

UNIVERSITI TEKNOLOGI MARA

**INTRA RELIGIOUS
CONTROVERSIES: A COMPARISM
OF NIGERIAN YORUBAS AND
MALAYSIAN MALAY MUSLIMS**

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MAHMOOD**

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ABDUSSALAM MUHYIDEEN MAHMOOD

Thesis submitted in fulfilment
of the requirements for the degree of
Doctor of Philosophy
in Contemporary Islamic Studies

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ABSTRACT

Over the past two decades, intra-religious controversies among Yoruba Muslims in Southwestern Nigeria have escalated, fueled by disputes over theology, jurisprudence, and religious practices. These controversies, largely among scholars, have emerged despite the existence of historical scholarly consensus on key Islamic matters. Similar intra-religious tensions have been observed among the Malay Muslim community in Malaysia. However, a gap in research exists regarding the nature, causes, and implications of these religious disagreements, both in Nigeria and Malaysia. This research aimed to investigate the dynamics of intra-religious controversies within both communities, focusing on socio-cultural, historical, and theological factors that contribute to these conflicts.

A qualitative approach was adopted, utilizing semi-structured interviews with Islamic scholars in both Yoruba land, Nigeria, and Malaysia. Notable religious leaders, including imams, muftis, and preachers, were purposively sampled to provide insights into the causes and effects of these disputes. Data collected through interviews were transcribed, coded, and analyzed thematically using NVIVO 14 software.

The findings revealed that the controversies stemmed from differing interpretations of Islamic texts and practices, particularly regarding matters of Aqeedah, jurisprudence, and the status of Prophet Muhammad's companions. Factors such as the influence of sectarian ideologies (Sunni, Shia, Sufism), theological differences, and socio-political dynamics contributed to the division. The research highlighted the negative impact of these controversies on the unity of the Muslim community in both regions, leading to confusion among the lay population and fragmentation within the ummah.

In conclusion, the study emphasized the need for greater dialogue and mutual understanding among Islamic scholars to address these intra-religious conflicts. It also recommended that both communities foster unity through educational initiatives and inter-sectarian dialogue to promote cohesion and understanding within the Muslim ummah.

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CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Intra-religious controversies, which stem from differences of opinion within the Muslim community, are an inherent aspect of Islamic tradition. These disagreements, often referred to as *ikhtilāf* (variance of opinion), stand in contrast to *Ijma* (Consensus), which represents collective consensus. While *ijma* serves as a foundation for the unity of the Muslim Ummah, differences of opinion, especially when it concerns religious practices, have always been a part of Islamic scholarship. Such divergences are generally accepted as long as they do not affect the core fundamentals of the faith. This characteristic of Islam reflects a certain flexibility, allowing for a diversity of interpretations and practices within the boundaries of Islamic doctrine. The flexibility in religious practices is further underscored by the sayings of the Prophet Muhammad (SAW), such as: “Difference of opinion is a sign of divine favor in a Muslim society,” and “It is the mercy of Allah that religious scholars hold differing opinions” (Ghulam, 2019).

This phenomenon of divergence in opinion has historically been a means for Muslims to choose practices that best suit their circumstances, provided these practices align with the broader principles of Islam. It is this aspect of flexibility that has ensured the sustainability of Islamic scholarship over the centuries. Nevertheless, while diversity in opinion is accepted in matters of jurisprudence (*Fiqh*), controversies related to Aqīda (the core beliefs of Islam) are generally more contentious, as they touch upon fundamental elements of faith that are expected to remain unaltered and unequivocal.

The importance of dialogue in resolving these intra-religious controversies cannot be overstated. Dialogues between different factions of the Muslim community, as well as between Muslims and adherents of other faiths, have long been a necessity to clarify the core tenets of Islam. Such dialogues help in reaching consensus on matters of belief and practice that are fundamental to the Muslim identity. Scholars such as Rahman (2023), Hassan (2022), Hassan (2022), Safi (2021), Ghazali (2020), and others have emphasized the importance of these discussions in fostering unity and mutual understanding, both within the Muslim community and in interfaith contexts.

Intra-religious controversies can be traced back to the time of the Prophet Muhammad (SAW) and his companions, who, despite their close association with the Prophet, occasionally held differing views on certain issues. These differences were often tacitly or verbally approved by the Prophet himself, highlighting that differing opinions were acceptable in certain contexts. A notable example is the incident during the expedition to the Jewish tribe of Banū Qurayzah. The Prophet instructed his companions, saying, “Whoever is a listener and obedient must not observe the ‘Asr prayer except in Banū Qurayzah.” However, when the time for salāt (prayer) arrived, some companions performed the prayer en route, while others waited until they reached their destination. The Prophet did not reprimand either group, thereby indicating that such differences in religious practice were permissible (Sahīh al-Bukhārī 946). This incident is often cited as a precedent for accepting diverse opinions on religious matters, particularly in Fiqh.

While this flexibility is well acknowledged in matters of jurisprudence, it is important to note that the fundamentals of ‘Aqīdah—such as the nature of God, the prophethood of Muhammad (SAW), the authenticity of the Qur’ān, and the belief in angels—are generally considered non-negotiable and require unanimous agreement within the Muslim community. The principles of ‘Aqīdah are central to the Islamic faith, and any deviation from these fundamental beliefs is often subject to rigorous criticism. This study, therefore, focuses primarily on intra-religious controversies related to ‘Aqīdah, as the majority of the issues in question pertain directly to these core beliefs.

In the last two decades, the Southwestern part of Nigeria has witnessed a surge in intra-religious controversies, particularly among Islamic scholars, over matters concerning the fundamentals of Islam. Most of these debates, however, have centered on issues that scholars from both the classical and contemporary periods have already reached a consensus on. For example, disagreements about the nature of revelation, the status of the Prophet Muhammad (SAW), and the authenticity of the Qur’ān have led to confusion and divisions within the Yoruba Muslim community. Despite the fact that these issues have been extensively discussed and resolved by scholars, there has been a lack of research to address the current state of intra-religious disagreements in this region. Consequently, this research aims to investigate the nature, causes, and effects of these controversies, with a particular focus on *Aqeedah* issues.

Similarly, in Malaysia, religious challenges and misunderstandings among the Malay Muslim community remain prevalent, particularly concerning heretical views

that challenge core beliefs. Despite significant advancements in Islamic scholarship and da'wah efforts in Malaysia, heretic movements continue to thrive, creating confusion and divisions within the Muslim society. Scholars such as Engku Ahmad (2015) and Khairi et al. (2018) have documented the rise of these heretical movements and their negative impact on Muslim unity. However, there has been limited academic attention on the specific nature and causes of these intra-religious controversies, particularly with regard to *Aqeedah*. This study seeks to fill this gap by examining the role of *Aqeedah*-related controversies and misunderstandings in Malaysia, focusing on their effects on the Malay Muslim community and identifying the factors that contribute to their persistence.

Thus, this research is designed to explore the phenomenon of intra-religious controversies and misunderstandings among Yoruba Muslims in Southwestern Nigeria and Malay Muslims in Malaysia. The study will particularly focus on *Aqeedah* issues, as these represent the core of the religious disagreements observed in both regions. By comparing and contrasting the nature, causes, and effects of these controversies in the two countries, the study aims to contribute to a deeper understanding of how intra-religious differences on *Aqeedah* impact Muslim unity and the broader Islamic community in these regions.

1.2 Statement of the Problem

Intra-religious controversies are, by design of Allah, inexorable phenomena among Islamic scholars worldwide. This is due to a number of factors, the most prominent of which is the inherent variant trends in interpreting the Islamic primary texts from which rulings of several matters are deduced. In actual facts, certain controversies in religion are held as permissible as long as they do not tamper with the fundamentals and core tenets of Islam. However, the impermissibility of religious controversies is absolutely purported once they oppose the basic Islamic tenets and the consensus of scholars from the ancient time till date (Abdou, 2021; Hashim, S. 2020, Zaydi, M. 2022, Ahmed, S. 2018).

In the Nigerian context, due to the variant trends employed in interpreting the Islamic injunctions, there has always been a host of controversial verdicts published by several Islamic scholars and clerics, most of which do not only raise hot debates among Yoruba Islamic scholars, but also culminate in perplexity of ordinary laymen regarding

matters of great significance in the religion, leading the society at large to a state of mayhem. Some of these scholars have been found with Shiite trends in interpreting the Islamic texts, while a host of others adopt Sunni and Sufism approaches, respectively. This phenomenon indubitably gives rise to the escalation of war of words between the fans of different ideologies who tend to be fanatic and intolerant of the opposing views (Moshood, 2017).

These issues range from Aqīdah to Jurisprudence and decorum of dealing with the companions of Prophet Muhammad (SAW). To mention a few, among these issues are verdicts regarding the nature of revelation of the Qur'an, prophetic miracles, splitting of the moon as a sign of the last hour, the prophetic journey to Jerusalem and ascension to the heavens (al-Isrā' wa al-Mi'rāj), abrogation of Qur'ānic rulings (al-Nāsikh wa al-Mansūkh), criticisms of the Prophet's companions, creation of angels, hijāb as a culture rather than a religious practice, and so on (Moshood, 2017). As a consequence, the aforesaid recurrent controversies have almost torn the garment of unity and solidarity among the Muslim populace in Yoruba land. For instance, the proponents of Salafism see their contemporary Sufis as innovators in the religion, whereas the latter consider the former as agents of extremism who are good for nothing except terrorizing their fellow Muslims (Moshood, 2017; Saeed, A. 2022), Ali, A. (2023), Rahman, F. (2023), Hassan, R. (2022), Safi, O. (2021).

