

## **TRENDS IN DA<sup>c</sup>WAH ACTIVITIES IN ILORIN: AN APPRAISAL OF THE JABATA GROUP**

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### **Abstract**

The city of Ilorin has influenced many cities in southern Nigeria so much so that the history of Islam in this region may not be complete without mentioning the Ilorin factor. This glory is credited to the effort of early scholars who were subtle in their call to Islam. Generations after them followed suit in the aspect of objectives and styles of *da<sup>c</sup>wah* (call to Islam) until recently when a group called ‘the Jabata group’ adopted a *da<sup>c</sup>wah* method that is diametrically opposed to the existing *da<sup>c</sup>wah* method of the community. This group does not only condemn the existing methods but equally accuses the predecessors in the field of *da<sup>c</sup>wah* of heresy and non sincerity of purpose. It is to this background that this work examined the methods and doctrines of the Jabata group, with a view to identifying the relevance and efficiency of the new method and style to the growth of Islam and the unity of Muslim community in Nigeria. The study is descriptive in respect of the new method, and comparative in terms of comparing both the old and the new methods. Findings of the work revealed that the teachings of the Jabata group are not only against the established and accepted culture of the people but also a threat to the unity of the Nigerian Muslim community in particular and the Nigerian nation in general. It is therefore recommended that the Muslim community should monitor the activities of the group so that it does not constitute a threat to the peace of the community under the pretext of freedom of religion, especially at a time when terrorism is rearing its ugly head in some parts of the country.

**Keywords:** Ilorin, Jabata, *Da<sup>c</sup>wah*, *Sunnah*, *Khawārij*

### **Introduction**

The dynamics of the world has made the constant appraisal of events and activities imperative. Every force in the dynamic world is susceptible to the dynamism of the spherical envelope as alluded by Allah in Qur’an 3:140. Consequently, the religion of Islam accommodates variety of propagators who enjoin righteousness and forbid indecency. Ilorin, an ancient Islamic city in Nigeria, is recognised as a centre of *du’at* (propagators) in north central Nigeria,

owing to the influence of the revolutionary activities of Uthman dan Fodio in the 19<sup>th</sup> century. The impact of the Jihad of Uthman Dan Fodio is evident in the proliferation of Muslim preachers who are indigenes of Ilorin, most of whom consider *da'wah* a clarion call: "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 (Q3:104)." In the late 21<sup>st</sup> century, one Muhammadul Awwal Ali Jabata, an indigene of Ilorin, founded a group under the banner of *Ahlu Sunnah wal jama'ah* (People of sunnah and the populace). This group does not only condemn the existing style and method of *da'wah* (calling to the path of Allah) in the community but equally adopts a radical approach to *da'wah* by condemning anybody who does not join his group or applaud his method and ideology among scholars and followers to hell. The group, with its centre at Islamic village, off Adewole Estate, Ilorin, is stretching out its arms to other parts of the country such as Kisi and Oyo towns in Oyo state and instigating its members against anybody (Muslims and non Muslims alike) who is not a member of the group. This work studies the theological ideology and *da'wah* methods of the Jabata group in comparison with the pristine Islamic *da'wah* methods and the *da'wah* methods of other Sunni scholars in Ilorin.

### Da'wah in Islām: A Conceptual clarification

*Da'wah* means 'calling',<sup>1</sup> 'issuing a summon' or 'making an invitation'.<sup>2</sup> Lexically, its meanings encompass concepts of summoning, calling on, appealing to, invocation, prayer, propaganda, missionary activity, legal proceedings and claims. This term is often used among Muslims to describe when Muslims share their faith with others in order to teach them more about the religion or to explain to them those issues that are fundamental in Islam. The responsibility of inviting people to the way of Allah is understood from some verses of the Qur'an, such as:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord (Islam) with wisdom and fair preaching and argue with them in a way that is better, truly, your Lord knows best who has gone astray from His path, and He is the best aware of those who are guided. (Q16:125).

