

Islamic Perspective towards Deradicalising Some Extremist Conducts among Muslims in Contemporary Nigeria

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Abstract:- The Life of a Muslim is fully regulated and guided by the teachings of Islam. These teachings are clearly based on the principles of moderation. A Muslim is expected to conduct himself in line with the teachings of his religion according to his ability. He must neither exceed the limit nor draw back himself in the practice of religion. However, there are certain extremist conducts that have manifested among Muslims in the contemporary period. Some of these features include: Intolerance, bigotry, excessiveness, harshness, overburdening oneself among others. In fact, a number of some extremist conducts have manifested in the actions and attitudes of some Muslims now a days. This paper intends to examine this trend in the following key components. Apart from the introduction and conclusion, it defined the key concepts, discusses some extremist conducts among Muslims and the position of Islam on them. The paper further examines the causes and the method of deradicalising them from Islamic perspective. To achieve this aim, the researchers employ analytical method in writing this paper.

Keywords: Islamic Perspective, Deradicalization, Extremism, Contemporary

I. INTRODUCTION

Allah does not intend to put hardship upon the believers in the practice of religion. This is because, Islam is a religion of moderation and the *Ummah* has been described as a just (moderate) community. Islam is clearly based on the teachings of the *shari'ah* which are also moderate in its nature. The Prophet (SAW) exemplified these teachings in his actions, sayings and silent approval. In this regard therefore, Muslims are guided by Islamic teachings which do not accept or support extremisms in any form. This paper examines some religious extremist conducts that have manifested among Muslims in contemporary Nigeria. Some of these conducts are due to lack of sufficient knowledge of the *shari'ah*, some are due to blind imitation, some are due to selfish interests, some are attributed to excessiveness in the practice of the religion, among others. This form of religious extremism can be found among the followers of various sects; such as *Izala*, *Tariqah*, *Qadiriyyah*, *Gausiyyah*, among others. There are also other emerging sects and groups such as *Boko Haram*, *Yan Lokoko* or *Tudun Faila* that hold some extremist opinions and activities and so on. In view of the above, this article

provides some measures of deradicalising some of them from Islam perspective.

Definition of Concepts

Islam: Literally, Islam means *istaslama* which means he surrenders, gives up, gives in, succumbs, and capitulates and or submits.¹ Technically, Islam denotes total submission, obedience and surrender to the will and commandments of Allah (SWA), the Creator of the Universe.² It also means submission, obedience and sincerity to the law of Allah (The Glorified, The Exalted).³

II. CONCEPT OF EXTREMISM

Literally, extremism (*Al-Ghuluw* in Arabic) means going beyond the limit and measure. It says: "he went to an extreme [exceeding the proper due] in that matter," meaning he went beyond its limits. *Al-ghulu* is going beyond the limit. One says, "He went to an extreme in the religion," when one becomes very hard and strict beyond the proper limits.⁴

Extremism has been defined by some prominent Muslim scholars as quoted by Al-Lawaihiqi in his book⁵ as follows:

- (1) Ibn Taimiyyah stated, Extremism is to go beyond the proper limits concerning a matter, beyond what it is deserving either in praising it or disparaging it.
- (2) Ibn Hajar defined extremism as, "Exaggeration in something and being stringent in that matter by going beyond the proper limit.

From the view point of the *Shari'ah*, *extremism* means to go beyond the limits set by Islam. The limit is the end all of what is permitted, whether it is commanded to be performed or not commanded such as permissible acts.

¹ Bilingual Arabic-English Dictionary software

² Qamus al-Muhaddath, Arabic-English, Shamila software

³ H. A. Al-Hakimy, *A'lam al-Sunnah al-Mansurah li I'tiqad al-Ta'ifat al-Najiyah al-Mansurah*, Wizarat al-Shu'un al-Islamiyyah wal-Auqaf wa al-Da'wah wa al-Irshad, al-Mumalakat al-Arabiyyat al-Sa'udiyyah, 1422AH, p.6

⁴ M. Said et-al, (Eds), *The Dictionary (Arabic-English)*, Dar al-Kutub al-Ilmiyyah, Beirut-Lebnon, 2nd Edition, 1426AH/2005, P.647