Furthermore, intra-religious controversies in Nigeria, particularly between different sects within Islam and Christianity, have had a significant negative impact on society. These conflicts often lead to physical attacks, with members of opposing sects engaging in violent confrontations. In some cases, people are bullied or ostracized for their religious beliefs, leading to social exclusion. Additionally, disputes over theological differences have escalated to legal battles, with individuals or groups suing each other in court over perceived religious grievances (Aluko, 2018). Such conflicts also lead to the practice of sending black magic or occult rituals to harm rivals, further exacerbating tensions. These actions not only damage individual relationships but also create a culture of fear and mistrust within communities (Hassan, 2019).

The consequences of these intra-religious disputes are severe, including loss of life. In some cases, members of different religious groups have resorted to killing in the name of defending their faith. This perpetuates cycles of violence and undermines national cohesion (Ojo, 2020). As such, the intra-religious controversies continue to

weaken Nigeria's social fabric, hindering the development of peace and unity in the country.

In Malaysia, on the other hand, not much has been done to research the issues of religious challenges and misunderstandings among Malay Muslims, especially issues relating to heresy that need to be urgently addressed, given their negative effects on Muslims' unity. Although Malaysia has witnessed a rapid development in the field of Islamic understanding and da'wah, heretic movements are still rampant (Engku Ahmad, 2015; Firdaus Khairi, Asyraf, Hailan Salamun, Abdul Hanis, Fadzli, Rahima, 2018). This scenario has raised questions on the nature of the challenges and misunderstandings, their effects on the Malay Muslim society as well as the factors that contribute them. However, to the best knowledge of the researcher, no much academic research has been conducted so far to extensively address these phenomena among Malay Muslims.

Therefore, this present study is designed to investigate the nature of controversies and misunderstandings among Yoruba Muslims in Nigeria and Muslim Malays in Malaysia. It also seeks to identify the causes of controversies among Muslims in these two nations as well as identify their effects on them. Ultimately, the findings of this research are envisaged to serve as an important source of information regarding the state of intra-religious controversies among Muslims, causes and effects and how they can be properly addressed.

1.3 Research Objectives

- a. To investigate the nature of intra religious controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia
- b. To analyze the causes of these intra religious controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia
- c. To evaluate the effects of these intra religious controversies and misunderstandings on the Yoruba Muslims in Nigeria and Malays in Malaysia
- d. To recommend viable solutions to the intra religious controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia

1.4 Research Questions

- a. What is the nature of intra religious controversies and misunderstandings among the Yoruba Muslims in Nigeria and Malays in Malaysia?
- b. What are the causes of these intra religious controversies and misunderstandings among the Yoruba Muslims in Nigeria and Malays in Malaysia?
- c. How do these intra religious controversies and misunderstandings affect the Yoruba Muslims in Nigeria and Malays in Malaysia?
- d. What are viable solutions to the intra religious controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia?

1.5 Significance of the Study

The significance of this study was profound in its potential to influence various sectors of society, particularly within the Muslim communities in Yoruba land and Malaysia. The research sought to address the critical issue of intra-religious controversies that have led to division and confusion, by promoting religious tolerance as a key approach to resolving conflicts and ensuring social unity and security. It was anticipated that the study would provide much-needed clarity on the nature of differences in opinion that arise from analogical reasoning in Islamic jurisprudence, thereby fostering a greater understanding of how diverse interpretations could coexist without leading to disunity or chaos.

By examining how core issues, particularly Aqeedah (creed), have led to controversy, the study aimed to offer practical guidelines for engaging with such issues in ways that would enhance mutual respect and understanding, both among scholars and the general public.

1.5.1 Impact on Muslims in Yoruba Land

For the Muslim community in Yoruba land, the study was expected to have a far-reaching impact by offering a solution to the growing tensions between different Islamic sects. It was anticipated that the research would encourage a more tolerant and respectful approach to doctrinal differences, thereby promoting unity and cohesion within the community. The findings were projected to help mitigate the damaging

effects of controversial religious rulings, such as the inability to pray together across sects, which had led to both confusion and division. In addition, the study aimed to foster an environment where diverse opinions could be discussed in a constructive manner, avoiding the escalation of disagreements into public strife or violence.

1.5.2 Impact on Muslims in Malaysia

Similarly, for the Malay Muslim community in Malaysia, this study was expected to raise awareness of the negative consequences of intra-religious conflicts, including social division, confusion, and even bullying, especially among the youth. By offering a comparative analysis with Yoruba Muslims, the research was anticipated to offer a platform for a deeper understanding of how sectarian differences could harm social and religious cohesion. The study was also expected to show how such controversies could be addressed through constructive dialogue, thereby fostering a more inclusive and respectful community. Furthermore, the research aimed to highlight the positive aspects of such controversies, such as the potential to encourage critical thinking, promote theological inquiry, and deepen intellectual engagement with Islamic teachings.

1.5.3 Impact on Nigerian Muslim Groups

For various Muslim groups in Nigeria, the significance of the study was underscored by its potential to address issues that have caused fragmentation and division, such as the inability to pray behind members of other sects or the increasing intolerance between Sunni, Sūfī, and Shī‘ah Muslims. The research was expected to reveal the impact of such disputes on unity and stability within the Nigerian Muslim community. By exploring the causes and consequences of these intra-religious differences, the study sought to provide recommendations for reconciling opposing views and fostering a sense of solidarity among Muslim groups. This was expected to contribute to resolving tensions that have historically undermined the collective strength of Nigerian Muslims.

1.5.4 Impact on Nigerian Scholars

The study was also significant for Nigerian scholars, as it provided an in-depth exploration of the causes of religious controversies that have caused confusion and disunity. By examining the various theological, jurisprudential, and socio-political factors that contribute to these disputes, the research was expected to guide scholars in adopting a more nuanced and balanced approach to religious rulings. The study aimed to encourage greater intellectual collaboration and dialogue among scholars from different sects, reducing the tendency for divisiveness. Furthermore, it was hoped that the research would inspire scholars to consider the broader societal consequences of their teachings, ensuring that their positions promote unity rather than division within the Muslim community.

1.5.5 Impact on the Education Sector

The education sector was also a major beneficiary of this research. The study highlighted the importance of educating the younger generation of Muslims about the inevitability of differing opinions within Islamic thought, and how to engage with these differences without resorting to conflict. By incorporating the findings into Islamic education curricula, the research was expected to equip students with the skills necessary to navigate doctrinal disagreements in a respectful and constructive manner. Additionally, the study aimed to promote critical thinking and intellectual inquiry among students, encouraging them to engage deeply with Islamic texts and teachings while maintaining respect for diverse interpretations.

1.5.6 Impact on the General Public

The general public, both Muslim and non-Muslim, was expected to benefit significantly from the insights provided by this study. By providing a clear understanding of the complexities of intra-religious controversies, the research was anticipated to foster a more informed and empathetic public discourse. The study sought to counter misconceptions about Islamic disagreements, demonstrating that differences in interpretation need not lead to conflict or division. In turn, this understanding was expected to promote interfaith dialogue and cooperation, reducing the chances of

tensions between Muslims and members of other religious communities. Additionally, the public was expected to gain a deeper understanding of how these religious disputes affected broader social dynamics, including the stability of communities and national cohesion.

1.5.7 Impact on Society

On a broader societal level, the study was expected to address the detrimental effects of intra-religious controversies on social unity and stability. By highlighting both the positive and negative consequences of religious debates, the research aimed to encourage societal efforts to bridge the gaps between different religious ideologies. The study's emphasis on tolerance, dialogue, and mutual respect was intended to inspire efforts to reduce the harmful impact of sectarianism on social interactions, ultimately fostering a more cohesive and harmonious society. This was particularly crucial in diverse societies like Nigeria and Malaysia, where social unity is essential for peace and development.

1.5.8 Impact on Government

Finally, the government was expected to benefit from the findings of this study in terms of policy development. The research was intended to inform lawmakers about the current state of religious controversies among Muslims, particularly those that threatened national security, peace, and social stability. By providing recommendations on how to address intra-religious differences through dialogue and legal frameworks, the study aimed to assist policymakers in crafting laws that promote religious tolerance and prevent the escalation of sectarian violence. It was hoped that the research would encourage the government to support initiatives that foster inter-sectarian understanding, ensuring the peaceful coexistence of diverse religious groups within the nation.

1.5.9 Conclusion

In conclusion, the significance of this study was vast, touching upon the spiritual, educational, social, and political aspects of Muslim life in both Nigeria and Malaysia.

By addressing the underlying causes of intra-religious controversies and promoting tolerance and dialogue, the research aimed to foster a more unified and resilient Muslim Ummah. Its potential to positively influence the various stakeholders, from scholars to government officials, made it a crucial contribution to addressing the challenges posed by intra-religious disputes and building a more harmonious society.