Allah, in the above verse, enjoins the Prophet (SAW), (and by extension, the entire believers) to take up the responsibility, strictly abiding by the ethics of the obligation and putting into consideration that the task is not that of forcefully bringing others to the fold of Islam or drawing a sharp conclusion that some are on the right path while others have strayed. Wisdom, fair preaching and above all, arguing in the most kindly manner are the major instruments of the activity. Sayyid Qutb identifies the characteristics of a *da'i* (propagator) and those of a good *da'wah* thus:

*Da'wah* must be undertaken with wisdom and consideration of the situation and circumstances of those addressed on each occasion. *Da'i* should not burden the audience with a long list of duty before they are so prepared. He must also consider how he should address them and how to diversify his method of address in accordance with different circumstances. He must not let his enthusiasm carry the day so as to overlook the prerequisites of wisdom in the *Da'wah*.

*Da'wah* is a responsibility of every Muslim and it does not, in any manner, befit a person propagating Islam to see himself as a saint among others. This is the more reason why the vocation is not to be embarked upon by anybody who lacks the required methodology and wisdom. Sha'rāwiy, alluding to the position of Sayyid Qutb on the quality and responsibilities of a *da'i* observes that *da'wah* is in need of wisdom because:

you only invite to the way of Allah such that have deviated from the path and anybody who deviates from the path of Allah will be found being friendly and accustomed with wrongdoing. You need to deal with him gently to be able to bring him out of what he is accustomed to and place him on the straight path. Harshness in *da'wah* of this type will further drive him away.<sup>4</sup>

This is the more reason why Musa concluded that even though the *da'wah* is dictated largely by divinely established principles, the social norms and peculiarities of a community must be put into consideration.<sup>5</sup> The adoption of wisdom and persuasion are tools of necessity in *da'wah*. The efficacy of this subtle method of invitation to *Islām* was acknowledged by *Hitti* when he recounted that the adherence to these principles is the brain behind the success of the Prophet Muhammad. He confirmed that men were converted from the worship of things beside God to the worship of one and true God by persuasion and not force. This is no doubt a way for effective *da'wah*. It is categorically stated that for the objective of *da'wah* to be achieved, it must embrace among other things, good presentation, refined style, resorting to wisdom and fair preaching, awakening the truth, taking cognizance of the audience and the environment, being logical in argument, adopting modern technology and being persuasive.<sup>6</sup>

#### **A Chronicle of Past Efforts on *Da'wah* in Ilorin**

Ilorin has witnessed seasoned scholars who had striven relentlessly to spread the message of Islam through an unflinching and undying act of *da'wah*. It was mentioned that the articulate advancement of Islam in the South Western Nigeria was first accomplished rudimentarily by Ilorin in the early years of the nineteenth (19<sup>th</sup>) century when the ancient Oke-Sunna Muslim community was founded.<sup>7</sup> Subsequently, scholars from Oke-Sunna, under the leadership of Abdullah Tahir, otherwise called Solagberu, undertook extensive tours of the

northern provinces of Yorubaland propagating Islam and advancing Islamic scholarship.<sup>8</sup> Notable among scholars whose efforts in *da'wah* in the city of Ilorin is of great impact include: Alikali Sulayman Bolugi (d. 1947), Alfa Muhammad Salisu bin Muhammad Sanusi (Alfa Kokewu-Kobere; d. 1935), Shaykh Muhammad al-Jami'al-Labib (Taj al-Adab; d. 1923), Shaykh Ahmad ar-Rufa'i bin Muhammad al-Amin bin Abubakr Bubay (Alfa Nda Salati; d. 1966), Shaykh Muhammad b. Habibullahi bin Musa (Kamalu'd-Din al-Adabi; d. 2005), Shaykh Abubakri Salahuddin Agbarigidoma (b. 1914), and Shaykh Adam Abdullahi al-Ilori (d. 1992)<sup>9</sup>. These great personalities agree on methods and styles of propagation of Islam even though they lived at different periods. Credited to these personalities are their efforts in domesticating the laid down principles and considering the peculiarities of the environment in which they operated. The contributions of these scholars made a land mark in the history of the spread of Islam in Ilorin in particular, and in South western Nigeria in general. Danmole's conclusion on the topic is apposite, that "other learned Mallams scattered around the emirate (of Ilorin) contributed in no small measure to the consolidation of Islam."<sup>10</sup>

