names subsequent to faith! And whoever is not pertinent such are the wrongdoers (Suratul-Hujrat: 11).

Of course differences in understanding and application may be unavoidable among Mulsim but they should refrain from giving religious judgements and hold to unity and mutual cooperation. The Qur'an has provides guide to solving the problem of differences in ideology in following submission:

وَإِن جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ۝ اللَّهُ يَحْكُمُ بَيْنَكُمْ الحج: ٦٨ - ٦٩

And if they dispute with you, say, 'Allah knows best what you are doing. 69 Allah will judge between you on the Day of Resurrection concerning that about which you used to differ (Suratul Hajj: 68-69).

The avoidance of unnecessary disputes and disagreement among Muslims inspite of differences is to safeguard their strength and allow them to face the external challenges that could all regardless of their differences. The Qur'an states:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ الأنفال: ٤٦

And obey Allah and His Messenger, and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere.

Ibn Kathir (1992) while commenting on the above verse he states:

'Verily the companions in their courage, obedience and submission to Allah and His *Messenger*'s guidance reached the highest level and possessed that which no other nation or generation before them possessed, nor any nation after them will ever possesses. The companions defeated the most powerful empire of their time because of their unity and sincerity in faith.

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Allah described the nature of sahabah in their love and unity in the following verses:

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ الفتح: ٢٩

Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful; amongst themselves. You see them bowing and prostrating (in worship), seeking Allah's grace and (His) pleasure. Their mark is (visible) on their faces, from the effect of prostration. Such is their description in the Torah and their description in the Evangel. Like a tillage that sends out its shoots and builds them up, and they grow stout and settle on their stalks, impressing the sowers, so that He many enrage the faithless by them. Allah has promised those of them who have faith and do righteous deeds forgiveness and a great reward (36:29).

The study also shows that the most emphasized activities of the religiou groups in Northwest Nigeria include audible group *dhikr* coupled with dancing, Possession of hidden knowledge does not necessarily conform with practical guidance of *Shari'ah* and Total obedience to *Shuyukh* is compulsory in attaining the stages of Knowledge of Allah for the *Sufis*, Participation in processions of Quds is an act of worship, Trekking to Zaria for commemoration of *Arbaeenn* of Ashura is recommendable in religion and Procession with music and drums during funeral of dead person is part of Islamic rite for the IMN Acceptance of disunity of Muslims on the basis of religious doctrines, Invalidating of Prayer behind follower of other religious sects and Adhering to the path of *sufi* doctrines is religious misguidance for the *Izalah* and The Qur'an is the only source of religious teachings and guidance, Hadith al-Qudsi and Prophetic Ahaditth are uncertain sources and hence, sources of deviations in religion. and the Qur'an can only be interpreted by the Qur'an. for*Qur'aniyyu*n. The religious groups were however more or less strong in adhering to the religious practices of their various groups.

Theideologies and activities of *Sufi* adherents in North-West Nigeria include audible group *dhikr* coupled with dancing, Possession of hidden knowledge does not necessarily conform with practical guidance of *Shari'ah* and Total obedience to *Shuyukh* is compulsory in attaining the stages of Knowledge of Allah.

Dhikrullah is one of the central activities in *Sufi*sm. A member of a particularorder is obliged to do some specific *adhkār* every day. They stated that*Sufi*sm is all about *Dhikrullah, Istighfar, Salāt ala al Nabiy* (Inyass: n.d) and goodconducts. Majority of Muslim scholars have vehemently attack the type and practices of these *Adhkār* and considered them as innovations. Somescholars went to the extreme and out rightly rejected the *Adhkār* practice bythe *tariqah* adherents and considered it as saint worship. (Idris: 1984) Some onlycriticized the method and rules attached to the *Adhkār* among the activities in the study area revealed the following:

Permissibility of audible group *dhikr* coupled with dancing: The scholars are unanimously agreed on the permissibility of aperson making remembrance (Zikr) with the heart and the tongue inwhatever state, even in a state of ritual impurity resulting fromexcretion, seminal emission, menstruation or childbirth. Thisapplies to the glorification of Allah (*tasbīḥ*), the declaration ofAllah's Oneness (*tahlīl*), the praise of Allah (*taḥmīd*), theexaltation of Allah (*takbīr*), the invocation of blessing on Allah's Messenger!, supplication (*duā*), and other forms ofremembrance. Allah the Exalted said, 'Remember Me, and I willremember you' (Q2:152).

Sufis followers in North Western Nigeria are naturally no different to other Muslims when it comes to worship. They do however have other religious behaviors and practices that distinguish them from other Muslims. These fall under the category of the *dhikr* which is the collective term for *Tariqa* rituals and Tariqa followers made it their specialism when they imparted it with all kinds of performance, offshoots, times and behavioral forms. (Mazruiq:

2013)   Al-Shaarani (1993) even gives the *dhikr* of the *Sufi*s precedence over *salat* itself at certain times.

> The best devotion (*Wird*) of the *Murid* (disciple or aspirant) is the *dhikr*. This is because prayer, although exalted, is not permitted at certain times when dhikr is permitted. In contrast, the praise (*dhikr*) of Allah is never prevented under any circumstances.

In view of the importance of the *dhikr* for the *Tariqa*, the Sheikh needs to distinguish himself from his predecessors by adding some of his own forms of *dhikr* while remaining true to the inherited forms. His forms of *dhikr* differ to previous forms. He will have taken them from a sacred, divine source by means of inspiration or from the Prophet by means of dreams or vision.'(Al-Shaarani: n.d)

Sufi order adherents *Sufi*s usually gather together for (loud) dhikr in the mosque and raising their voices in saying '*La Ilaha IllaAllah*' the claimed that Ethiopians (obviously Muslims) were dancing and singing praises of the Prophet (s.a.w) in the mosque in Madina, front of the Prophet (S.A.W) as narrated by Ahmad (3:152 No.12082) from Anas, thatthe (Ethiopians) danced in front of the Prophet (s.a.w) and said: 'Muhammad is arighteous slave,' and the Prophet (s.a.w) did not prevent them from that but ratherencouraged and incited them in their practice. Ibn Hajar (N.d) refuted the claimed the above Hadith.

The act of making *dhikr* in circles and jumping/moving frantically is also totally unfounded. *dhikr* in the true Arabic sense means "Remembrance of Allah." The Prophet's (s.a.w) method, which Muslims agree to be the best and only acceptable one, of *dhikr* consisted in reciting Qur'an, discussing religion with his companions, and making Tasbeeh on his hands. Yet the act of sitting in circles and loudly or silently chanting "Allah, Allah" was never practised by the Prophet (s.a.w) nor the *Salaf*, and all Hadith which state that the Prophet (s.a.w) did so (such as when he supposedly went into a room, told the companions to lift up their hands and chant "*La Ilaha Illa Allah*") are unanimously agreed upon to be forged.