⁵ A. Al-Lawaihiqi, *Mushkilat al-Ghuluw Fi al-Din Fi al-Asr al-Hadir*, Mu'assasat al-Risalah, Beirut-Lebnon, 2nd Edition, 1423AH/2002, p.29

III. RADICALIZATION/ DE-RADICALIZATION

The linguistic meaning of the word takes two meanings: (1) The limit of something, and (2) A reference to the movement of some body parts. According to the Arabic Dictionary, the word *tarf*, is the utmost limit of anything, utmost edge, end or side. Something is referred to as *mutatarraf* when it is coming close to the edge or limit of something. For example, one uses this term with respect to the sun when it is close to setting. Regardless of whether we say that *al-tarf* is the utmost edge of something or simply something's limit, for whoever goes beyond the limit of justice and goes to an extreme, it is lexically proper to use the word *tatarraf* for him. It says: "He went beyond the limits of justice and was not moderate."⁶ It can also mean to be on the extreme side, hold an extreme viewpoint or position, go to extremes, be radical, and have radical views.⁷

IV. CONDUCTS

Conducts refer to the way somebody behaves.⁸ It means the manner of guiding or carrying oneself, personal deportment, mode of action, behavior.⁹

Manifestation of Some Extremist Conducts Among Muslims in Contemporary Nigeria

A number of extremist conducts have manifested in the religious practices of the Muslims all over the world and Nigeria in particular. Some of these conducts are found in their speeches, some in their actions and some can be inferred from their behaviors. Below is an outline of some these extremist conducts and the explanation of the position of Islam on them.

Al-Takfir (Declaring others as disbelievers)

The word *kufr* (unbelief) in *shari'ah* sometimes means that which takes one out of the fold of Islam while at other times it refers to the *kufr* that does not take one out of the fold of Islam. In other words, *kufr* has many branches to it just like faith has many branches to it.¹⁰ In this regard, Allah says: "And never would Allah make your faith of no effect"¹¹ In this verse, the term *imaan* (faith) is used in reference to the prayer which is one of the branches of *imaan*. If any of the pillar is ignored or neglected, it virtually affects the whole, particularly the testimony of faith. Some particular branches

are missing, such as the branch of the testimony of faith. However, if other branches are missing, such as removing something harmful from the road, faith is still present. Hence, the branches differ greatly in their degrees and effect.¹²

Consequently, the *kufr* mentioned in the Qur'an and Sunnah of the Prophet (SAW) is of two types: The greater *kufr* necessitating permanent residence in the Hell-fire; and the lesser *kufr* necessitating the qualification to be punished but without permanent residence in Hell.¹³ For instance in the Qur'an, Allah says: "Some believing (*amana*) and others disbelieving (*kafara*)"¹⁴ Allah also says:

Allah is the Protector of those who have faith (*amanoo*): from the depths of darkness He will lead them forth into light. Of those who reject faith (*kafaroo*), their patrons are the Evil Ones: from light they will lead them forth into the depths of darkness"¹⁵

On the other hand with regards to lesser *kufr*, Allah says: "We showed him the Way: whether he be grateful or ungrateful (*kafoor*) (rests on his will)."¹⁶

He also says: "And if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful (*kafara*), truly my Lord is Free of All Needs, Supreme in Honor."¹⁷

Abu Dharr narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said,

"No man knowingly claims someone else as his father except that he has committed *kufr*."¹⁸

Abdullah ibn Masood narrated that the Prophet (peace and blessings of Allah be upon him) said,

"Abusing a Muslim is wickedness (*fusooq*) and fighting him is *iskufr*."¹⁹

The word *kufr* here does not mean the *kufr* that takes one out of the fold of Islam. This is proven by Allah's statement: "If two parties of believers fight each other."²⁰ Al-Bukhari said, "They have been called believers [that is, even though they are described as fighting each other]."²¹ Ibn Hajar said, "The author [al-Bukhari] is indicating that if the believer performs a sin, he is not made a disbeliever because Allah kept the name of

⁶ A. M. Al-Luwaihiq, *Religious Extremism in the Lives of the Contemporary Muslims*, J. M. Zarabozo (Trans.), Al-Basheer Publications and Translations, 2001, p

⁷ J. M. Cowan, ed., *Arabic-English Dictionary: The Hans Wehr Dictionary of Modern Written Arabic* (Ithaca, NY: Spoken Language Services, Inc., 1994, p. 652.