1.6 Scope of the Study

Given the increased chaos emanating from religious preaching circles which have been controversial over the years, and the engendered confusions in both students of knowledge and ordinary laymen in Yoruba land, Nigeria, this present research will focus on the causes and effects of controversial verdicts issued by a host of Islamic scholars in the region as well as researching the same phenomenon in the Malay society. It will also find out the effects this phenomenon has on Muslims in Yoruba region, Nigeria, as well as on Muslims in the Malay society. Ultimately, this research will unravel the causes of such controversies and effects. Moreover, a thorough review through Islamic literature would reveal the practicable remedies that are, in the first place, meant for managing difference of opinion regarding religious matters in such a way that does not culminate in conflicts.

1.7 Definitions of Key Terms

This research revolves around the following pivotal points, namely Intra-Religious Controversies, *Ikhtilāf*, Controversies, Misunderstanding, Conflicts, Yorubas, Malays and Fundamentals of Islam. Hence, let us take them one after the other for the purpose of definition.

The terms *ikhtilāf*, controversies, misunderstanding, and conflicts all describe different types of disagreements or differences, but they vary in their nature, scope, and intensity. Here's a breakdown of each term:

1.7.1 Intra-Religious Controversies

Intra-religious controversies refer to disputes or disagreements that arise within a single religious community or group. These conflicts often occur when different

factions or individuals within the same religion interpret beliefs, practices, doctrines, or traditions in varying ways. In the context of Islam, intra-religious controversies have been a notable phenomenon since the era of the Prophet Muhammad. Diverse opinions are widely acknowledged, particularly in matters of jurisprudence, as many of the relevant proofs are open to multiple interpretations. However, the proofs related to Aqīda (the fundamental beliefs of Islam) are generally clear and unambiguous, making any unorthodox interpretations subject to significant criticism and eventual rejection.

In this study, the term "intra-religious controversies" specifically refers to disagreements related to Aqīda, the core beliefs of Islam, which are central to the faith. These controversies, particularly regarding matters of worship and creed, have led to tensions and divisions within various Muslim communities, including among Yoruba Muslims in Southwestern Nigeria and Malays in Malaysia (Abdou, 2021; Ali, A., 2020). The study operationalizes intra-religious controversies as those disputes primarily concerned with *Aqeedah*, as this aspect of Islam is regarded as foundational and non-negotiable.

1.7.1.1 Ikhtilāf (اختلاف)

Definition: In Arabic, "*ikhtilāf*" literally means difference or disagreement. It often refers to differences of opinion within a group, particularly in a religious or scholarly context.

Context: "*Ikhtilāf*" is often used to describe respectful differences of opinion or interpretation. In Islam, for example, scholars may have *Ikhtilāf* over interpretations of religious texts, but this is seen as a natural part of scholarly discourse and diversity of thought.

Nature: Typically non-confrontational and tolerant, where disagreements are acknowledged but do not necessarily lead to division or conflict.

Example: Different schools of thought in Islam, like the Hanafī and Shafī'i schools, have *ikhtilāf* on certain aspects of Islamic law, but they still share core beliefs.

1.7.1.2 Controversies

Definition: A **controversy** refers to a disagreement or dispute that is public, heated, and often involves opposing views on a specific issue.

Context: Controversies tend to be more intense and visible, often involving strong opinions and debates, sometimes in public or media forums.

Nature: Contentious and disruptive, often leading to debates that are more polarized. Controversies can be about religious, political, or social matters.

Example: The debate over the role of women in leadership positions in certain religious communities can lead to a **controversy** where different groups argue fiercely on the issue.

1.7.1.3 Misunderstanding

Definition: A misunderstanding occurs when there is a failure to comprehend or interpret something correctly, leading to incorrect conclusions or assumptions.

Context: Misunderstandings are often the result of miscommunication, lack of clarity, or insufficient knowledge.

Nature: Non-intentional and generally unavoidable. It does not always involve deep-seated beliefs or values, but rather a lack of clarity or wrong assumptions.

Operationally, the term misunderstanding in this research means the mis-interpretation of the religious sources (Qur'an and Sunnah). Thus, this act leads the follower to create a separated group from others but later realize the difference was based on a translation issue, this is a misunderstanding.

1.7.1.4 Conflicts

Definition: A conflict is a serious disagreement or clash between individuals or groups, often involving strong emotions, a sense of injustice, or incompatible goals.

Context: Conflicts can arise from profound differences in values, interests, or goals, and they often lead to more intense confrontations.

Nature: Confrontational and escalated, conflicts can involve both emotional and intellectual aspects and can lead to long-term divisions or even violence in extreme cases.

Operationally, the term conflict between different religious sects, such as the Sunni-Shia divide, involves not just differences of opinion (*ikhtilāf*) but also a historical and political struggle with deep-rooted animosities. Based on the above definitions, this

study would emphasized that the intra religious controversies in the context of the study are shown in the following figure:

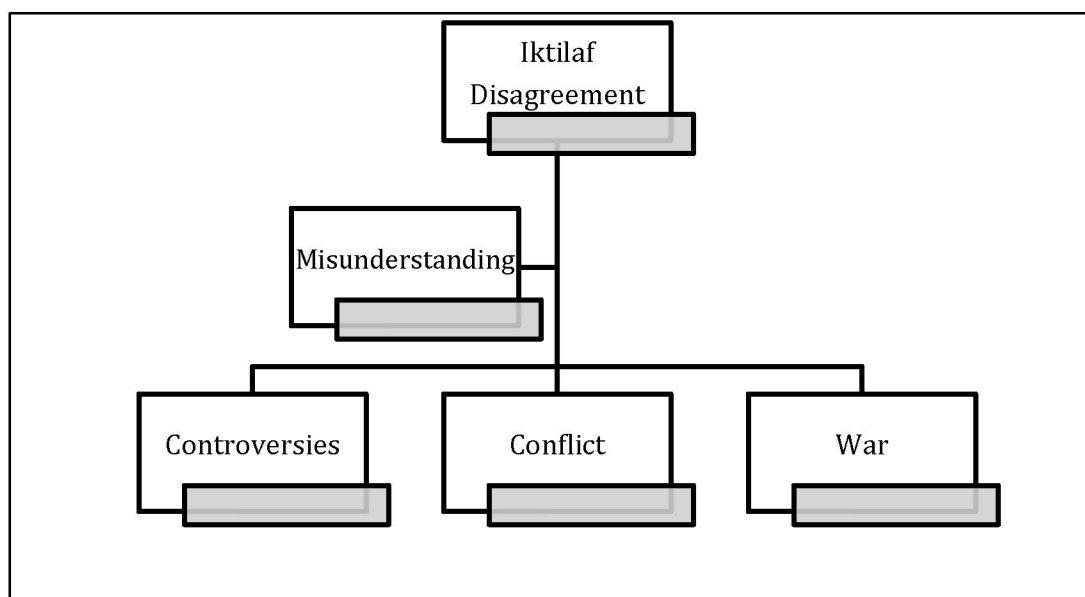


Figure 1.1 The Intra Religious Flow in the Context of the Research

This research addresses various types of disagreements within the Nigerian Muslim community, including controversies, misunderstandings, *ikhtilāf* (differences of opinion), and conflicts, depending on the scholars' backgrounds. In contrast, the study focuses only on *ikhtilāf* and misunderstandings within the Malaysian Muslim community, as disagreements there are managed by the government and religious authorities, preventing the escalation into controversies or conflicts.

1.7.2 Yorubas

Yoruba is a tribe mostly residing in the South-Western part of Nigeria. Originating from Ile Ife, the absolute majority of Yorubas are mainly engaged in agriculture, while only about 15 percent of them are merchants, artists and craftsmen. The Yorubas represent one of the three major tribes that constitute Nigeria as a whole. Although Yorubas are among the indigenous residents of the neighboring countries like Benin Republic, Ivory Coast, and Togo and so on, the Yorubas that are focused in this study are the Muslim Yorubas who are residents of the South-West Nigeria (Al-Ilūrī, 1990; Gbadamosi, 1978). (Afolabi, M. O. 2018), (Akinola, O. 2015).

1.7.3 Malays

Malay is an ethnic group who inhabit along the coastal estuaries and surrounding islands of Peninsular Malaysia. Malays have been identified as Muslims since Islam was brought to them by Arabs in the 12th century. Although Malays are part of the ethnicities that constitute the neighboring countries such as Singapore, Brunei, and so on, the term is used in this study to refer to the Malays in Malaysia (Seong, 1992), Mohd Noor, N. (2020), Zainal, A. (2019), Zainal, A. (2019), Abdul Rahman, H. (2021), Mustafa, M. (2022), Khalid, R. (2018).

1.7.4 Fundamentals of Islam

Fundamentals of Islam are issues of Islamic creed known as *Aqīdah*. They constitute the basis of the beliefs of every Muslim. They are primarily issues concerning belief in Allah, His angels, His scriptures, His messengers, the Day of Judgments and preordainments.

1.8 Organization of Study

This study is designed to be presented in the following five chapters:

Chapter One: gives an introduction which is inclusive of the study background, the research problem and scope of the study. It proceeds to present the research questions and objectives, the significance of the study and lastly, the definition of the terms that pivotal to the research.