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Ibn Taymiyyah stated that this practice opened the door to Satan, whereby the Satan would enter the gathering (since they were involved in innovation) and take the form of a pious person. He also stated that the recital of "Allah, Allah" was forbidden, as it was never declared to be a form of zikr, and has no attached word to complete it, such as *Allahu* Akbar, *Subhaan* Allah. (Ibn taymiyyah: 2004)

As for dancing only, there is controversy, as some scholars frown on it. Nawawi (N.d) opined that dancing is not forbidden, unless it is languid, like the motions of the effeminate and provided that men and women are not dancing together or are not inthe same hall. In fact, some Muslim religious groups have adopted dancing as part of their mode ofworship. (Omotosho: N.d) Islam forbids nude dancing, even if the person is with other of their own sex. Today,however, an exception must be made because of the way music and dancing have beencommercialized. No Muslim scholar who accepts dancing will condone how it has been seriouslycorrupted.

The finding also indicated that Singing and poetry are among the activities of *sufi* order in the region. Islam permits singing and portry under the condition that it not be in any way obscene, satire, harm Islamic morals or alludes to aparticular woman and her features (Qardawi: 2005). It is recommended especially during the Islamic festivals, such as marriage ceremonies. It was reported that when woman was married to an *Ansar* man the Prophet (S.A.W) said: " *O Aisha did they have any entertainment? The Ansar fond of entertainment"* (al-Bukhari: 1981).

However many singing in many cases associated with mixed of sexes may be declare as haram. They stated that singing constitutes that kind of idle talk which Allah mention in *Suratul- Lukman* verses 6. The adherent of *sufi* took beating the *Bandiri* - drum and chanting various hymns cherished in the Order in addition to normal recitation of the *wird* and *hizb* as part of their religion rites. Some of them use it during ceremonies like Maulud where Group

after group of gaily-dressed people pass marching in rows and displaying flags of various shapes and colours.Each group also has its drummers who beat the special drums they call *bandir* and sing a variety of (religious) songs while the rest join in the chorus. There is also entertainment dimension to their religious celebration as poems and melodious songs were equally recited and sung in praise of the Prophet and other religious personalities. Sometimes these songs were accompanied with musical instruments. What remains to be pointed out at this juncture is that these activities has constituted a major factor responsible for fetching for the *Qādiriyyah* those who love the emotional kind of worship which the Islamic ritual devotions do not allow. Thus the *Qādiriyyah* becomes the first Islamic association to attract Muslim youths through music which has now become a wide-spread phenomenon among the Muslims of North-western Nigeria. Most of those activities are not conformity with the teaching of Islam. There was no evidence in the Noble Qur'an or Prophetc Hadith or the practices of *Sahabah* that permitted the beating of drums while calling the names of Allah.

Other activity agreed upon waspossession of hidden knowledge (*Haqiqah*) does not necessarily conform to practical guidance of *Shari'ah* and total obedience to *Shuyukh* is compulsory in attaining the stages of Knowledge of Allah (*Ilmul- Haqiqah*). The *Sufi*s believed that Islam consist of two parts namely, *Zāhir* (Exoteric)and *Bātin* (Esoteric). The *Sufi*practices is the manifestation of theinner meaning of Islam (esoteric aspect).The *Qādiriyyah* and the *Tijjāniyyah* are the two predominant *Sufi* orders innorthern Nigeria.The foundation of *Sufi* order is a system ofrelationship between the *Murshid* (guide) and *Murid* (seeker). The*Murshid* direct the *Murid* in matters of meditation because he has acquiredinsight into the spiritual journey.

Haqiqah is a way of seeking God and to attained the the knowledge of Divine Reality (*Haqīqa*) is nothing less than the essential knowledge of the Real (*al-haqq*) which can only be attained through the practice of *Azkarul Tarbiyyah*.(Nyass: 2010) The process of initiation

into the practice of *azkarul tarbiya* is shrouded in strict secrecy between the guiding *Sheikh*. It, however, revolves around a spiritual master guiding a disciple to go through five rounds of *hadrat* (presences) in order to experience God. Through the practice of *tarbiya*, the *Murid*(novice) learns that there is only one God who created everything and forms a unity with the creation. Secondly, Muhammad is viewed as the first creation of God and embodies all creation. A disciple further learns that *Qutb* emerged from Muhammad while the *Ghaus* emerged from the former. Lastly the *Ghaus* is the manifestation of thewhole of being. Perharp that the reasons why some of the Tariqah followers asking their shaikhs for assistance and protections. Also some of them are forming the habit of pasting the pictures of their shuyukh in their homes, shops and their vahicles as means of protections and assistance.

The factors worked against the ideals of the *tarbiya*, which include religious fanaticism which caused the emergence significant numbers of the followers make claims that they have 'seen' God. Aside these controversies of 'seeing' God (*Yan' haqiqah*), the populist stance of the *tarbiya* further generated other religious consequences in North West Nigeria. Like negligence in worshiping Allah or acting against shari'ah. They grossly misinterpreted of the verse which says "*And worship your lord until the certainty (yaqeen) comes to you*" *(suraul Hijr:99).*They claim that they reach certainty hence following shari'ah in the act of ordinary Muslims not them. However in this verse certainty according to Scholars does not refer to knowledge but ir means 'death' (Ibn Kathir: 1990).These misconceptions led to some of them used to reciate poetry of their Sheikh (*Diwan*) in their prayers instead of reciting Suratul Fatiha and Surah, based on their claim that praising the prophet is a part of loving Prophet (S.A.W). This act is against the teachings of the Qur'an which says "*Verily you have in the Mesenger of Allah the best example for whoever desires Allah and the Last Day and who remembers Allah often*" (*Al-ahzab: 21*). The prophetic Hadith says "*whoever does act that is not in accord with our matter will be rejected*" (Muslim). Therefore knowledge and

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applications of the teachings of the Qur'an and Sunnah in any mode of practices is the only way of guidance. Thus, any activies that are not in comformity of shar'ah is misguidance.On the hand, mass initiation of the ordinary Muslims in the issue of *azkarul Tarbiyyah*, including illiterate ones, was the fact that it emboldened them as authorities on religious matters (*Shuyukh*).

There were disagreements on the possibilities of seeing the Prophet and *awliyah* among the respond of *sufi* order. Some deny this, and others accept it as possibility because they belief that, the Prophet and awliyah attend their religious activities, simultaneously throughout the world looks absurd because it is not natural. Furthermore, this belief seems to have made the Prophet function in a new way which he did not do when he was alive in the sense that there is no report that the Prophet was ever present in two different places at the same time when he was alive. (Durkee: 2009) They also differed on the meaning of the Hadith recorded by Imam Bukhari (in *Kitab at-Ta'bir*):   ، مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ

"*whoever sees me while asleep shall see me while awake (yaqadha),*" meaning, with the physical eyes of his head; some said with the spiritual eyes of his heart

The ideologies and activities of*Jama'at Izalatul Bid'ah wa Iqamatis Sunnah* in North West Nigeria include: acceptance of disunity of Muslims on the basis of religious doctrines, Invalidating of Prayer behind follower of other religious ideologies and viewing the *sufi* doctrines as religious misguidance.