Organizations such as FOMWAN, Ansaruddeen, Ansarul Islam, NASFAT, Qareeb and a host of others are noted for their role in the propagation of Islam. In the early 1990s, some graduates of some universities in the Arabic speaking countries such as Saudi Arabia, who were indigenes of Ilorin, coordinated themselves under the leadership of one Alhaji Aminullah Ibrahim for *da'wah* activities. This group called *Ahlus Sunnah wal Jama'ah*, worked against the dilution of religion with culture. Even though most of those belonging to this group were sponsored by the Saudi government for the *da'wah* activities, wisdom and persuasion were the tools they adopted for their activities. The understanding of *bid'ah* (innovation) by this group was its ability to subject its adherents to punishment or render his religion imperfect. The group called for the eschewing of aspects of culture that are against the teachings of Islam.<sup>11</sup> The positive impact of this group was felt in the city and beyond and reformation in the way of practice of Islam by Muslims was noticed. It was thereafter that a group emerged in the city that claims to be more compliant with the Prophet's manner of preaching than the known *Ahlus Sunnah*. This group is led by a man called Jabata, and hence the name (the Jabata group)

### **The Jabata Group and its Ideologies**

The Jabata group was founded by Abu 'Abdur-Rahman Muhammadul-Awwal 'Ali Jabata who was born in 1961.<sup>12</sup> His Arabic and Islamic education started under his father. He proceeded to have his higher Arabic and Islamic education at *Dārul-'ulūm, Isale Koto*, Ilorin,<sup>13</sup> where he obtained his *'Idādiyyah* (junior secondary school) certificate, before proceeding to the popular *Markaz Ta'līmīl Arabī*, Agege, Lagos, to bag his *Thanawīyyah* (secondary school) certificate.

Upon completion of his secondary education in Arabic, Jabata proceeded to Al-Azhar University, Cairo, Egypt, for his university education in 1985/86.<sup>14</sup> After his first degree, he settled in his hometown as a preacher. Although he recognised the efforts of earlier *du'at* (propagators) in Ilorin, Muhammadul-Awwal 'Ali credited himself with bringing the pristine Islam to the people of Ilorin,<sup>15</sup> and discrediting other salafiyya<sup>16</sup> scholars that are recognised by the community.<sup>17</sup>

The group is an Islamic movement with the spirit and tradition of zero tolerance for innovations and innovators. The stand of the group is not unconnected with its understanding and interpretation of the Prophet's warning: "Avoid novelties, for every novelty is an innovation, and every innovation is an error".<sup>18</sup> And the tradition: "Whoever innovates something in this matter of ours (i.e. Islam) that which is not part of it, will have it rejected".<sup>19</sup> The group interprets these traditions to mean that every act of innovation, regardless of its magnitude, will fetch anyone who acts by it an eternal damnation. The group radically holds that innovating into the religion is like belying the pronouncement of Allah that the religion has been completed and perfected.<sup>20</sup> The group condemns other predecessors in the field of Islamic propagation for being negligent of their duty. In condemning these propagators for negligence, the founder of the group in most of his sermons, condemns his predecessors of being ignorant of the basic teachings of the religion of Islam. The teachings of the group in most cases, are seen as grooming children to be insubordinate to their parents on the ground that the parents are not following the path laid down by the Prophet as preached by the founder. The founder preached that to follow the *sunnah* of the Prophet, one need to be indifferent to his relationship with his parents<sup>21</sup>.

The major contention of the group is that any action of a Muslim, be it religious or cultural, that does not conform with the practice of the Prophet is an innovation and anybody who does an act considered to be an innovation have sinned against Allah and anybody who sins against Allah in any way and dies in the manner is a *Kafir* (disbeliever) and shall be doomed in the hereafter. It is based on this position that the group identified itself with some ideologies which include;

1. the classification of *bid'ah* (innovation) into praiseworthy and condemnable is erroneous.
2. Innovating into the religion is equivalent to consciously or unconsciously sharing the exclusive legislative power of Allah with other things.
3. Every Muslim who fails to practice the *Sunnah* of the Prophet according to their own group's understanding is strayed.
4. Every sin, excluding *shirk*, is of lesser gravity to every act of *bid'ah*<sup>22</sup>

Based on the above, the group argued, among others, that;

- 1- The traditional way of greeting among the Yoruba which involves bending for the elders as a sign of honor and respect is tantamount to

associating partners with Allah, the Creator, for whom Muslims bend and prostrate in worship.