Chapter Two: presents a detailed description of the two ethnicities (i.e. Yorubas and Malays) who are both the addressees of this study. It goes further to present extant literature on the concept of Religious Controversies and theories regarding diversity of opinion in religion matters which is main focus of the study. Following that is the description of the current Religious Controversies and misunderstandings situation in the South-West Nigeria and Malaysian society.

Chapter Three: explains the methodology adopted in conducting the present study. It describes the research design, the population sample, data collection instrument, procedures involved in eliciting the required data and data analysis.

Chapter Four: presents the analysis and interpretation of the collected data.

Chapter Five: discusses the data analyzed and interpreted in chapter four. In this chapter, the findings of this research shall be compared and contrasted with the extant literature with justifications. It also presents the implications of the results and recommendations for future studies.

1.9 Summary

This chapter presents a detailed introduction which includes all the integral aspects like the study background, the research problem and scope of the study. Moreover, it highlights the research questions and objectives, the significance of the study, the definition of the key terms and organization of the study so as to give the readers an in-depth understanding of the vacuum that is meant to be filled as well as how important it is to proffer a viable solution to the problem.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

This comparative research focused on the comparison of the religious controversies among the Nigerian and Malaysian Muslims. Choosing those two countries is characterized due to the common beliefs among the two countries and many more. Religion a remarkable role in the general administration and political processes of the Nigerian state. As a plural and heterogeneous state, religion is one of the major indices or substructure upon which Nigeria is obviously divided. These divisions are manifested in various forms when the need to formulate and execute policies arises. This paper argues that as far as Nigerian politics is concerned, religion is at the front burner of political decisions and behaviour. Religion can be both a unifying factor, at the same time a factor/driver division. No wonder, Basedau and de Juan (2008) claimed that religion is both the “maker and/or breaker” of the African continent. (Bamgbose, O. (2023), Ojo, E. (2022).

This clearly shows the synthetic and antithetical relationships between Christians and Muslims in Nigeria. The idea of federal character, quota system and the secularity of the Nigerian state as enshrined in section 10 of the of the 1999 Constitution among others, were precipitated by the agitations and perceived insecurity of people of different ethnic and religious divides in Nigeria. Several arguments have also arisen on Nigeria’s secularity. This is an abstract provision that is far from reality: both the state and the governing class have always approved and supported religious narratives and symbols –such as divine revelations, mystical interpretation, mosques, churches, shrines, etc. – in advancing and promoting state policies. Indeed, some have argued that “this apparent affirmation of secularity is not the same thing as total rejection of (the validity of) religious practice” (Obadare, 2006:676). The notion of separating religion from politics is a novel concept, particularly in Africa and the global South where there are clashes between tradition and modernity, and heterogeneity and pluralism have defined social relations. In the meantime, it is imperative to clarify the key concepts of religion and secularism, in terms of their conceptual and relational ambiguity in politics (Tar & Shittima, 2010), Okpanachi, E. (2021), Tar, U., & Shittima, M. (2023).

Since the return to democratic rule in 1999 after almost three decades of military rule, ethno-religious conflicts have been a recurring decimal in Nigeria. While some of these conflicts were low intensity contestations and bitter war of words, others erupted into violent sectarian clashes. Religious strife between Christians and Muslims in northern Nigeria and its ripples in other parts of the country has left thousands of dead, wounded, and rendered many homeless over the years (Okpanachi, n.d). People define their identity in ethnic and religious terms; they are likely to see an "us" versus "them" relation existing between themselves and people of different ethnicity or religion. The end of ideologically defined states in Eastern Europe and the former Soviet Union permits traditional ethnic identities and animosities to come to the fore. Differences in culture and religion create differences over policy issues, ranging from human rights to immigration to trade and commerce to the environment.

Nigeria is a clear case of a heterogeneous plural society in which religious diversity coexists with other forms of diversity (such as cultural and linguistic). This reality has affected post- colonial nation-building. Nevertheless, there is relative consensus on the need for a neutral state, though how this can be achieved remains contested. While religion has remained problematic in Nigeria's "national question", it is interesting to note that secularism (its antithesis) is neither a religiously neutral concept nor is it a compromise among Christianity, Islam and ATRs (Kenny, 1996).

In a heterogeneous setting like Nigeria, where religion and others forms of socio-cultural and geopolitical divisions occupy a special place in power relations, religion cannot be simply wished away. Neither can secularism be entrenched in public life and executed in public policy. Thus, the domains of religion, secularism and politics are becoming increasingly intermingled in both overt and covert ways (Tar and Shittima, 2010). The presence of different religions with their diverse interpretations is a potential source of inter- and intra-religious rivalry in Nigeria. The way some Muslims and Christians preach, teach and practice their religions betrays the intolerance of the various religious adherents. Their inability to accommodate other religious views, their false devotion to religious founder and their seemingly zealous but fanatically uncompromising practices are contrary to the fundamental claims of their religious and religious founders.

However, in Malaysia, Malaysia has long been portrayed as a peaceful mosaic of cultures and a fascinating example of Arab, South, and Southeast Asian *creolism*, as shown in the work of historian Sumit K. Mandal. However, the combination of nearly

90 years of racial stratification under British imperial rule and 60 years of policies aimed at promoting Malay supremacy with controversial and politically-abused race-based economic policies have constantly pulled Malaysia away from a democratic path. The legal complexities of the country's bicephalic judicial system, which mixes Islamic and Civil law, and the political use of religion have further intensified tensions between parties and communities of faith. (Mandal, S. K. (2022), Nadarajah, S. (2021), Noor, N. M. (2023).

Malaysian society is highly permeable to religious controversies, reinforced by systematic abuses of freedom of religion and recurrent questions about the legal nature of the Malaysian state, whether Islamic or secular. For some, the limitations on how one can profess, practice, and propagate one's religion seems to fluctuate with the seasons and with the mood of the religious authorities – the Jabatan Kemajuan Islam Malaysia, or JAKIM. The limits to religious practice pertain not only to non-Muslims but also to Muslims following different sects and/or schools of thought (*Madhab*) from the official Sunni Shafei. This means that Shia, and Sunni Hanafi and Hambali Muslims, and particularly Baha'i and Ahmadis, are frequently labeled as “deviant” and persecuted on these grounds. (Aziz, A. R. (2022), (Khan, S. (2023), (Ismail, A. 2021), (Lee, S. Y. (2023), (Saeed, A. (2022).

2.2 Islam as A Religion in Nigeria and Malaysia

2.2.1 Islam Religion in Nigeria

Islam, one of the world's major religions, has a rich and complex history in Nigeria, the most populous country in Africa. Islam's presence in Nigeria dates to as early as the 9th century AD when it was introduced through trade routes across the Sahara Desert. Over the centuries, it has become a significant part of Nigerian society, culture, and politics. According to the Pew Research Center, as of 2021, approximately 50% of Nigeria's population identifies as Muslim, making it the largest Muslim-majority country in Africa. (Mabogunje, A. (2023), (Ibrahim, J. (2022).

The northern regions of Nigeria saw the most significant early adoption of Islam. This was partly due to their proximity to the Sahel and the Sahara, which facilitated trade and cultural exchange with North African Muslim societies. Over time, the influence of Islam spread southward into central and western Nigeria. The northern city

of Kano, in particular, became a hub for Islamic scholarship and commerce. It played a pivotal role in connecting the northern regions with the wider Islamic world. The renowned Nigerian historian, M. G. Smith, noted that "Kano was a city-state with a largely Muslim population by the 15th century, and its influence extended to surrounding areas" (Smith, M. G. "Government in Kano, 1350-1950." Oxford University Press, 1960), (Olofin, S. A. (2022), (Pew Research Center. (2021).

The spread of Islam in Nigeria dates back to the eleventh century when it first appeared in Borno in the northeast of the country. Later Islam emerged in Hausaland in the northwest and its influence was evident in Kano and Katsina. Islam was for quite some time the religion of the court and commerce and was spread peacefully by Muslim clerics and traders. Increasingly, trans-Saharan trade came to be conducted by Muslims. In the second half of the eighteenth century a Muslim revival took place in western Africa, in which Fulani cattle-driving people, who had settled and adopted Islam, played a central role. In northern Nigeria, the Fulani scholar Uthman dan Fodio launched a jihad in 1804 that lasted for six years, aiming to revive and purify Islam, to eliminate syncretist beliefs and rituals, to remove all innovations contrary to the Koran and sharia, and to encourage less devout Muslims to return to orthodox and pure Islam. However, this religious revolution also had a political element concerning state formation and state conflict. It united the Hausa states under sharia law. (Salam, A. (2023), (Usman, Y. (2022).