Jama'at Izālatil Bid'ah wa Iqāmatis Sunnah (Society for theEradication of Innovation and Establishing the *Sunnah*). As the name of the organization suggested, they aim at debuking as *bid'ah (innovation)*in the religion of Islamparticularly the activities of*Sufi.* In fact the organization is anti-*Sufi*, as suchit focused mainly on attacking the partaiment of*Sufi*ideologies, which they considered as*bid'ah* or*shirk.* Among the ideology of Izalah as

revealed by the study include acceptance of disunity of Muslims on the basis of religious doctrines. There is no doubt that the issue of eradicating innovations in Islam is the central activities for the Izala movement. Innovations as understand by scholars of *Izalah* is basically directed at the practices of *Sufi*s such the chantingof *dhikr* aloud, in congregation, use of *bandiri* and other musical instruments tocause ecstasy. It also condemned notions of *Sufi* hierarchy of Saints are design ofranks such as *Qhawth* and *Qutb*. All these claims and practices, according to Izala were seen asvoid, and false; handiwork of impostors. (Tsiga: 2010)The Izalah also extend the concept of innovation on some aspects of Hausa custom such as those associated with marriage, the giving of *ṣadaqa* after someone's death and that people come after the 3rd, 7th or 40th day after someone died in order to supplicate Allah; burial, birth and naming ceremonies, the drinking of Arabic writings washed off from the wooden slates (*Rubutun Sha),* amulets*(Layu)*among others. Custom practices in conflict with religion considered as un-Islamic even by *Sufi*s followers. Nonetheless, to insist these practices represent innovationsin religion must root in the Qur'an, Sunnah and Fiqh. So concept of unity and disunity must emerge through proper care and understanding of the teachings of Islam. Islam considers the Qur'ān and the *Sunna* to be principal sources for unifying Muslims. Anything outside these two sources is the view as to whether the concept of individual reasoning (*ijtihād*) must be subject to verification. Thus, controlling deviation practices must have access to relevant sources.Sometime the followers of Izala group are using harshness approach towards condemning *Tasawwuf* in its totality on the basic that it is an innovation which started after the death of Prophet (S.A.W) and regarded that all the followers of *Ṣūfī* orders are *Kufar*. Therefore, nobody should pray behind them. This caused infiltrations and separations of mosques in the Northwestern Nigeria. Allah says in the Qur'an:

$$فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ$$

> And by the mercy of Allah, you dealt with them gently. And had
> you been severe and harsh-hearted, they would have broken away
> from about you; so pardon them, and ask forgiveness for them
>
> .

Invalidating of Prayer behind follower of other religious sects,overzealousness and *Holier than thou attitude* of some followers of Izala triggered them exaggerated not to pray behind somebody who is not Izala or not even greet a non-Izala or go to his funeral. This attitude do not conforms to teachings Noble Qur'an and the Hadith of the Prophet and Practices of al-*Salaf al-Ṣāliḥ* (Jallo. N.d). it was reported that prophet Muhammad to Sahabah on the day of eid nahr that:

<div dir="rtl">

مَنْ صَلَّى صَلاَتَنَا ، وَاسْتَقْبَلَ قِبْلَتَنَا ، وَأَكَلَ ذَبِيحَتَنَا ، فَذَلِكَ الْمُسْلِمُ الَّذِى لَهُ ذِمَّةُ

اللهِ وَذِمَّةُ رَسُولِهِ ، فَلاَ تُخْفِرُوا اللَّهَ فِى ذِمَّتِهِ

</div>

Whoever prays like us and faces our Qibla and eat our slaughtered animal is a Muslim and under Allah's and his Apostle's protection. So do not betray Allah by those who are in His protection (al-Bukhari: 391)

The *Sahabah* of Prophet (S.A.W) that received Islam directly from the Prophet Muhammad without any intermediaries or agents, they never deviated from anything that the Prophet Muhammad came with. Although the *Sahabah* differed in the application of someprinciples after the death of the Prophet (SAW), they used to go to extremes to preserve an appearance ofunity and avoid things which would divide them. Similarly, even the political crises which emerged after the death of prophet (S.A.W) did not make them not to pray behind one another or separate mosques. The mosque which serves as a Centre for unity and progress of the Muslim *Ummah* has been divided. While, before the population increased all Muslims in the towns have only one mosque for *Juma'at* prayer and have one Imam, and the five daily prayers were observed in congregation. Similarly social interaction between Muslims in North West, Nigeria had also been affected. Social activities like marriage, naming ceremony and others have been the subject of controversies among them. This

attitude is a stumbling block to the progress and development of Islam. Islam is the religion which always emphasized on unity of the *Ummah* irrespective of nation, tribe and or color of the skin what matters is piety. Thus Allah (the most high) says:

أَأَنزَلْمَ أَنَّ ٱللَّهُ لِلنَّاسِ مِنَ ٱلْجِبَالِ مَرْيَمَ بِنِبِي يِيتَر تَزتمتَنتِي تَنتِثِنِتَ ثَرتَنِزتِثمَ تَثنِى نُّذِيَ ٱلحجرات:
١٣

O mankind! We created you from a single (pair) of male and a female, and made you into nations and tribes, that ye may know each other (not ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is acquainted (with all things).

Izala followers considered adhering to the path of *sufi* doctrines as religious misguidance: some of the doctrines of *sufi*s includes the unity of universe (*wiḥdat al-wujūd*), incarnation ((*aqīdat al-ḥulūl*)) which means the incarnation of human beings in God and God in the human being, other issues include collective remembering of God (*dhikr jamāʿi*) and reciting of *adhkār* in congregation, visiting graves and other issues. These doctrines are criticized by Izala followers of pretending to have a hidden and unrevealed source in the Islamic tradition (Alburnawi 1990). Allah (S.W.T) did not order Muslims to follow what has not been introduced through the Prophet Muhammad (S.A.W) *Sufi* doctrines cannot find a concrete indication related to them in the Qur'ān, in the ḥadīth of His Prophet (S.A.W), or in the sources of the *Saḥābah*. He further elucidates that these *ṭuruq* (Brotherhoods) are a sum of interpretations of some Qur'ānic verses and weak ḥadīth. He further concluded there are nothing to be disturbed or to lose if one refused to follow saints and Sheiks in erratum and correctness, in what is admissible, and what is forbidden, in guidanceand aberration, and in non-belief and conviction.

Thus, they consideredSufism has no origin in Islamic tradition and criticizes the misguidance of *Sufi* Sheikhs vis-à-vis their followers. They argued that there is no mention of

saints in the Qur'ān. Also in the ḥadīth neither *Sufi* leader is mentioned. They also condemns *Sufi* practices as litanies, and indicates that no one among the Ṣaḥāba and the four Imams have heard about it.They further add that it is un Islamic to claim "prophecy" through receiving something more valuable than the Qur'ān (Alburnawi: 1990). Perhaps is the reason why they classifying *Sufi* practices as non-Islamic and as an acts of polytheistic.

Declaring Muslims as "non-believers" is associated with incorrect interpretations of the Qur'ān and the sunna (Qaribullah: n,d). Muslim that believed in Oness of Allah, facing ka'aba for prayer as all Muslims does, thus one should not be bold in referring to them as disbeliever (*Kufar*) until is duly esterblished that such person refute any nesseccery articles of faith or refute any of such aspect that is clearly accepted as a pertinent matter of Islam, or that they regard a duly esterblished ruling of Shari'ah to be authentic. Some jurist mentioned that if probability of disbelief (*Kufr*) is ninety-nine and likelihood of Islam is just one then in the basis of this one possibility the ruling of disbelief should not passed (Karmadi: 2010)This misinterpretation of disbelief creates serious gab among the contemporary Muslim in the North West Nigeria which has replaced the unity of Muslims, love, co-operation and tolerance which our noblest prophet Muhammad (ﷺ) had shown, but now it had changed with discord and hatred.