⁸ J. Sinclair, et-al, (eds), *BBC English Dictionary*, Africana FEF Publishers Ltd., Onitsha, 1992, p.234

⁹ English Dictionary software: A Free Offline Dictionary, Jigsawlab, www.jigsawlab.com.

¹⁰ A. Al-Luwaihiq, *Religious Extremism in the Lives of the Contemporary Muslims...* p.261

¹¹ Qur'an 2:143

¹² Al-luwaihiq, ... p.261

¹³ See Ibn al-Qayyim, *Madaarij al-Saalikeen*, vol. 1, p. 337

¹⁴ Qur'an 2:253

¹⁵ Qur'an 2:257

¹⁶ Qur'an 76: 3

¹⁷ Qur'an 27: 40

¹⁸ Sahih al-Bukhari, Book of Knowledge, vol.1, Hadith 69

¹⁹ I. M. Bukhari, Sahih al-Bukhari, M. M. Khan (Trans.), *The Translation of the Meanings of Sahih al-Bukhari (Arabic-English)*, vol. 1, Chapter 37, No.46, p.41

²⁰ Qur'an 49:9

²¹ I. M. Bukhari, Sahih al-Bukhari, M. M. Khan (Trans.), *The Translation of the Meanings of Sahih al-Bukhari (Arabic-English)*, vol. 1, Chapter 23, p.30

believer for them in the verse, 'If two parties of believers fight each other.'²²

Ibn Abbas (RA) narrated that the Prophet (SAW) said:

"I was shown the Hell-fire and most of its inhabitants were women who committed *kufur*." It was said, "Did they commit *kufur* in Allah?" He said, "They are ungrateful (*yakfurun*) to their husbands and they are ungrateful for beneficence. If you were to do good for one of them for the entire time and then she sees one thing from you [that she dislikes], she says, 'I have never seen any good in you.'²³ In this Hadith, there is an explicit use of the word *kufur* meaning something that is less than the *kufur* [disbelief] in Allah that takes one out of the fold of Islam. For that reason, al-Bukhari entitled his chapter [wherein this Hadith is found], "Chapter on being ungrateful [*kufraan*] to husbands and the *kufur* less than [the greater] *kufur*." The point of the Hadith was to show that as acts of obedience are called *Imaan* [faith], so acts of disobedience are called *kufur*. However, when they are termed *kufur* it does not mean the *kufur* that takes one out of the fold of Islam. Ibn Hajar mentioned one of the points of this Hadith, "It is permissible to use the term *kufur* for something that does not take one out of the fold of Islam. The Hadith also shows that the people of Tauheed (monotheism) will also be punished for their sins."²⁴ According to Al-Nawawi, "This Hadith contains the use of the word *kufur* for something other than the *kufur* [disbelief] in Allah, such as *kufur* towards the husband, beneficence, blessings and the truth. Based on this, one can say that the interpretations of the previous Hadith are sound.

In view of the above, it is pertinent here to explain this extremist conduct among Muslims in the contemporary Nigeria. Some Muslims out of ignorance believe that belonging to a religious group or sect makes you a disbeliever. Sometimes, other Muslims interpret verses of the Qur'an and Ahadith of the Prophet (SAW) wrongly to show that a certain individual or group is or are disbelievers without proper knowledge of *Tafsir*. Sometimes, others are declared as disbelievers based on their commission of great sins which is also wrong in *Shari'ah*.²⁵ It is clear from the above discussion that the word *Kufur* can take dual meanings: it can be the greater or lesser one. In Islamic *Shari'ah*, declaring others as disbelievers has serious negative consequences as stated by the noble Prophet (SAW) in the following Ahadith:

On the authority of Abdullah ibn Umar (RA), that the Prophet (SAW) said: "Any person who said to his brother O *Kafir* (disbeliever), indeed it will fall on one of them."²⁶

In another narration, he said:

²² Qur'an 49 :9

²³ I. M. Bukhari, Sahih al-Bukhari, M. M. Khan (Trans.), *The Translation of the Meanings of Sahih al-Bukhari (Arabic-English)*, vol. 1, chapter 21 (on being ungrateful to husbands), N0.28, Dar al-Fikr, p.29