In 1812 the Hausa dynasties became part of the Islamic State or Caliphate of Sokoto. The Sokoto Caliphate ended with partition in 1903 when the British incorporated it into the colony of Nigeria and the Sultan's power was transferred to the High Commissioner. However, many aspects of the caliphate structure, including the Islamic legal system, were retained and brought forward into the colonial period. (Adamu, A. (2022), (Khan, A. (2023), (Baba, I. (2021), (Murray, C. (2022), (Raji, A. (2023). A new impetus to the spread of Islam was provided by Ahmadu Bello, the Premier of the Northern Region after Nigerian independence in 1960, with his Islamization programme that led to the conversion of over 100,000 people in the provinces of Zaria and Niger. The military coup in 1966, which claimed the lives of many politicians including Ahmadu Bello, brought his Islamization programme to an abrupt end but the 1970s saw continued government policy favouring the dominance of Islam. History has shown that Islamization was easier under military dictatorship and

Islam spread quickly under Ibrahim Babangida (1985-1993). (Aliyu, M. (2021), (Abdullahi, R. (2022).

Religious tensions between Evangelical Christians and Islamic groups have long existed, but the anticipated extension of sharia law in a number of northern states has caused increased religious tension since December 1999. For example, in Ilorin, Kwara State, fourteen churches were burnt to the ground by suspected Islamic fundamentalists. News of the introduction of sharia law on 1 January 2000 in Zamfara State led to widespread violence in February/March 2000 in which property was destroyed and more than 1,000 people were killed. A second state, Kano State, adopted Islamic law in June 2001 and in 2002, a further ten northern states followed suit. Though the Nigerian central government has openly recognized the incompatibility of sharia law with the federal constitution of the nation, President Olusegun Obasanjo has avoided intervening in decisions taken by states that apply Islamic law, merely calling for moderation. As an outspoken born-again Christian, he knows that vigorous condemnation of strict Islamic law will only inflame passions further and at the same time he fears that the spread of sharia law will increase religious tension and undermine Nigerian unity (Ibrahim, J. (2022), (Adetunji, A. (2023).

Among the fundamental human rights allotted to every citizen of Nigeria are the rights to thoughts, freedom and religion. Also, Nigerians, like many of their counterparts across the world, have the rights to peaceful assembly and association¹, without being disgraced, discriminated against or trampled upon². Religion constitutes the core of beingness for everyone, it is “a personal awareness or conviction of the existence of a supreme being or of supernatural powers or influences controlling one's own, humanity's, or all nature's destiny. (Babatunde, A. (2021).

While Friedrich Schleiermacher in the late 18th century conceived religion as the “feeling of absolute dependence” indirectly reiterating the truth of man’s nature, Jonathan Haidt, a self-proclaimed atheist in a discussion with CNN, had the following to say about religion, hence its indispensability:

Whether or not you believe in God, religions accomplish something miraculous. They turn large number of people who are not kin into a group that is able to work together, trust each other, and help each other. They are living embodiments of *e pluribus Unum* (from many, one). No other species on the planet has ever accomplished that. Bees and ants are great at it, but they can only do it because they are all sisters.

On his part, the Greek philosopher, Aristotle, on the nature of man and the need to interact with other members of natural species described man as a social animal. Centuries later, the German philosopher, Carl Marx, wrote in 1844 that “*religion is the opium of the people*.” The reality of today’s life or life generally is that there is no escape from religion and there is no doubt about its relevance. One must pass through it at one stage or another in life: at birth, at marriage and at death. Thus, in a country like Nigeria whose Muslim. (Ogunyemi, O. (2020), Osinbajo, Y. (2022).

Population is estimated to be about 50.4%⁶ of her total population, it is only natural to find a huge number of Islamic organisations (Ali, A. & Alabi, O., 2023).

The relevance of history lies in its cognitive value which made Fafunwa to assert that memory is to an individual what history is to nations. Islamic organisations have become firmly rooted in our society so much that the history of Islam in Nigeria cannot be told without them. Reasons would vary about why individuals “belong” to particular religious groups rather than others, the fundamental issue is that all Islamic organisations were formed with a view to propagating Islam, helping the deprived, gaining religious knowledge and insight and thus making believers become better Muslims. From the simple individual Da’wah efforts and mosque affiliations of the pre-amalgamation years to the modern and organised “Alasalatu groups” and charismatic Muslim organisations especially in the Southwest zone of Nigeria, Islamic organisations have fully evolved. Many of them are thriving though almost all of them may be wastefully facing the same direction. As Nigeria this year celebrated her centenary as a country, it is auspicious to cast a look at the last century of Islam in Nigeria, with specific reference to Islamic organisations perhaps the next century will usher in better organisation and usher in a more successful regime of Islamic awakening and spiritual rebirth. In appraising a century of Islamic organisations, it is pertinent to examine the history of Islam in Nigeria, discuss some organisations, highlight some of their impacts and offer some thoughts on the way forward. (Fafunwa, A.B. (2021), (Olayiwola, A. (2022).

2.2.1.1 History of Islam in Nigeria

Islam is believed to have crossed to the borders of West Africa in the eighth century C E. Scholars like Ibn Munnabbah had written that as early as 738 trade and commerce from northern Africa helped to bolster the spread of the new religion. Islam

was first accepted by the Kanem ruler Umme Jilmi (1085-1097). He was introduced to Islam by the scholar Hamed Muhammed Mani. Umme Jilmi's son, Dunama I (1097-1150) also followed his father's interest in Islam, learning and practising it and was reported to have gone on pilgrimage or hajj. By the reign of Dunama II (1221-1259), the Kanem empire had begun correspondence with Tunisia in Maghrib and in 1257 a Kanem embassy was established in Tunisia, as mentioned by the famous historian, Ibn Khaldun (d 1406). By the 14th century, a new capital of Kanuri had been established in Bornu at N'gazaragamu by Ali ibn Dunama who was a very keen student of the teachings of Islam. Mai Idris Alooma (1570-1602) of Bornu had far-reaching and more extensive Islamic campaign than his predecessors, building mosques and Islamic schools, thereby strengthening the foothold of Islam in the Bornu-Kanem axis. (Khan, A. (2021), (Musa, A. 2022).

Islam was brought into Hausaland by traders and scholars. About forty Wangarawa traders are thought to be responsible for introducing Islam to Kano during the reign of Ali Yaji (1349-1385). Al-Maghili, a famous scholar of his era, brought Islam to Katsina in the fifteenth century, similarly, a number of scholars from Sankore University; Timbuktu visited Katsina, bringing with them books on divinity and etymology. (Oluwaseun, T. (2023), (Adebayo, S. (2020).

Another milestone in the spread of Islam into northern Nigeria was the jihad of Uthman dan Fodio. He was a Fulani man who waged a war for six years (1804-1810) to purify Islam and to eradicate idol worship and purge all forms of distortion and heretical innovation from the religion. He preached the teachings of the Quran and Sunnah and encouraged the Muslims of that time to return to orthodox Islam. This jihad did not only have a religious undertone, it was also political in the sense that it was able to unify the Hausa states under one government (the Sokoto caliphate) administered by the Shariah law. This continued until the partition of the caliphate in 1903 and its eventual incorporation into Nigeria; thereby the Sultan's power was transferred to the High Commissioner. However, many aspects of the caliphate structure, including the Islamic legal system, were retained and used in the colonial era (Salawu, A., 2022: Adegemi, B., 2022).

The exact period that Yoruba land encountered Islam is still unknown, but historians put it between the 14th and 15th centuries, during the reign of Mansa Kankan Musa of the Mali Empire. The first mosque was built in Oyo-Ile in 1550AD, although it was meant to serve foreign Muslims in Oyo as there were no Oyo Muslims at that

time¹⁵. Islam was known to Yoruba people as *Esin-Imale*, a patronymic reference to Mali. What makes this submission highly probable is the fact that Dyula traders from Mali reached the Yoruba kingdom at about that time. Also some words have been borrowed from *Songhay*. For example, the *Songhay* word for a holy man is *Alfa*, same with Yoruba and the political title of *barakoi/baray-koi* used by Governors in the Bara province in the north inland delta of *Songhay* in the 16th century and later used by the Commander of the Calvary was adopted by Yoruba as *Parakoyi* with similar connotation and political authority. (Adeyemi, B. (2022).

Gradually Islam found a home in Yoruba land and more mosques were built as the mission began to spread. Iwo town led with its first mosque built in 1655, followed by Iseyin in 1760, Lagos in 1744, Saki in 1790, Osogbo in 1889. Within a short period of time, Islam had spread to other Yoruba states.

Several factors were responsible for the influx of Yoruba into the fold of Islam. First was that, at that time, Islam had spread to the towns outside Oyo; so at the time Oyo Empire was destroyed, the Muslims who had to relocate were responsible for introducing Islam to their new communities. Secondly, there was a heavy flow of trade and immigration into the Yoruba kingdom at the time, which gave the guests the opportunities of introducing Islam to their hosts. Thirdly, Islam differed in attraction and better adapted to Yoruba social structure because it permitted polygamy.