Avoidance of adhering to only specific *madhhab al-Fiqhiyyah* was among the unresolved contradictions among the followers of Izala as the finding revealed. Some followers of Izala have chosen to reject the *madhhab al-Fiqhiyyah* and their rulings, claiming thatthey will be guided only by the Qur'aan and the Sunnah, the further went ahead on avoidance used *Malikiyyah* fiqh books (Athar: 2018). The idea of rejecting the *madhhab al-Fiqhiyyah* entirety, leads inevitably to rigidity and deviation when those who rely exclusively on theQur'an and the Sunnah attempt to apply *Shari'ah* law to newsituations which were not

specifically ruled on in either the Qur'aanor the Sunnah. On the other side, to consider the *Madhhab*as divinely ordained and therefore one need only follow the *MalikiyyahMadhhab* as only source of guidance and unity among the Muslims in the Northern Nigeria, also considering any *ahadith* that contradicted their *Madhhab* as non authentic even if the scholars of a*hadith* confirmed it authenticity (Alkubawi: 2018).   This idea also, perpetuates the sectarianism which fissure the Muslims both the followers and non followers of Izala in the North West Nigeria. Both of these outcomes areundesirable. Clearly, both of these outcomes are serious threats tothe solidarity and purity of Islam. As the prophet (sw.) stated

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خَيْرُ النَّاسِ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ ،'' ,

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The best generation is my generation and then those who follow them" (Bukhari: vol.5,p.2, no.3).

The critical look at this *hadith* shows that, the farther Muslims go from the prophet (saw) generation, the less likely Muslimsare able to interpret correctly and apply the realintentions implied in the Qur'an and the Sunnah. It is dangerous to disregard the book of *madhhab al-Fiqhiyyah* in our religious practices because it serves as radar of unity among the Muslim in the society. Some of the crises faced by the followers of Izala developed as result of this aspect. The situations where by the youth will intrude into the Qur'an and *Hadith* to extract law without proper guidance of best early generations will only generate academic suicide in Muslim community. The efforts of first generations scholars on the deduction of the rulings of *madhhab al-Fiqhiyyah* on religious practices are more likely to represent the true objectives of *Shari'ah* (Philips: 2000).The contributions of *Madhhab al-Fiqhiyyah* were important links and guidelines for continued applications of the *Shari'ah* from Qur'an and *Sunnah* in our contemporarily period which cannot be ignored.

The Ideologies and activities ofIslamic Movement in Nigeria (IMN) in the North West Nigeria, the finding shows Participation inprocessions of Quds is an act of worship, Trekking to Zaria for commemoration of *Arbaeenn* of Ashura is recommendable in religion and Procession with music and drums during funeral of dead person is part of Islamic rite.

The act of trekking (*Tattaki*) by IMN is a symbolictrek to mark the end of 40 days of commemoration of ImamHussain‟s martyrdom, where thousands of the Movement's followerscoming from all over northern states; often spending acouple of nights or more along the way as well as atthe *Husainiyya Baqiyatillah* Zaria. This activity of IMN is among the introduced activities that do not have basis in the Noble Qur'an and Prophetic Sunna neither the practices of *Sahabah*.

Ibn Taimiyah (n.d) divides innovative ceremonies into three types. firsly is a ceremony which has no special religious significance in the Shari'ah originally, was not known during the time of the <u>*salaf*</u> and there is no extrinsic reason for observing it. The IMN symbolic trek in North West Nigeria perfectly fits into this category. It has no basis in the Shari'ah. It was not known during the time of the *salaf*, having started only few years ago and having no precedent in the early history of Islam from which to proceed; and has no external reason to justify its observance, its only introduced in order to attract their members and to maintained their followership.

Similarly, this activity is against the objective of Shari'ah of theremoval of unnecessary difficulties wherever possible. Allah says in the Qur'an: *"Allah does not burden a soul with morethan it can bear."* (*Suah al-Baqarah*: 286)   During this activity illegaloccupation of mosques and other activities that breach peace andlead to loss of lives and properties also highway blockades, traffic jams,accidents, occupation of schools and other public buildings for restand conveniences disrupting normal activities. One of the

recurrent sources of conflict with local communities is theinability of the IMN to recognize the principle that their right toprocession as a religious duty stops where the rights of other people asroad users starts (JCI: 2015). This activity was similar activities were held by some Muslim sects, especially among the Shiites.

Quds day processions and sundry culturalactivities it frequently observes in towns and cities by members of IMN all are their activities that became alian to majority of Muslims, because there is no text either in the noble Qur'an or prophetic *Hadith* or during the first three centuries of Islam which approve such type of these activities. Most of these activities and religious practices of have been re-oriented towards Iranian Shiite religious and cultural heritage. They were swayed and influenced by the cultural accomplishment of Iran.

Procession with music and drums during funeral of dead person is among the activities of IMN in the Contemporary North west. Islam clearly defined the funeral rites for Muslim to follow, any activities that invent or introduced is an act of innovation. these are many more innovations associated with the IMN's such as beating of drums in the name of religion, wear of black cloth to symbolize mourning, seclusion in cemeteries, taking custody of tombs and shrines, mixing of the sexes, and so on.

Furthermore the acts of the excessive and extreme infatuation and love of IMN's leader and indoctrination that their leader was a special envoy from Allah,sent as a Messiah to save the Muslim community from injustice, made it imperative forthem to protect him from dangereven at the cost of their lives.This protective attitude resulting from apsychology of fear is among the key factor that led to unrest and clashes with the Muslim society in the region. Islam categorically forbade people to support any acts of unrest in the the society through which ever means. Abu Hurayrah (R.A) reported that the Prophet (S.A.W) said:

مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ لَقِيَ اللَّهَ عَزَّ وَجَلَّ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيِسٌ مِنْ رَحْمَةِ اللَّهِ

If anyone helps in the murder of a believer-even with only a few word-

he will meet Allah with the words written on his forehead: "hopeless

of Allah's mercy" (Ibn Majah: 2620).

This Hadith clealy show strick warning to those that misinterpret the religious text to indoctrine and brainwash the youth to die in the name of martyrdom (*shahadah*) without proper course.

There are some *Ahadith*that particularly forbid the obedience of any leader that may cause detriment to the lives of others. Sometimes some youth followers of IMN you to make slogan of martyrdom (Shahadah) for the sake of their leader that motivated for taking their lives. They are obbessed in the obedience of their leaders, but they are unaware of the confines, limits and restraites of obeideince. It is extreme ignorance of the objectives of Shari'ah the live of common people to be destroyed in the obedience to a leader. Prophet (S.A.W) says: "there is no obedience in that which is disobedience. Obedience is only in that which is right" (Muslim: 1469).Islam prohibits excessive love and glorifying of people, no matter how great they may be. When the *Sahabah* of Prophet Muhammad (S.A.W) wanted to stand up to great out of respect He suddenly forbid them, saying " *donot stand up as Persians do, some people honoring the others*" (al-Buhari: 1981). Islamic teachings concern about moderation in everything and do not tolerate the act of los of life and property for the sake of extreme love of somebody. Similarly Islam safe guard human life and dignity as inviolable, once while looking at *Ka'aba*h, Abdullahi bn Umar remark,

ما أعظمك **وأعظم حرمتك** . والذي نفس مُحَمَّد بيده لحرمة المؤمن أعظم عند الله حرمة منك .