²⁴ Bukhari, ... Chapter, 23, No.30, p.30

²⁵ See I. M. Bukhari, Sahih al-Bukhari, M. M. Khan (Trans.), *The Translation of the Meanings of Sahih al-Bukhari (Arabic-English)*, vol. 1, Chapter 22, p.29

²⁶ Bukhari, No.6104, Muslim, No.158

If a person called his friend as a *Kafir* (disbeliever), indeed it must fall on one of them. If the targeted person is a *kafir* then he remained as *Kafir* otherwise it will return to him (who said it).²⁷

These Ahadith of the Prophet (SAW) and others warn Muslims from declaring other Muslims as disbelievers because it is not permissible except where there is clear teachings of *shari'ah* which necessitate such position. Nowadays, a number of Muslims are involved in calling other Muslims as disbelievers or cursing them as part of the people of hell fire. It is therefore necessary to define every one according to the definition of *shari'ah* without going to the extreme.

V. INTOLERANCE

This is part of the extreme conducts that is common among the contemporary Muslims in Nigeria. Intolerance is the opposite of tolerance which literally means to bear, to respect, to accept and appreciate the rich diversity of cultures, forms of expression and ways of being human. It is the ability or practice of tolerating, an acceptance of or patience with the belief, opinions or practices of others; a lack of bigotry.²⁸ In Arabic, it refers to *al-Tasamuh* which means forbearance, forgiveness, leniency, mildness, broad-mindedness, liberality, allowance, overlooking.²⁹

In Islam, religious tolerance means that one should recognize the beliefs and adherent of other religions as ordained by the *Shari'ah*. Religious tolerance means that non Muslims have rights and freedom to their beliefs and related legitimate practices without oppression or discrimination. Therefore, religious diversity is a necessary component of tolerance.³⁰ It does not mean that religious duties and practices in Islam should be compromise nor does it mean that the message of Islam should not be properly conveyed. To be tolerant to other religious beliefs does not mean to accept them as being true but to respect other's right to free will to choose what to believe based on the clear teachings of the *shari'ah*.³¹ Islam prohibits coercion in matters of faith and beliefs. Allah says in the Qur'an: "There is no compulsion in religion."³² Allah also says:

Invite to the way of your Lord with wisdom and beautiful preaching. Your Lord knows

²⁷ Ahmad, *Musnad*, vol.2, No.44, 47, 60 and 105 with authentic chain of narration

²⁸ Offline English Dictionary, www.trovami.altervista.org as at January, 2019

²⁹ Free Offline Arabic-english Dictionary, www.jigsawlab.com as at December, 2018

³⁰ M. U. Dagimun, "Understanding Legal precepts of jihad in Islam: A Means Towards Religious Tolerance", *Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS)*, Arabic and Islamic Textual Interpretations on Religious Tolerance, Published Conference Proceedings, 2015, p.51

³¹ A. Y. Usman and S. Adamu, "Islamic Concept of Religious Tolerance as Catalyst for Security and Sustainable Development in Nigeria", *Journal of Nigeria Association of Teachers of Arabic and Islamic Studies*, vol.16, September, 2013, p.33

³² Qur'an 2:256

who have strayed from His path and who receive guidance.³³

However, the Qur'an shows that the Prophet (SAW) is to preach the clear message of Islam but not to compel. Allah says:

Say: Obey Allah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey Him, you shall be on the right guidance. The Messenger's duty is only to convey the clear message.³⁴

From the above quotations, Muslims are expected to be tolerant in dealing with the followers of other religions. *Shari'ah* teaches that people should not be forced to accept Islam but its message should be conveyed in a decent and clear manner while one preaches the clear guidance, it is left for them to choose to accept or reject. In reference to some religious groups and sects, some of their adherents are extremes in this regard. They believe that Christians and other non Muslims must accept Islam before they can tolerate them. Among them are even those who declare their blood as lawful including the blood of the Muslims who tolerate them. They went to an extreme of casting bombs in some public places of worships of both Muslims and Christians with the same excuse that everybody must accept Islam and Muslims must not live under a democratic government. These extreme acts claimed thousands of lives particularly in the North eastern part of the country. To clear this point, Islam permits self defense and use of force only against those who fight Islam and Muslims. Muslims are urged to have fair and kind treatment of non Muslims who live peacefully without interfering in matters of their religion. So, Islam does not allow Muslims to fight non Muslims on the bases of their faith except if the latter did not fight against the former.³⁵