- 2- Observing *'itikaf*<sup>23</sup> in any other mosque than the three mosques; The Haram in Makkah, the Haram in Madinah and the Aqsa mosque in Jerusalem is wrong because the Prophet did not recommend performing it in any other mosque than those ones
- 3- A father cannot give her daughter who belongs to the group in marriage to a man because he is not a true Muslim unless he joins the group. The guardianship of such a girl shall be done by a member of the group even if he is not in any way related to the girl.
- 4- Any Muslim who practises any act considered to be an innovation such as celebrating the birth day of the Prophet is a *kāfir* and a true Muslim should neither take him as a brother nor transact with him.
- 5- The true brotherhood is the brotherhood of ideology and not of consanguinity
- 6- All *sunnah* of the Prophet must be practised by a Muslim even if the Prophet practised it only once in his life time provided he did not discourage the practice.

### An Analysis of Jabata's Stand

The major doctrine of the Jabata group is its interpretation of the word *bid'ah* and its zero tolerance for any act considered to be innovation. This conviction is inspired by the unequivocal pronouncement of the Prophet as narrated in the *hadith* of Jabir bin 'Abdullah that:

وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ....

The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire.<sup>24</sup>

Linguistically, 'كل' (*kullu*) as it appears in the hadith means 'every, each, everyone, each one, all, whole, totality, and 'entirety'.<sup>25</sup> But technically, it could be used to denote something enormous, plenty, or many.<sup>26</sup> This is why we have its usage in the Qur'an where Allah says:

تُدْمَرُ كُلُّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

"Everything will it destroy by the command of its Lord!" then by the morning - nothing was to be seen but (the ruins of) their houses! Thus do we recompense those given to sin!" (Q 46: 25). It should be understood that in the verse quoted above, Allah mentions that "everything" was destroyed except their dwellings. This is a usage of exception after generalisation. A similar example could be found in Qur'an 28:57 where Allah mentions that fruits of all kinds are brought to Makkah. This technically means that fruits are brought to Makkah in abundance and not of all varieties. What should be understood is that whenever

'*kullu*' is used, its implication is quantified by human instinct<sup>27</sup> and therefore, the stand of the group in condemnation of all innovations may not stand the challenge of usage because while some innovations could actually be prohibited, others could be praiseworthy. An example of this is the innovation of the compilation of the Qur'an into a book and the observation of the *tarawih*<sup>28</sup> prayers of the night of Ramadan in congregation. Some scholars posited that:

لكن نقول: قد تكون البدعة الضلالة كفرًا صراحًا، وقد تكون من كبار المحرمات، وقد تكون من صغائرهما ولهذا نقول: إن البدعة الدينية تنقسم إلى أقسام أربعة: البدعة المكفرة... البدعة المحرمة... البدعة المكروهة تحريمًا... البدعة المكروهة تنزيهاً.

However, we are saying that a misleading innovation could be clear-cut *kufir*, and it may fall under the scope of the greater prohibitions (*Al Kabāir al Muharrimāt*); and it could fit into the category of lesser prohibitions. On such grounds, we, therefore, say, "religious innovation could be classified into four: an innovation that nullifies *Islām* – a faith-annulling innovation; a prohibitive innovation; a detestable prohibitive innovation; and a detested innovation.... Because not all prohibitions (*Muharrimāt*) are great or mild. Rather, there are some prohibited actions that can expel someone from the *dīn* (May *Allāh* forbid), and there are some which are lesser in gravity and there are some which fall under this category.<sup>29</sup>

Similarly, *Abū 'Āmir Al-Atharī* observed that innovations (in the *Dīn*) can be divided into two: The innovation that makes a person *Kāfir*, and the one that is less than that; we must, however, call those who attribute themselves to Islam and that have these forms of *bid'ah* whether they are guilty of innovations that take people out of the *Dīn* or the ones that are less than that, to the truth. We should not attack them except when we see that they are arrogant to the truth....so whenever we see obstinacy and arrogance in them we should explain their falsehood (to the people).<sup>30</sup>

Considering the position of the scholars discussed above, it is apt to state that some of the stands of Jabata group are nothing but an attempt to mislead people or cause disagreement among Muslims. An example of such is their condemnation of bending to greet. Anybody who bends to greet according to them has already associated a partner with Allah and hence, he is no longer a Muslim.<sup>31</sup> This position is so weak that it cannot be backed up with evidence either from the Qur'an or sunnah. The Prophet unequivocally mentions that actions are judged according to intention.<sup>32</sup> The intention of a person who bends to greet is not to worship and therefore, the judgment shall not be that of worship.