ماله ودمه

"How great you are and sacred you are! But the sanctity of the Believer is greater

than yours" (Ibn Majah: 1297).

This show Islam abhors falling in danger of losing of life and property without any

religious dictates.

Also the findings reveals that showing disregard to the Companions, *Sahaba*h of

Prophet Muhammad (PBUH) is among of the ideologies of IMN, engage in preaching

routinesother Muslims find insulting and provocative and engage inactivities seeking to take

over mosques built and operated byother Muslim groups. Prophet (S.W.A) says about

Muhajir wal Ansar (R.A):

يَقُولُ كَانَتِ الأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا عَلَى الْجِهَادِ مَا

حَيِينَا أَبَدَا فَأَجَابَهُمُ النَّبِيُّ – ﷺ – فَقَالَ اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشُ الآخِرَهْ فَأَكْرِم

الأَنْصَارَ وَالْمُهَاجِرَهْ

One day (of the battle) of the trench, the Ansar were saying, " we are
those who have sworn allegiance to Muhammad for jihad (forever) as
long as we liv. The Prophet (SAW) replied to them" o Allah there was
no life except thje life oth hereafter. So honour the Ansar and the
Immigrates with your generosity. (al-Bukhari: 2961)

So any person who show any disrespect to the Prophet Muhammad's companion is sign of
deviations from Islam.

Among the activities of IMN is legalizing Temporary *(Mut'ah)* Marriage- This is

aform of temporary marriage, which allows for a sexualrelationship, albeit for a short period

of time, withoutany permanent marriage commitment. This type of marriage was legalized in

early Islam by Prophet (S.A.W) during journey and military campaign for specific of time in

exchanging for a specific sum of money. When the legislative process completed, Islam

forbade it and made it haram forever. It was reported by Abdullah bn Mas'ud (RA) said:

قَالَ عَبْدُ اللَّهِ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ – ﷺ – وَلَيْسَ لَنَا شَىْءٌ فَقُلْنَا أَلاَ نَسْتَخْصِى

فَنَهَانَا عَنْ ذَلِكَ ثُمَّ رَخَّصَ لَنَا أَنْ نَنْكِحَ الْمَرْأَةَ بِالثَّوْبِ

We are on the expedition with the Messenger of Allah (S.A.W) and did
not have our wives with us, so we asked Allah's Messenger (S.A.W),
'should we not castrate ourselves? He forbide us to do so but permitted
us to contract marriage with woman up to a specific date, given her a
garment as a dowry (al-Bukhari: 5075).

Imam Muslim has reported Al-juhani (RA) was with Prophet Muhammad (S.A.W) at

the conquest of Makkah and that Prophet gave some Muslims permission to contract

marriages. Al-Juhani said: *"Before leaving Makkah, the Messenger of Allah (S.A.W)*

prohibited it". The majority of companions of Prophet held the view temporary marriage was

made absolutely *haram*. Most Muslimsconsider this practice by members of IMN as a tactic

to side step therigorous Islamic rules on man/woman sexualrelationship. This practice

resonates very well withyoung persons who find an easy and "lawful" meanstowards

sanctioned sexual gratification withoutincurring either sin or responsibility. The

practiceappears to attract a lot of both young men and womento the fold (JCI: 2015).

Regarding the Qur'aniyyun: Almost majority of respondents agree with total rejection

of all concepts and doctrines of ahlul-sunnah, as some of activities of Quraniyyun in the

North West Region. They interpreted the *Qur'ān* in line with their understanding ofthe

Qur'ān as the only source of religion accepted by Allah.(Maru'ah: n.d) The primary aimof

their preachingis to justify their position of rejecting *Hadith*and otherreligious books beside

the *Qur'ān* as a source of religious guidance. Hadith as the second main source of shariah

complements the Qur'an and provides the most exclusive source for Islamic legislation. No

doubt, the ultimate understanding of the Qur'an depends upon the context in which Prophet

Muhammad (SAW) demonstrated and applied it.Prophet Muhammad (SAW) was sent as the

last Prophet to mankind. His Sunnah is a complete way of life, which the believers are

expected to follow.

No devout Muslim would ever dare to go against the teachings of the Qur'an and Sunnah. Danka (2010) the Qur'aniyyun tends to raise the slogan that the Book of Allah (i.e. the Qur'an) is enough and that there is no need at all for the Sunnah of the Prophet (S.A.W.). Theyconsidered the *Hadith*followers as idol worshippers and hypocrites whoultters belief while their hearts inside are denying. One will only be savedfrom this trap if he believes that the *Qur'ān* is complete, perfect and fullydetailed and accept no any other source for religious guidance beside the*Qur'ān*. They also considered themselves as the only true believerswith no any name other than Muslims. There are great differences between them in understanding some concepts in the *Qur'ān*. They differed sharply on the manner of praying and other aspects, and this led them to attack each other in their and preaching sessions. Isiyaku (2010) while describing on how they are performing prayer stated that they don't use Hadith as a guide to the way we worship Allah. They restricted themselves only to what the Qur'an says.He cited example that they observed only two Raka'ats for our entire daily prayer.He agued if there any verse in the Qur'an that command Muslims to observe four or three Raka'ats in any of the prayersThefaction 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 beon 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. Theysaid that Allah has made it clear in the *Qur'ān* that the majority of people are disbelievers and the majority of believers are going to hell for they set equals with Allah. (Hassan: 2009) Only the minority will attain salvation and enterparadise. Here they are referring to their sect. Thoseverses of the *Qur'ān* that seems to contradict their doctrines theyimmediately twist the interpretation to suit their views as the case with theother sects.

The activities of *Qur'aniyyun* have succeeded in deriving away the minds of many Muslims from the study of *Hadith, Fiqh* and other areas of Islamic knowledge through their

preachings. They made them to abandoned many devotional aspects of Islam like going for *'Umrah, Salātul 'idayn, Ulhiyah, '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 *Hadith, Fiqh, Tafsir* and others like Imām Mālik, Imām Abu Hanifah, Imam Bukhāri, Imām Muslim and other *Hadith*scholars and the *Mufassirun* 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.