Forbidding of what Shari'ah Legalizes

Some Muslim groups in Nigeria have gone to the extreme of prohibiting conventional education, government employment, holding of any political office, among others. One good example is the Boko Haram which is a militant Islamic group whose main target is the secular Nigerian government, although its victims are largely Muslims in Northern Nigeria. Boko Haram means "Western Education is forbidden" in the Hausa language, reflecting a teaching of the early Boko Haram leader Muhammad Yusuf, who maintained that western-style of education and holding government jobs are religiously forbidden under Islam. The group's Arabic name is *Ahl al Sunna li al Da'wawa al Jihad*, which can be translated as

"*Salafis/Sunnis* for Calling People to Islam and Engaging in Jihad."³⁶

VI. DIFFERENCES OF SECTS/GROUPS

In Nigeria, there are some individual members belonging to either *Izala* or *Tariqah* who either due to ignorance of the teachings of the *shari'ah* considers non-members of their group as having followed a wrong path. They strictly hold this belief without any base in *shari'ah* just because they do not belong to their group. This belief is considered as extreme in Islam. This is because in Islam, the most important criterion for determining a wrong doer is not only on the bases of a group but the action itself. If a religiously formed group is based on the accepted norms of Islam, then the actions or religious practices of its members must also comply with the dictate of *shari'ah*. Therefore belonging to a group is not sufficient to condemn somebody and it may be that the person who is being condemned is more righteous in the sight of Allah because of his good deeds than even the one who condemned him. Thus; it is vital not to go to the extreme of condemning one's brother in Islam just on the bases of group or sect differences. So, wrong doers are found in all religious groups and this is inevitable.

Excessive Obedience and Blind Followership of Leaders of some Muslim Groups/Sects

It is part of the commandment of Islam that the views, opinions and actions of religious scholars should be respected in as much as they are in line with the teachings of the *shari'ah*. Allah (SWT) says in the Glorious Qur'an:

"O you who believe, obey Allah and obey His Messenger and those charged with authority among you. But if you differ on anything refer it to Allah and His Messenger..."³⁷

The verse above shows that religious leaders and scholars are not infallible, so they should only be obeyed on the bases of the *shari'ah* teachings. This is against the actual practice of some followers of some Islamic religious sects/groups in Nigeria and its neighboring countries like Niger Republic. For instance, *Yan Lokoko* which is a religious sect emerged with strict adherence to their leader who adopts extreme positions in most of his actions and words. The leader and headquarters of the sect is based at Lokoko in Niger Republic but which has huge number of followers in different parts of Northern Nigeria. The leader of this group and his followers has considered him as infallible and stands in the capacity of the noble Prophet (SAW). They also believe that their leader is the long awaited *Mahdi*³⁸ and *Gauthal-zaman*³⁹ who will be their intercessor on the Day of *Qiyamah*.⁴⁰

³³Qur'an 16:125

³⁴Qur'an 3:32

³⁵ B. Ali, Islam, "Peace And Tolerance: A Contextual Study of Madinah pact", www.academia.edu, as at January 2019

³⁶M. S. Umar, "The Popular Discourses of Salafi Radicalism and Salafi Counter-radicalism in Nigeria: A Case Study of *Boko Haram*," *Journal of Religion in Africa* 42 (2012): 118-144.

³⁷Qur'an 4:59

³⁸*Mahdi* literally means the guided one is a redeemer of Islam who will appear and rule for five, seven, nine or nineteen years according to different interpretations before the Day of judgment and will rid the world of evil.

Being Harsh upon oneself and others in the Practice of the Religion

This means excessive commitments and forcing others to do otherwise despite the existence of good reasons for facilitation and the fact that Allah has not ordained it. A person motivated by *Taqwa* may choose a hard line views on some issues. This should not be habitual that he rejects facilitation when he needs it. This is not in line with the teachings of Islam. Allah says in the Qur'an: "Allah intends every facility for you; He does not want put you to difficulties."⁴¹

The Prophet (SAW) said: "Facilitate matters to people and do not make things difficult"⁴² In another Hadith, he said: "Allah loves that His dispensations to make things easier be accepted, as He dislikes seeing people committing disobedience."⁴³ He (SAW) further said: "Whenever the Prophet (SAW) was given a choice between two options, he always chose the most easiest unless it was a sin."⁴⁴

In fact, there are a number of *Ahadith* of the Prophet (SAW) which points to this fact. It is therefore part of extremist conducts to expel a Muslim from the fold of Islam merely based on some certain controversial issues which are not confirmed by *Shari'ah* to be lawful or unlawful or failure to observe what has not been confirmed to be obligatory or supererogatory. It is not worthy to take a hard line opinion in the practice of religion personally or by way of influencing others. To this end, extremist conducts which manifest among Muslims in Nigeria today are numerous and could not be exhausted under the few pages of this paper.