As regards *'itikaf*. While the group condemned its performance in any mosque other than the mosques mentioned above, majority of the Muslim scholars see it from the other side of the coin. *Abū Hanifah*, *Ahmad*, *Ishāq*, *Shafi'I* and *Abū Thawr* believe that it is valid in every mosque in which the five daily prayers and the congregational prayers are observed.<sup>33</sup> If seclusion of the

month of Ramadan is restricted to only these three mosques which are at distant to people in Nigeria for example, we are definitely restricting people's spirituality during this month of honour. This is the more reason why Ibn Bāz opined that it is valid to observe *I'tikāf* in any mosque other than the three mosques on condition that congregational prayer is observed therein.<sup>34</sup>

The issue of someone else standing as a guardian for a girl even when the father of the girl is alive and does not consent to delegating somebody is completely erroneous to the teaching of Islam because Qur'an 4:25 emphatically mentions that women should be married by the permission of their guardian and the guardian of a woman is her father as long as he has not committed apostasy. A father cannot lose his right to giving his daughter out for marriage on the ground that he does not belong to a faction or a sect.

The stand of the group that anybody who innovates is an infidel is highly irrational and it is nothing but an idea of the then Khawarij group<sup>35</sup> which was condemned by the Prophet Muhammad and subsequently by his companions who took over the mantle of leadership after him. The Khawararij are considered the pioneers in condemning a Muslim for infidelity because of an offence committed. Ibn Taymiyyah commented that:

The Khawārij was the first to declare Muslims to be unbelievers because of their sins. They charged as a disbeliever .whoever disagreed with their innovations. They made lawful the spilling of blood and the taking of wealth of such person. This is the condition of the people of innovation that they invent some religious innovation and then they excommunicate whoever disagrees with them concerning it. Rather, the people of the Sunnah and the community follow the Book and the Sunnah and they obey Allah and His Messenger and follow the truth. They have mercy upon the creation.<sup>36</sup>

Similarly, it may be wrong to say that all sunnah of the Prophet must be practiced even if the Prophet does it once and stopped it. It is possible that the Prophet stopped it on the directive of his Creator as it could be found in the case of the direction for prayers where the Prophet was initially facing the Masjid Aqsa in Jerusalem and was later instructed to face the Masjidul Harām in Makkah<sup>37</sup>.

## **Conclusion**

A cursory look at the ideology, method and style of the Jabata Group reveals that the group is adopting a wrong method in the propagation of Islam. Islam calls for unity and solidarity. Allah commands in Qur'an 3:103 that Muslims should remain united. This method so adopted by this group is a prototype of the *da'wah* method of Ahl Takfir wal Hijri which had its origin in Egypt. This group, which was led by Shukr Mustapha, argued that; Islam does not distinguish between practical *kufr* and a *kufr* of the heart. They insist that:

- 1- Neither does the Qur'an nor the sunnah differentiated anyone who practically violated shari'ah from a disbeliever.

- 2- Transgression of the commands of Allah qualified a sinner for the punishment and the everlasting hellfire of Allah.<sup>38</sup>

This group considers themselves as the only Ahl Sunnah wal Jama'ah and thereby, legalized the shedding of the blood of anybody who disobeys them or belongs to any other group because their own group, in their perception, is the only right group. Furthermore, whoever fails to judge by what Allah revealed is a *Kafir* and shall dwell in the hell fire. It is feared that the founder of the Jabata group might have been influenced by this group during his stay in Egypt because in Ilorin, the style adopted by early preachers much complies with the Prophets' tradition than that of Jabata style. Subtleness, wisdom and simplicity are veritable tool in the call to the path of Allah. In Qur'an 3:159, the achievement of Prophet Muhammad in getting people around him for the worship of Allah was attached to his calmness and hospitality in relating with people.