On other finding the research is theadhering to the Qur'an, Sunnah as understood and practice by the *Sahaba*h only; and adhering to the Qur'an and the authentic Sunnah of the Prophet Muhammad (S.A.W) only are the only ways that can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West, Nigeria. That is religious practices and religious group should willingly and completely surrender to the guidance of Allah and his Prophet (SAW) as manual to all success.. The Prophet (S.A.W) is made as the only model and focal point that leads to the proper understanding and practice of the message of the Creator, Allah (S.W.T), as well as for the success of the world. Thus, a Muslim is obliged to refer to the practices and sayings of the Prophet (S.A.W) in all matters. The rationale behind the strategy of making the Prophet (S.A.W) as a focal point is to remove all likely confusions and immoderation that could result from the inability of man to correctly comprehend the message of the Qur'an, or swiftly incline to misconception or deviations, which could infuse unnecessary differences, clashes

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and hatred among people. This explains why the Prophet (S.A.W) acted or was affected in every similar capacity that affects man. Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (**59**

O you who believe! Obey Allah and obey the *Messenger* and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, than refer it back to Allah and His *Messenger*, if you truly believe in Allah and in the Last Day. That is better and more suitable for final determination." (An Nisa 4:59)

The Qur'an further commanded to adhere to the path of the predecessors, the Sahaba of the Prophet (SAW) thius:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى ... النساء: ١١٥

But who ever defies the apostle, after the guidance has become manifest to

him, and follows a way other than that of faithful, We shall abonsdon him to

devices and shall make him enter hell, and it is an evil destination (Nias'I:

115)

In a similar contention, Allah command Muslims in the following verse:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ... البقرة: ١٣٧

So if they believe in the like of what you believe in, then they are certainly

guided; and if they turn away, then they are only (Steeped) in defdiance. Allah

shall suffice you against them, and He is the All-hearing, the All-knowing

(Baqarah: 137)

This verse indicates that the solution of the causes of deviation among the the Muslim in North West Nigeria total submission to the teachings of the Glorious Quran and the Prophetic Hadith, and whoever does not obey them has verily gone astray and will be

destroyed. So whatever the Quran and Sunnah have decided, judged and confirmed as being authentic, then it is the truth, and that which is subsequent to the truth is nothing but deviation. Also the verse stated all arguments, disputes, and ignorance back to the Book of Allah and the Sunnah of Allah's Messenger. This is a command from Allah The Most High,that everything which people differ about from the fundamentals of the religionas well as the subdivisions, refer it back to the Quran and the Sunnah whendiffering, as Allah said:

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ الشورى: ١٠

And in whatsoever you differ in, the decision thereof is with Allah…"(Ash Shura 42:10)

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In this chapter, a summary, conclusions, recommendations and suggestions for further study are presented.

5.2 Summary of the Study

This study was on the Assessment of the Causes of Deviation from Islamic Rites among the Contemporary Muslims in the North western Nigeria.The different components of the study are contained in various chapters that constitute the main nucleus of the study. All the major issues discussed in the study are all embedded in these chapters. Chapter one x-rayed the core fundamental issues that are considered very vital to the achievement of the objectives of the study. The background of study, problem statement, objectives that guided the study, research questions, and significance of the study and delimitation of the study are all contained in this chapter.

Chapter two displayed all literatures reviewed in various areas of the study that formed its basic components. All variables on which hypothetical statements which were used as the anchor of the study were passed through the search light of literature reviewed. They were considered in the light of the work of others who have made valuable contribution to that effect. The study reviewed an overview of the northwestern states. Similarly the concept of deviation in religion which include At-*Tahrif* (distortions), *Ghuluw* (extremism) *Fisq* (transgressing), *Bidi'ah* (Innovaton) and *Tashdud* (Stricknes) have been reviwed. An attempt is also made to discuss an early Muslims approach towards deviation in religion. The chapter also reviewed the origin and development of early deviations in Islam. Similarly the nature

of deviations in religion of Islam has been discussed and reviewed. Other topic reviewed in this chapter include some factors responsible for deviation in religion according to some researchers, sources of Islamic guidance, introduction to Islam in northwestern Nigeria, Islamic groups and their teachings in the north west. The chapter is concluded by critically reviewing some past related and relevance study.

Chapter three described the research methodology adopted by the researcher in carrying out the assessment in the study. Other things that to be discussed in this chapter are population, sample and sampling technique, instrumentation, validity of the instrument, reliability of the instrument, procedure for data collection and procedure for data analysis. In data analysis, the normal electronic package for data analysis was also applied in the analytical process of this study.

Chapter four presents the analysis of the data collected under the following sub-headings: introduction, personal data of the respondents, answers to the research questions, summary of findings and discussion. Tables were used to display the results of the data. Basic findings of the study are all contained in this chapter. Also, the summary of the findings was demonstrated in form of discussion and appropriate literatures used as back up for the findings. Hence, the findings in most cases agree with initial results while in some cases disagree with them. The present chapter that is chapter five contains summary, conclusion, and recommendations.

5.3 Conclusion

Those Muslims that take to deviations do so mainly out ofignorance of the objectives of shari'ahhandforsaking the practices and guidance of the best generations of Islam.Theyperceive activities attributed to Islam variously as *Wajib, Haram, Makruh, Mandub* and *Mubah*,based on their various religious groups' inclinations, their knowledge or

ignorane of the Islamic teachings.The various Muslim groupsactivities include emphasizeaudible group *dhikr* coupled with dancing and singing poetry for *sufis*, inflicting injury on oneself on the day of Ashura for special reward from Allah for IMN, forsaking all religious doctrines not in line with Sunnah for Izala; and, total rejection of all concepts and doctrines of *Ahlus*-Sunnah for *Qala-qato*.Such deviations have led to disunity among Muslims, misrepresentation of Islam, threat to security and clashes and unrests among Muslims.Islam on the the other hand provides man with guidance that keeps him away from all forms of diviation, be it Kufr, *Bid'ah, Fisq* orimmoderation in life.

5.4Recommendations

On the bases of research findings the following are here by recommended:

1. Muslims in general should comply with the teachings of Islam to remain well guided and escape from *Kufr, Bidia'ah Fisq* and immoderation in life

2. Muslims should aquire proper knowledge of Islam in order to understand its position on various activities and remain along the right path

3. Muslim scholars should undertake the task of educating and guiding Muslims to avoid ignorance and foresaking the path of best generations of Islam, to avoid deviations

4. Nigeria governments should ensure thatMuslimsshould strictly live by Islamic laws to keep the religious groups within the boundand to avoid the activities that may cause disunity and insecurity in North west, Nigeria

5. Muslim groups should shun away activities that are detrimental to the rights of other Muslims and religious adherents in the society, to avoid conflicts.

6. The various Muslim groups should eachconvince its followers to adhere to the teachings of Islam contained in the Qur'an and Sunnahas understood by the best generations of Islam.

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APPENDIX I:

DEPARTMENT OF ARTS AND SOCIAL SCIENCE
(ISLAMIC STUDIES SECTION)
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

Dear Sir\Ma

I am a PhD student in Islamic studies section from the above named institution. This questionnaire is designed for data collection in the fulfillment of the requirement for the award of PhD degree. The title of the research is '**Assessment of the Causes of Deviation from Islamic Rites among the Contemporary Muslims in the North western Nigeria'**. I therefore solicit for your cooperation in answering the following questions in your opinion. All your respond shall be used for the purpose of this research and you are therefore assured confidentiality.

Thanks.

Muhammad Suleiman

QUESTIONNAIRE FOR CAUSES, IMPLICATIONS AND SOLUTIONS FOR DEVIATION IN NORTHWEST NIGERIA (QCISDN)

Instructions: Read the questions below and tick the appropriate option against each item.