2.2.1.2 Typology of Islamic Organisations in Nigeria

In my view, all Muslim organisations in Nigeria that have contributed to the advancement of Islam in the past 100 years can be categorised into six major types. These are the root, the umbrella, the professional, the personalised, the ideological and the independent non-aligned. They are explained as follows:

2.2.1.3 The Root of Islamic Sects and Organizations in Nigeria

The root Islamic organisations are the historical bodies that have led to or influenced the establishment of other groups. In this category are Ahmadiya Muslim Community of Nigeria, Jamaatu Nasril Islam (JNI) and Muslim Students Society of Nigeria. These three organisations are pioneers which directly led to the establishments of other Islamic associations. The third is positive and planned while the other two are

accidental products of either schism (as the Ahmadiyyah) or protestation of inactivity as was the case with JNI. (Khalid, S. (2021)

2.2.1.4 The General Umbrella Islamic organisations

The Umbrella Islamic organisations seek a coalition of other Muslim groups within them. In other words, they are organisations of Islamic organisations as various bodies come within their jurisdiction. Examples of what ought to be umbrella Islamic organisations are the Nigerian Supreme Council for Islamic Affairs, (NSCIA), Federation of Muslim Women Association of Nigeria (FOMWAN) and National Council of Muslim Youth Organisations (NACOMYO). The three co ordinate the totality of Islamic affairs, female Muslims and Muslim Youth organisations in Nigeria respectively. It is however confusing to have claims of being the umbrella organisation for Muslims in Nigeria by other bodies such as Assembly of Muslims in Nigeria (AMIN) Jama'atu Nasril Islam (JNI), Grand Council for Islamic Affairs in Nigeria (GCIAN), Supreme Council for Shariah in Nigeria (SCSN), National Joint Muslim Organisation (NAJOMO), which started as West Joint Muslim Organisation (WESTJOMO) to be the Western State counterpart of JNI, Nigerian Muslim Council (NMC), Muslim Council of Nigeria (MCN) Coalition of Muslim Organisations (CMO) Summit of Muslim Organisations, Organisation of Muslim Unity (OMU) Conference of Islamic Organizations, Council of Muslim Organizations, Federation of Muslim Organisations in Nigeria etc. Indeed such claims of national authority on Islam in Nigeria have created a semblance of disorganisation, disunity and lack of defined structure among Muslims. It is generally believed that the inactivity of the NSCIA and its seeming timidity in the defence of Islam and Nigerian Muslims largely account for the springs of the confusing claims. Nevertheless, one cannot totally ignore the role of individual selfish and sectional sentiments in some of the claims. The most prominent of the claims is the legitimate claim of the JNI the President- General of which is the same Sultan of Sokoto and President-General of the NSCIA. Not a few Muslims have expressed some concerns about the confusion being created by such counterclaims. Moreso when such fluid situations are being exploited by non-Muslim government officials to pick and choose who to consult or made to represent Muslims in Nigeria at one point or the other. (Adamu, S. (2022), (Aliyu, M. (2023), (Bello, T. (2021), (Mustapha, A. (2020), (Omar, R. (2023), (Usman, I. (2022).

2.2.1.5 The Personalised Muslim Organisations

Personalised Muslim organisations are the category of Muslim organisations that are highly influenced owned and dominated by their respective founders or their heirs. The various organisations whose existence depends substantially on the influence and charisma of their founders and/or their biological khalifah(s) belong to this category. Many of the “deen” organisations belong to this category as the founders remain the *de facto* heads who are only joined by others in achieving their noble goals. As certain individuals are critical even to the destiny of nations, individualised Muslim organisations receive their strength from the towering influence of their founders. Such organisations are personal property of the founder and are akin to “husband and wife churches” which are now common in Nigeria. The main characteristic of such individualised Societies or bodies is that leadership succession is by blood relationship with the founder. In the last ten years, particularly in Southern Nigeria, such organisations are no longer limited to religious sages and scholars but are now extended to founders of numerous privatised Islamic 'Foundations'. It should be noted that the establishment, structure and operations of such 'Islamic' Foundations are at complete variance with Islamic Law of *Waqf*, which prohibits its being inherited or Personalised. (Adebayo, M. (2021), (Kadiri, A. (2022), (Olatunji, R. (2023).

2.2.1.6 The Professional/Specialised Muslims Organization

This category belongs to organisations based on the professional affiliations of the members. There are Islamic organisations established by groups of bankers, lawyers, medical doctors, journalists, etc. The qualification for membership is hinged on the professional qualification of the members as they come into being in order to promote and protect the religious interest of their members primarily. Examples are AMP, MULAN, IMAN and League of Imams & Alfas in Yoruba land. Three exceptionally active players in this group are two human rights' groups- Muslim Rights Concerns (MURIC) and Network for Justice based in Kaduna- as well as Muslim Public Affairs Centre (MPAC). (Abdulazeez, A. 2023), (Ogunbiyi, T. 2023).

2.2.1.7 The Ideological Peculiarities of Muslims Organization in Nigeria

This category of Islamic organisations is based on ideological peculiarities. These organisations emphasise certain aspects of their interpretation of certain Islamic practice or doctrine with exceptional seriousness. The sufi-based groups belong to this category, just as the *Izaala (Jamaatu Izalatil bid'ah waiqamatis Sunnah)* and the Islamic Movement of Nigeria. The approaches may be different, but the ideological organisations seek ideological re-orientation and re-awakening along or against a particular mode of practice in Islam. Most of the intractable intra religious conflicts among Nigerian Muslims emanate from this group. (Muhammad, S. 2023),

2.2.1.8 The Independent/Non-aligned

This category is made up of associations built by collectives for the general promotion of Islam. Though they may be initiated by individuals, they are allowed to operate independently and without the domineering influence of any particular individual or family. Ansar-ud-deen, Nawair-ud-deen, Muslim Youth League of Nigeria, Islamic Welfare Foundation etc belong to this group.

2.2.1.9 Islamic Organisations in the Pre-Independence Era (1914 – 1960)

The year 1914 is significant to Nigerians as it was in the year the Northern and Southern Protectorates were amalgamated and modern Nigeria came into being. To Muslims, it is also significant because the year marked the beginning of formal Islamic organisations in the country. The Ahmaddiyah Muslim Community of Nigeria was the first properly organised Islamic institution to berth in Nigeria in 1914. Before its advent, there were only small prayer groups with loose memberships and lopsided administrative set-ups. The Sufis were also known to hold prayer circles, yet, no formal organisation like the Ahmaddiyah was in existence up to that time. In that same 1914, Jamah party emerged in the Lagos Central Mosque in opposition to Chief Imam Ibrahim who was seen as a stooge of the colonial rulers of Lagos. There was the establishment of the Muslim Juvenile Society in 1916 under Alhaji Jubril Martins. The same year, the Muslim Literary Society was formed under Alhaji Imam Muhammad Lawal Basil

Agusto who played active roles in fusing the Society with the Ahmadiyyah, having been impressed by the literature of the Ahmadis. (AbdulRazaq, A. 2023).

In 1924, Alhaji Lawal Basil Agusto renounced his membership of the Ahmadiyyah due to the issue of creed, and championed the establishment of the Jama'at-ul Islamiyya Society of Nigeria, (JIN). Anwar-ul-Islam is another product of the internal rift and schism within the group. The root of Ahmadiyyah family had earlier split into Ahmadiyyah Muslim Jamat and Ahmadiyyah Movement in Islam based on creed of acceptance or lack of acceptance of Gulam Ahmad as a “follower – Prophet”.

Before long, (Young) Ansarudeen Society of Nigeria, Crescent Bearers, (Young) Nawair-ud- deen Society of Nigeria and just before independence, the Muslim Students Society of Nigeria (MSSN) joined the list of the fledgling Islamic organisations in the country. It was clear that they all had similar or almost identical agenda. At that time, the education of Muslim children had become a major issue. Many of the schools at that time were being run by Christian missionaries and Muslims were being discriminated against. Admission of a Muslim pupil into good schools was rare and most of the schools almost made it compulsory for any Muslim child to convert to Christianity before being admitted. This created a huge gap in the education of Muslim children. This challenge was chief among the reasons why most of these organisations sprang up. Muslims were often seen as second class citizens and it became the responsibility of the groups to advocate change and find effective solutions to the educational challenges confronting Muslims at the time. These groups established schools and awarded scholarships to help educate Muslim children at home and abroad. (Bello, A. 2022).

Of all the Islamic organisations established within this period, four stand out for their roles in public space particularly in the education sector of the economy. They are the Ahmadiyyah Ansar-ud-Deen Society of Nigeria and the Muslim Students' Society of Nigeria (MSS). The appropriateness and commitment to their set aims and objectives at that critical period was a major relief to the Muslims particularly in the South Western Nigeria. Muslim children were being denied education and anyone who had to enrol in the conventional schools which were being grant aided from public fund had to convert to Christianity. It was the urge to get Muslim children educated, free of Christian indoctrination, and to propagate and defend Islam that made some 42 young Muslims found the organisation at a meeting held on December 21, 1923. Part of the objectives of the Young Ansar-ud-Deen, as it was then, was to found, build and maintain

educational institutions, encourage literacy and intellectual pursuits among its members, keep and maintain a library for the use of members and undertake generally other things that may tend to promote education. The Society has remained committed to its objectives, right from its earlier years, with the establishment of many schools. The foresight and forthrightness engendering the formation of this Islamic organisation and the zeal and commitment with which its past and present leaders champion the Cause of Islam are worthy of emulation. Similarly, in Abeokuta a group of ten young Muslim friends came together to establish, on the 4th of November 1939, the Young Nawairudeen Society which later metamorphosed into the Nawairudeen Society of Nigeria (NUD) which has established a large number of schools and Colleges in Nigeria. (Ibrahim, H. (2023).