VII. CAUSES

Al-Jahl (Ignorance): Most of the extreme conducts are caused by lack of proper knowledge of the teachings of *Shari'ah*. In most cases, those who take hard line opinions are ignorant of the Islamic law. They tend to consider as *Haram* what *Shari'ah* considers as either reprehensible or even permissible. They often take what is regarded as recommendable or permissible as *wajib* (obligatory).

Misinterpretation of the Texts (Nusus) of the Shari'ah

This is another area which leads to extremist conducts among Muslims and even non Muslims. Those who are involved in this do quote and misinterpret verses and *Ahadith* of the Prophet (SAW) in order to either defend their selfish interest or due to lack of sufficient knowledge or capacity to interpret the texts. This attitude in most cases leads to intolerance and taking hard line opinions in matters of the religion. For instance, verses of Jihad in Islam are often misquoted and interpreted by these people as a result, they uphold extreme

positions particularly their relationship with non Muslims and secularist government.

Selfish Interest

Some Muslims who are extremes in the practice of religion simply do so either because of their selfish interest or in order to defend their stands in matters of religion. This type of extreme tendency is mostly found among the followers of different religious sects/groups. In their attempt to defend their religious ideologies, creeds and opinions, they go to the extreme positions. Clear examples of this type of extreme conduct has been discussed under a sub-heading "Excessive Obedience and Blind Followership of Leaders of some Muslim Groups/Sects" in the previous sub-sections of this paper.

VIII. SOLUTIONS

Proper Acquisition of Islamic Knowledge: To overcome this problem, Muslims should acquire sufficient knowledge of Islamic sciences such as *Qur'anic* sciences, *Hadith*, *Fiqh*, *Usul al-fiqh*, Arabic language and its related subjects, among others. This will indeed helps towards facilitation of matters rather than complicating them.

Proper Interpretation and Understanding of Shari'ah Texts (Nusus): To solve or minimize this problem, verses of the Qur'an and *Ahadith* should not be cherry-pick out of context and interpreted wrongly. The Qur'an talks about Jihad and its precepts are misinterpreted to show that Christian and non Muslims should be fought and even killed. In fact, the fighting ordained by Allah in the Qur'an is the fighting to establish justice and security in the land which is a duty upon all human beings. So, Islam allows fighting only in case of necessity. Verses of the Qur'an should be analyzed and explained in line with the history of their revelations.

Avoid Blind Followership and Imitation: In order to tackle this problem, blind followership and imitation by some followers of religious groups should be strongly discouraged. Strict adherence to the noble teachings of the *Sunnah* of the Prophet (SAW) should be upheld. This will ensure moderation in the practice of religion and reduces actions and conducts which lead to extremism among Muslims in the society.

IX. CONCLUSION

Extremism is a universal problem among Muslims of all ages, right from the first century of Islam to date. Some Muslims tend to be extremes in the practice of religion due to their strong inclination towards it. Some go to the extreme out of ignorance, selfish interest, among others. This paper analyzed some extremist conducts which manifested in Nigeria such as declaring other Muslims as disbelievers, intolerance, taking hard line opinions in the practice of religion among other things. It is believe that Islam as a religion of moderation provides measures to curbe the menace of extremist tendencies and actions among Muslims. Parts of these

³⁹*Gauth* literally means help, aid, relief

⁴⁰These are evident in many of their poems, songs, videos and observed practices in their mosques and places of meetings.

⁴¹Qur'an 2:185

⁴²Bukhari and Muslim

⁴³See Ahmad and al-Baihaqy

⁴⁴See Bukhari

measures include acquisition of the knowledge of the fundamental Islamic sciences, strict adherence of the teachings of the *Sunnah* irrespective of the differences in *Madhhab* or sect, among others.