SECTION 'A' Personal Data of the Respondent

(1) Age of Respondent

a. 15 – 20 years ( )
b. 21 – 30 years ( )
c. 31 – 40 years ( )
d. 41 and above ( )

(2) Gender of the Respondent

a. Male ( )
b. Female ( )

(3) Educational Qualification of the respondent

a. Primary/Elementary certificate ( )
b. Secondary school certificate ( )
c. NCE/OND certificate ( )
d. B.A/B.Sc. and above ( )
e. Non certificated ( )
f. Others specify -------------------------------

(4) Geo- Political State of the respondent

a. Kaduna state ( )
b. Kano State ( )
c. Katsina State ( )
d. Kebbi State ( )
e. Sokoto State ( )
f. Zamfara State ( )

Questionnaire for Causes, Implications and Solutions for Deviation in Northwest Nigeria (QCISDN)

B. Instructions: Tick (✓) in the appropriate option in your opinion.

1. What is the nature andimplications of religious instructions in the life of a Muslim?

Statement		Yes	No
Which of following could lead a Muslim to *Kufr*	Practicing Haram		
	Legalising Haram		
	The changing of Allah's laws.		
	Denying any verse of the Qur'an		
	Denying authentic Hadith		

Which of the following could lead a Muslim to Bid'ah	Innovation of new activities in the religion		
	Worshipping Allah in the way that Allah does not prescribed		
	Adding act of worship which does not exist during the time of Prophet and his *Sahaba* and which was the not practice in best three generation of Islam		
	Following desire at the expense of religious guidance		

Which of the following activities could lead a Muslim to immoderate in his religious practices	Placing recommended (*Mandub*) issues as obligatory (*wajib*)		
	Making disapproved (*Makruh*) issues as prohibited (*Haram*)		
	Assuming permitted (*Mubah*) issues as disapproved (*Haram*)		
	Gruelling act of worships unnecessarily		
	Deviation from the path of the best three generation in Islam		
Which of the following could lead a Muslim to *Fisq*	Disobedience of the command of Allah		
	Practicing what Allah forbidden		
	Committing sins		
	Forbidding righteousness and commanding to evils and crime		
	Insulting Muslim		
	Non- compliance to religious dictates		

2. **What is the Perception of the Muslims in Norh West on the following activities attributed to Islam?**

Statement	Wajib	Haram	Makruh	Mandub	Mubah
Celebratingthe birthday (*Maulud*) of the Prophet Muhammad (S.A.W)?					
Beating and cutting one's body on Ashura					
Birthday celebration					
Naming ceremonies on the Seventh Day					
Holding and walking with beads					
Wearing black cloth symbolizing mourning on the Day of Ashura					
Folding hands during salat (*Qablu*)					
Zikr in Congregation					
Tahajjud Congregation prayers in the month of Ramadan					
Seeking for *Istigatha* and *tawassul* through righteous personalities					
Adding *"Ashhadu ann a Aliyaan*					

waliyullah" in *Azan* and *Iqamah*					
Adhering to a specific *madhhab*					
Wearing trouser above ankles					
Adhering to the law of constitution of Nigeria Republic					
Validity of Prayer behind every Muslim regardless of his religious inclination					
Enmity and hatred because of differences in *Aqidah* among Muslim					
Participating in the festivity of non-muslims					

3. **What are the factors responsible for the deviation in religious practice of the Muslim in North West?**

Statement	Yes	No
Insertion of Politics in the religion		
Seeking for popularity in religion		
materialism		
Insincerity in religious practices		
Religious enthusiasm		
Treacherous plan of the enemies of Islam		
Forsaking the practice and guidance of the best generations of Islam		
Ignorance of the objectives of shari'ahh		
Selfish interest in religion		
Misconceptionsin interpretation of religious texts		
The influence of Internet and Technology		
Blind followership		
Superstitious beliefs and practices		
Moral corruption		
Others specify………………….		

4. **What is the extent of the implications of deviations in the religious practices of religious groups in the North West?**

Statement	Yes	No
Annulment of religious faith		
Disunity among Muslims		
Clashes and unrests among Muslims		
Extremism in religion		
Proliferation of crimes		
Misrepresentation of Islam		
Retardation of Islamic expansion		
Violation of religious right		
Threat to security		
Others specify………………………		

5. To what extent shari'ah guides can provide solutions to the nature and implications of deviation in religious practices among the religious groups in North West?

Statement	Yes	No
Adhering to the Qur'anic teachings only		
Adhering to the Qur'an and the authentic Sunnah of the Prophet Muhammad (S.A.W) only		
Adhering to the Qur'an, Sunnah as understood and practice by the *Sahaba*h only		
Adhering to the *'Ulama'*, *Shuyukh* and *Auliyya'u* only		
Adhering to the teachings and guidance of *Madhahibu al-fiqhiyyah* only		
Other specify ………………………………………………		

QUESTIONAIRE ON IDEOLOGIES AND ACTIVITIES OF RELIGIOUS GROUPS

(QIARG)

i. SUFI ORDER Members

Instructions: Tick (✓) in the appropriate option against each items.

The activities of *Sufi* orders (*tariqah*) in North West Nigeria that are in-line with their religious ideologies include:

	Statement	Yes	No	Undecided
1	The centre of the spiritual pole on whom other people depend on this earth to exist is *Ghauth*			
2	*Shari'ah* provide practical guidance of Islam while hidden knowledge (*Haqiqah*) provide the spiritual aspect of Islam			
3	Possession of hidden knowledge (*Haqiqah*) does not necessarily conform with practical guidance of *Shari'ah*			
4	when adherents of hidden knowledge (*Haqiqah*) reach certain stages he sees thing differently from the views of Shari'ah			
5	Reading the collection of verses of poems and *azkar* on hidden knowledge (*Haqiqah*) is a shortest way to attain the knowledge of God.			
6	The concept of *wilayah* is applicable to only *Shuyukh* and *Auliyya'u*			
7	NobleProphet (S.A.W) and *Awliyyah* can be seen physically after their death.			
8	Audible group *dhikr* coupled with dancing and singing poetry is permissible in religion.			
9	Total obedience to *Shuyukh* is compulsory in attaining the stages of Knowledge of Allah (*Ilmul- Haqiqah*)			
10	Adhering to the *'Ulama'*, *Shuyukh* and *Auliyya'u* are the only way of getting salvation in the hereafter			
11	Considering the *'Ulama'*, *Shuyukh* and *Auliyya'u* as most guided and the most worthy of emulation in religion			
12	Celebration the birthday (Maulud) of religious personalities is permissible in religion.			
13	Dancing, juggling and drumming in the streets to commemorate some major festivals is an acts of religion.			
14	Seeking for *Istigatha* and *tawassul* through righteous personalities			
15	Acceptance of disunity of Muslims on the basis of condemnation to the *Shuyukh* and *Auliyya'u*			
16	Reciting *wazifa*, *lazim* and other *adhkar* are compulsory			

Instructions: Tick (✓) in the appropriate option against each items.