The MSSN began in the pre-Independence era, precisely on the 18th of April 1954, under the initial leadership of Alhaji Lateef Adegbite while he was a secondary school pupil, and as at the time of Independence, it had grown into arguably the largest students' group in the whole of Africa. As at Independence of Nigeria, the Society had grown from an association of secondary schools students into an active organisation present in any institution of learning where Muslim students were found. The MSS is also responsible for the emergence of the Muslim Corpers Association of Nigeria (MCAN), whose membership consists of graduates of Nigerian universities and other tertiary institutions, who are in their one year mandatory National Youth Service Corps. The MSSN has also directly influenced the establishment of bodies like The Companion, the NACOMYO, the Criterion, Muslim Graduates Associations. It indirectly gave impetus to the establishment of other Islamic.

Organizations particularly in the last 30 years. West African Muslim Students Association (WAMSA) was pet project of the MSS shortly before the ill digested ideological partisanship that eventually wrecked the advancement of the Society.

One important related development in Nigeria at that time was the establishment of four major Arabic and Islamic Institutions which later became the springboard for the supply of manpower for the Shariah Courts and the training of Arabic and Islamic students in conventional schools and Universities in Nigeria. They are Kano Law School (1934) which later became School of Arabic Studies in 1947; Markaz Talimul Arabi of Shaykh Adam Abdullahi El Ilory which was originally established in Abeokuta in 1952 and moved to Agege, Lagos in 1954; Ma'ahadul Ulumil Arabiyyah of Shaykh Kamaluddin Al Adaby in Ilorin in 1963 and Ma'ahadul Arabi Annaijiri (Arabic Institute

of Nigeria) Elekuro, Ibadan which was founded by Sheikh Murtadha Abdus Salaam in 1960.

In the Eastern part of Nigeria an island of Islamic learning was also created in 1965 with the establishment of Islamic Centre, Anofia near Afikpo in the present Ebonyi State. The centre founded by an indigene, Ibraheem Nwagui has produced many prominent islamic leaders in the Eastern and south-southern parts of the country. It has also grown to be a rallying point for Muslims in that area of the country. The centre maintains high standard of scholarship in secondary education up till date. The school attracts students from all over the country and beyond. (Akanji, O. (2021).

2.2.1.10 National Islamic Organisations in the Post-Colonial Era in Nigeria

The later generation of Islamic bodies varies only slightly from their predecessors in terms of *modus operandi*. The only difference seems to be that the post-Independence organisations seem to be better organised and consist younger members. JNI, NSCIA, IET, Ansarul Islam Society of Nigeria, NASFAT, Qareeb Islamic Society of Nigeria, Federation of Muslim Women Association of Nigeria (FOMWAN), Movement for Islamic Culture and Awareness (MICA), Muslim Ummah of South Western Nigeria (MUSWEN), Muslim Rights Concern (MURIC), Muslim Public Affairs Centre (MPAC), Islamic Education Trust, Jama'atul Muslimeen, etc belong to this category.²¹ The National Council of Muslims Organisations (NACOMYO), National Joint Muslim Organisations (NAJOMO) and the League of Imams and Alfas belong to their own class.

It must be noted however that a large number of Muslims in Nigeria are not impressed with the present low performance of Islamic organizations in public space in the country. This made the Nigerian office of the International Institute of Islamic Thought (IIIT) to organize on November 16, 2014 a workshop on “Islamic Organizations and Institutions in Nigeria: The Challenge of Sustainability”. The *raison d'être* for the workshop was that many of the Islamic Organizations “are crisis-riddled, half-dead, have no focus, epileptic and have very low out-put. The weakness and shortcoming are just too numerous to mention (Khalid, A. 2019), (Mustapha, A. 2021).

Table 2.1

Some National Islamic Organisations in Nigeria

Organisation	Activities	Founding date/Founder/Place
Abuja Muslim Forum	Dawa'h	2005
Ahbabul-islam Society of Nigeria	Da'wah	
Ahlusunnah Islamic Foundation	Training programs, Entrepreneurship	
Ahmadiyya Movement of Nigeria	Da'wah, Humanitarian services, Education, Health, Youth empowerment, Prayer circle, Arabic schools	1916, Alh L.B. Agosto
Ahmadiyya Muslim Jamaat	Da'wah and Education	1914 from England and Pakistan
Akhbarudeen Society of Nigeria	Da'wah	Ogbomoso 1986
Al Fatih-ul- Qareeb Islamic society of Nigeria	Da'wah, prayer groups, Aid Organisation	1999
Al-Muminaat	Prayer circle, Vocational training, Women empowerment	
Al-Usrah Foundation Port Harcourt	Family Usrah, Arabic and western Education	June 12, 1994

Organisation	Activities	Founding date/Founder/Place
Ansarudeen Society of Nigeria	Da'wah, Humanitarian services, Education, Health, Youth empowerment, Prayer circle, Arabic schools	1923, 42 founding members
AnsarulIslam Society of Nigeria	Da'wah, Humanitarian services, Education, Health, Youth empowerment	1943
Anwarul Islam Movement of Nigeria	Education, Da'wah, Aid programs, Islamic and Arabic education, Health, Publication, youth and women empowerment	LB Augusto, AT Adele, BA Fanimokun, Alfa Muhammed bello Lawal and Ashafa Tijani
Association of Muslim Professionals (AMP)	Scholarships, Education, Da'wah, Special women's programs (Port-Harcourt)	1970
Council of Muslim Organizations (CMO)	Umbrella	2000 – 2009
Fityanul Islam Foundation	Da'wah	Kano 1963 by Sheikh M. Salga
Federation of Muslim Women Association in Nigeria (FOMWAN)	Gender Coordinated Da'wah	Minna 1985

Organisation	Activities	Founding date/Founder/Place
Hajj Monitors of Nigeria	Educating and enlightening Nigerian Muslims on Hajj and Hajj practices	
Hijrah Foundation	Education	2002 Lagos Proprietor of the Proposed Hijrah University, Ede
Ibo Muslims Movement	Da'wah, Propagation of islam, Advocacy	1980s Enugu
Isabatudeen Society	Female Concerns	1958 establish first Muslim female Isabatudeen High Sch. In 1964
Islamic Brotherhood of Nigeria (ISBON)	Da'wah	1924 Lagos
Islamic Education Trust	Islamic Propagation Center, Education	1969/1977, Sheikh Ahmad Lemu, Sokoto/Minna
Islamic Missionaries Association of Nigeria	Umbrella for Da'wah	1974 Ilorin by Justice Abdulkadir Orire
Islamic Missionary Society	Education	1933 Ibadan Proprietor of Islamic High School, (1957) Orita Bashorun, Ibadan
Islamic Movement of Nigeria	Ideological	Sheikh Ibrahim Zakyzaky

Organisation	Activities	Founding date/Founder/Place
Islamic Propagation Centre Warri (IPC)	Da'wah	1987 Warri
Islamic Trust of Nigeria (ITN)	Education	1975 Kano
Islamic Welfare Foundation (IWF)	Research and Development	1st May, 1984 Lagos
Islamic Youth League of Nigeria	Islam Propagation	
Istijabah Prayer Group	Spiritual Development	23/7/1983 Ilobu, Osun
Jama'atu Izalatil Bid'a wa Ikamati Sunnah	Da'wah	1976/1977, Sheikh Ismaila Idris
JNI	Umbrella	1964
Jama'atu Tableegh in Nigeria	Propagation	In india 1926
Jamatul Islamiyya of Nigeria (Islamic Society of Nigeria)	Da'wah, Humanitarian services, Education, Health, Youth empowerment, Prayer circle, Arabic schools	1923, Alh. L.B. Augusto (March 1924)
Katsina Islamic Foundation	Education	1999 Owners of Alqalam University, Katsina
League of Imams & Alfas (Rabita)	Umbrella for old Western Region	1962

Organisation	Activities	Founding date/Founder/Place
League of Islamic Scholars and Missionaries of Eastern Nigeria	Umbrella Body for eastern and south-southern Nigeria	1998
Movement for Islamic Culture and Awareness (MICA)	Da'wah, Entrepreneurship, Aid organization, Education	1980s Lagos
Muhyideen Association of Nigeria	Education	Ilorin 1960 by Alhaji Jibril Sahban
Muslim Associates	Propagation of Islam, Health, Education, Advocacy, Da'wah	1959, Prof Aliu Babs Fafunwa, Justice Babalakin and co
Muslim Association of Nigeria (MAN)	Da'wah, Advocacy, Education, Arabic classes, Humanitarian services	1st Jan. 1959 Lagos
Muslim Council of Nigeria		1995
Muslim Public Affairs Center (MPAC)	Advocacy Lobbying and Implementing projects	Virtual
Muslim Professionals in Da'wah (MPD)	Da'wah to new Converts	
Muslim Rights Concerns (MURIC)	Human Right Organization	1994 Lagos