The purpose of *da'wah* is to get people acquainted with the purpose of their creation on earth as vicegerents of Allah. The essence of this is to make them understand their responsibilities on earth and how to accomplish them. They are to be made to know how to relate with Allah and fellow beings. *Da'wah* is supposed to preach hospitality and not hostility. The Jabata ideology is observed to agree with the ideology of the Khawarij, a terrorist sect in the early period of Islam which upheld that anybody who commits an offence is a disbeliever (*Kafir*).<sup>39</sup> Ibn Taimiya submits regarding this early sect that: "The method adopted by the group in the area of *da'wah* is considered by many Muslims to be inferior especially when compared with the effectiveness of the early methods of *da'wah*. More so, this group is grooming young people in a way that could make them unduly radical."<sup>40</sup>

In view of this, it is recommended that the Nigerian government should be security conscious with regards to the consequence of the teachings of this group and Muslim scholars and preachers should publicly condemn the radical *da'wah* method adopted by this group and its alliances in the spirit of peace and harmony. It is equally recommended that the group should re-examine and re-evaluate its teachings in the light of the true teachings of the Qur'an and hadith and amend accordingly.

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12. An Interview with Mr. Murtadha 'Ali Jabata. A younger brother to the founder of the group. Interview on 23rd May, 2017.
13. "Interview with Mallam Jabata" (Part 1 & 2). An interview conducted by Ridwānullah Balogun, a student of the Department of Religions, Lagos State University (LASU), 2013.
14. Interview with Mallam Jabata earlier referred to.
15. An Interview with Mallam Jabata earlier referred to.
16. *Salafiyyah* refers to the cluster of different *Sunni* Muslims that have an ideology which agrees with the teachings and practices of the first three generations of Muslims
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26. An Interview with Dr. Sirajudeen Bilâl Al-Asra', A scholar of repute in Iwo, Osun State and a celebrated *Da'i*. Interviewed on 20th My 2017
27. An Interview with Dr. Sirajudeen Bilâl Al-Asra' earlier referred to.
28. Tarawih refers to the supererogatory prayer observed after the Isha'I (night) prayers of the month of Ramadan.
29. M. A. As-shakîrî. *As-Sunnah wal-Mubtadi'ât Al- Muta'lliqah Bil- Adhkâr wa As-Salawât* (Cairo: Maktabat As-Saffâ, 2008) 26.
30. Abû 'Âmir Al-Atharî. Crushing the Claim That Every Act of Bid'ah Completely Takes Its Doer out of Islam [Part Two]. Retrieved on 21/6/2017 from <http://www.simplysalafiyyah.com/crushing-the-claim-of-jabata-that-every-bidah-takes-one-out-of-the-deen-part-two.html>. Published on 21/8/2014.
31. One of the authors of this paper was on conversation with a member of the group who confirmed that prostrating or bending to greet is shirk and anybody who does it is an unbeliever because prostration is to be done for Allah alone.
32. Muhammad Ismail Al Bukhari. *Sahih Al Bukhari*. Vol I ... 20 Hadith 54.
33. Sayyid Sabiq, *Fiqh us- Sunnah; The Doctrinal Writings of the Sunna of the Holy Prophet*. vol. 1Translated by F. Amira Matraji. Corrected and Revised by Mahmoud Matraji. (Beirut: Darul Fikr, , 1996), 51.

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34. Rulings on I'tikaf in a Masjid other than Three Holy Masjids- Ibn Baaz Fatawas, published on July 16, 2014. Accessed on 2/6/2017. Available on <https://abdurrahman.org/2014/07/16/ruling-on-itikaf-in-a-masjid-other-than-the-three-holy-masjids-ibn-baz-fatwas/>.
  35. The Khawarij are a group of people who are radical in their approach to the preaching of Islam such that their radicalism removes them from the fold of Islam. They surfaced the first time during the life of the Prophet Muhammad and became violent during the time of Ali bn Abi Talib, the forth of the rightly guided caliph
  36. Ahmad AbdulHamid bn Taimiyya Majmu'ul Fātawa. Madinah: majma Malkul Fahd 1995 C.3, p.279
  37. See commentary on Qur'an 2:144 for further details
  38. Thameem, Ushamah. "Historical Roots of Extremist and Radical Islamist Thinking". *Intellectual Discourse*. Malaysia: International Islamic University. 2017. Vol. 25 p.527-551.
  39. Muhammad Umar. *Itiqadati Firaqil Muslimina wal Mushrikina*. (Beirut: Darul kutubil ilmiyyah. Nd), 46.
  40. One of the authors was in the Sunday lecture of the Jabata group when the leader said "we have sympathy for you and we encourage you to do sunnah before the time will come when we will be killing you.