The activities of Brothers/ Shiites group in North West Nigeria that are in-line with their religious ideologies include:

	Statement	Yes	No	Undecided
1	The Caliph was divinely appointed			
2	The Shittes Imam are infallible, they do not committing any sin			
3	Legality of temporary marriage in Islam			
4	Believing with the dissimulation (*taqiyyah*) as a security for the member			
5	Saying *"Ashhadu anna Aliyaan waliyullah"* is part of *Azan* and *Iqamah*			
6	Trekking to Zaria for commemoration of *Arbaeenn* of Ashura is recommendable in religion			
7	Wearing of black cloth to symbolize mourning on the Day of Ashura is a part of Islamic rite			
8	Inflicting injury on oneself on the day of Ashura attracts special reward from Allah			
9	Celebrating the birthday (Maulud) of religious personalities is permissible in religion			
10	Procession with music and drums during funeral of dead person is part of Islamic rite			
11	Participation in *Muzaharat* (Religious processions) of Quds is an act of worship			
12	Obligation of attending the commemoration of the 9th day of the Muharram (*Ashura*),			
13	Sheikh Ibrahim zakzaky was a divinely appointed to rescue the *Ummah* from religious misguidance			
14	Following or application of the constitution of federal republic Nigeria is tantamount to disbelief (Kufr)			
15	Misguidance of the *Sahabah* especially the first three caliphs			
16	Non-consideration of the authenticity and worthiness of the six books of Hadith (*kutub al-sittah*) Bukhri, Muslim Abu Daud, tirmidhi, Nasai and bn Majah.			

iii. **IZALATIL BIDI'A WA IQAMATIS-SUNNAH members**

Instructions: Tick (✓) in the appropriate option against each item.

The activities of *Izalatil Bidi'a wa iqamatis*-Sunnahgroup in North West Nigeria that are in-line with their religious ideologies include:

	Statements	Yes	No	Undecided
1	Forsaking all religious doctrines not in line with Sunnah.			
	Avoidance of all innovations in *Tawheed*, *Ibadat* and *Mu'amalat*			
2	Total rejections of seeking intercession before Allah through personalities			
3	Acceptance of the four *madhahib al-fiqhiyyah* as guided path			

4	Viewing the Shi'ah doctrines as non-Islamic			
5	Placement of *sufi* orders among the religious sects.			
6	Adhering to the path of sufi doctrines is religious misguidance.			
7	Invalidating of Prayer (salat) behind follower of other religious sects			
8	All *Sahaba*s are righteous and guided personalities.			
9	Acceptance of the Shari'ah only from the Qur'an, Sunnah and Fiqh .			
10	Avoidance of adhering to only specific *madhhab al-Fiqhiyyah.*			
11	The concept of *wilayah* is applicable to all righteous Muslims			
12	Non compromise of religious doctrines with non Muslims			
13	Legalizing the participation of Muslims in Nigerian politics.			
14	Acceptance of disunity of Muslims on the basis of religious doctrines.			
15	Considering the first three generations after the Prophet (S.A.W) as most guided and the most worthy of emulation.			
16	Non consideration of authenticity and worthiness of the most acceptable sources of Shi'ah such usul-al-kafi,			

VI **QURANIYYUN members**

Instructions: Tick (✓) in the appropriate option against each items.

The activities of *Qala-Qato*group in North West Nigeria that are in-line with their religious ideologies include:

	Statements	Yes	No	Undecided
1	The Qur'an is the only source of religious teachings and guidance			
2	The Qur'an can only be interpreted by the Qur'an.			
3	Hadith al-Qudsi and Prophetic Ahaditth are uncertain sources and hence, sources of deviations in religion.			
4	The obligation of obedience to the Prophet (S.A.W) was only when he was alive.			
5	*Qiyas* and *Ijma'* (consensus of Scholars) are all elements of misguidance in religion			
6	Total rejection of all concepts and doctrines of ahlul-Sunnah.			
7	Total rejection of all concepts and doctrines of all sects in Islam.			
8	Believing in the perfection and authenticity of the Qur'an.			
9	*Quraniyyun* and *Qala-Qato* are offshoots of kharijites.			
10	Only aspects of Qur'anic specification in *Ibadat* are religious guidance.			
11	Marriage is not restricted to four wives.			
12	Total rejections of all fiqh deliberations and verdicts.			
13	Acceptance and non-condemnation of all *Sahaba*h			
14	Non-acceptance of classifications of Islamic rulings *Haram, Halal, Mubah, Makruh* and *Wajib*.			

APPENDIX IV
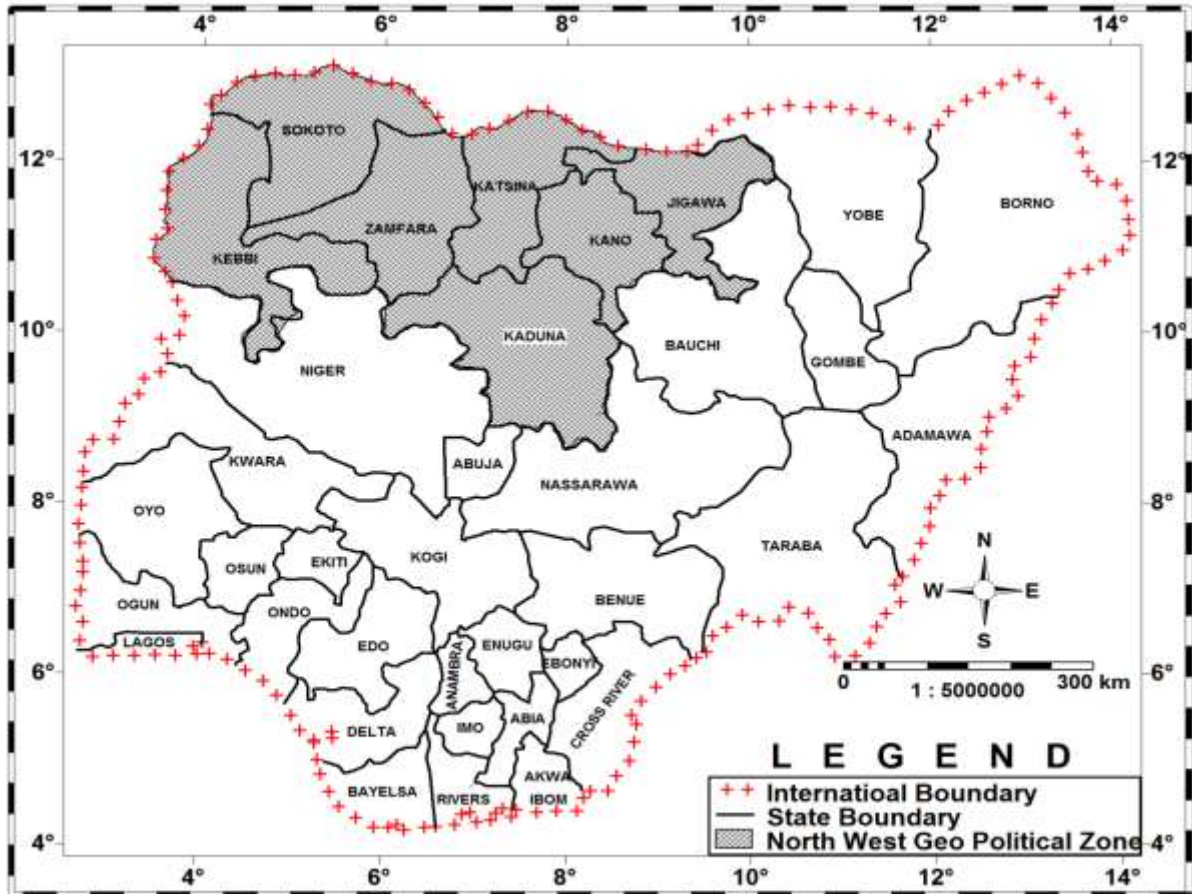
Map of North-Western Nigeria

Fig 1: Nigeria Showing the North West Geo Political Zone
Source : Geography Department, Federal College of Education, Zaria.