Organisation	Activities	Founding date/Founder/Place
Muslim Students' Society of Nigeria (MSS)	Da'wah, Health programs, Advocacy, Education, Arabic classes, Humanitarian services	1954, Alh. Lateef Adegbite
Muslim Ummah	Da'wah, Prayer circle, Education, Health, Social welfare, Empowerment	1980s
Muslim Ummah of South Western Nigeria(MUSWEN)	Umbrella	2008. Prof AB Fafunwa and co
Nasrullahi Fatih Society of Nigeria (NASFAT)	Da'wah, Humanitarian services, Education, Health, Youth empowerment, Prayer circle, Arabic schools, zakat collection	1995, Abdul Lateef Wale Olasupo
National Council Of Muslim Youth Organisations (NACOMYO)	Da'wah and Advocacy	1987
NAJOMO/WESTJOMO	Umbrella for old western state	1972 by Dr. Lateef Adegbite
National Islamic Centre (NIC)	Think Tank	1981 Zaria by former MSS Officials
Nawair-ud deen Society of Nigeria (NUD)	Usrah, Aid organization	1939

Organisation	Activities	Founding date/Founder/Place
Network for Justice	Human Right Concerns	1980s Kaduna
Nigerian Supreme Council for Islamic Affairs (NSCIA)	Apex National Umbrella	August 1973
Nurul-Islam Missionary Society of Nigeria	Da'wah, Aid Organization	
Organisation of Tadamunul Muslimeen	Propagation of Islam	
Organization of Muslim Unity (OMU)	Umbrella	1973 Ilorin
Saadat Abadiyat Organization of Nigeria	Islamic Propagation, Publication of Magazine, Scholarships	Abeokuta
Shababu-Deen-l-Islam	Islamic Propagation, Islamic Education	
Sirajudeen Society of Nigeria	Da'wah	Ado-Ekiti 1964
South East Muslim Organization	Umbrella Body	2007
The Companion	Family Development	1984 Lagos
The Criterion	Parenting	1986 Lagos
The Islamic Foundation of Nigeria	Islamic Education	1973 in Kano
The Muslim Congress	Propagation of Islam,	1980s

Organisation	Activities	Founding date/Founder/Place
	Da'wah, Aid Organization.	
The Muslim Stars Association Of Nigeria	Propagation of Islam, Da'wah	
The Peace Guards Organization of Nigeria	Da'wah, Islamic Paramilitary Organization	
The Young Muslim Brothers and Sisters of Nigeria (YOUMBAS ANJAENA)	Da'wah	
Young Muslim Association of Nigeria (YMAN)	Da'wah	Aran-Orin (Kwara) 1967
Zumratu Islamiyya Society of Nigeria	Da'wah, Education	1927 Lagos

2.2.1.11 Islamic Organisations in the Southern Nigeria

The marriage of Islam and the people of the Yoruba states has been a long and fruitful one. The number of Islamic organisations in the South, especially the Southwest, are too numerous and their effect has been profound on the propagation of the message of Islam. Yet there is still a lot of work to be done. The Aḥmadiyya Movement, Anwar al-Islām, Ansār al-Dīn, and Jama‘at al-Islām stepped into the scene at a much needed time when the education of Muslims children needed a big boost. Schools were established by the groups to bridge the educational gap between the Christians and the Muslims.

Most of the Islamic organisations started as prayer circles in community mosques, when the numerical strength of the members began to expand, new chapters of the same prayer circles were formed and an institutionalisation was put in place to provide proper organisational process and ensure survival. Some would argue that the competition to match the Christians in the practice of religion and social standards had led to the flamboyancy of many of the organisations at this period. There are virtually no two streets without a neighbourhood mosque and every town has a central mosque, and Arabic school.

There is in each state of southern Nigeria a state branch NSCIA made up in reality of individuals who attend functions of these two bodies without grass roots involvement. In most of the states, NSCIA/JNI are not only made to function as any other Islamic organisations, they comprise few individuals rather than the collectivity of the whole Muslim Ummah in the state. Whenever there is need for collective position of Muslims on certain issues or policies, either an ad hoc committee is hurriedly put together or the Muslim Communities of the major central mosques in the state are made to represent the Muslims. It is only in Oyo State that an all inclusive Muslim Community of the State is functional. In Lagos, just as in Kwara, it is a semi-permanent ad hoc body-Committee/Council of Muslim Organisations that is in place. This situation is not in the best interest of Islam in Nigeria. (Adekilekun, A. 2020), (Olufemi, K. 2022).

In his two-volume book, Adekilekun explains the backgrounds, aims and objectives and other salient issues about scores of Islamic organisations in the country most of which are from the south, including south east and south south. Table 2.1 contains some of the major organisations.

Generally, virtually all Islamic organisations in Nigeria were addressing identical issues of Daawah and establishment of educational institutions without much differentiation or specialisation. In May 1984, the Islamic Welfare Foundation (IWF) was established in Lagos by a group of elite and academics to serve “as a think-tank and Research and Development agency”²⁶ for the Muslims in Nigeria. Late El-Hajj Saka Fagbo of the Nigerian Television Authority was the pioneer National Co ordinator. Within a short period, the Foundation gave a good account of itself by supplying the Muslim Ummah with vital statistics and policy documents for guidance. It published the data of Muslims in each of the Universities in Nigeria with a clarion call for Muslims to rectify the anomaly of their non- existence in virtually every University in Nigeria. In refuting an erroneous allegation by a group of non Muslims, the Foundation published an analysis of religious affiliation of public officers in Nigeria. This was followed by a study on noise making in the country. The appreciative Muslim Community was sensitised and awakened by the research based findings of the Foundation. In congratulating the IWF on its 30th anniversary, one needs to lament the tragedy of derailment of IWF from its focus on R &D. The Ummah would have been better served if IWF has retained its focus on being an Islamic watchdog of public sector and institutions for a coherent and informed voice of the Ummah in Nigeria. Time and space may prevent an analysis here of the causes of derailment, one major factor is the unpreparedness of members of IWF to dedicate as much as two hours every week to the study and analysis of Muslim concerns in Nigeria. Another is the failure of members of the Foundation to harness financial resources to employ first rate researchers either on full or part time basis for the prosecution of its mandate. The commitment and passion which made Late Alhaj Ishola Owoniboy to perpetually endow the Foundation with a spacious facility of the Owoniboy complex on the prime Taiwo Road, Ilorin must have totally weaned to bring us to this parlous situation (Bamgbose, A. 2023), (Musa, S. 2021).

2.2.1.12 Islamic Organisations in Post-Colonial Northern Nigeria

It can be argued that an excellent Islamic organisation with its super structure and incontrovertible control had been established by Shaykh Uthman Dan Fodio in the early part of the 19th century of the Christian Era. The organisation was so formidable to withstand the direct onslaught of the Christian Missionaries and colonisers who

worked strenuously to uproot Islam and supplant it with Christianity. The unitary system of the North and the entrenchment of Islam as the custom of the majority of the North made establishment of Formal Islamic Society a non issue in the North. Consequently, in comparison with the Southwest, there are fewer National Islamic organisations in the North prior to Independence. (Usman, Y. 2021),

The reason for this could also be the fact that Islam has a stronger foothold in the Hausa states. Also, the major reason for the establishment of Islamic organisations was to help the Muslims of that time in getting quality education. The Hausa states already took pride in the high standard of their Islamic education, so when Western education was introduced by the colonialists, it took much longer for them to accept it in Nigeria at that time because it was considered almost synonymous with accepting Christianity. Naturally, to protect their Islam, the north shunned it. Just as many did, in the South-West. It was not until they recognised the inherent socio-political impediments that the north accepted to modify its position on western education, and over the years they carefully married the two types of education assisted by the colonial commissioner. (Bello, S. 2020), (Adebayo, A. 2022).

The feeble resistance of South Western Muslims to Western Education led to massive indoctrination and forced conversion of Muslims into Christianity because they had to choose between Islam and Western Education and enjoyment of certain essential social facilities such as hospital and employment opportunities. The Muslim of South Western Nigeria still pay the price up till today.

The first formal Islamic organisation in Northern Nigeria after the amalgamation is Ansarul Islam Society of Nigeria which was founded in Ilorin by Shaykh Kammaluddeen Al Adabi in May 1942. It was the first Islamic voluntary organisation to establish a Primary school in Northern Nigeria in 1947. Its main focus is Education. It has numerous primary and secondary schools across Nigeria.

An account of the establishment of JNI has been provided by an eye witness and active participant Prof S.A.S. Galadanci as follows:

Nigeria gained her independence....the Northern Region...was lagging behind in terms of Western system of education. some of the political leaders realised they could not successfully rule.....without the support and co operation of traditional rulers. Late Sardauna who served as the pivot around whom all other actors rotated..was a political leader as well as a traditional ruler. He, therefore...instituted an Advisory Board on Religious Affairs with 100 members. The Board.....held its first meeting

in August 1963 under the chairmanship of Waziri Junaidu of Sokoto. The...achievement of the Advisory Board helped...in uniting the Ulama. and paving the way for the establishment of a non governmental association which would serve as umbrella for the entire Muslim Ummah in this country. Thus,using some of the members of the Advisory Board and some senior committed civil servants in his government, he was able to establish the JNI....The inaugural meeting was held in Lugard Hall Kaduna,in March 1964 under the chairmanship of Dr. Waziri Junaidu of Sokoto.....JNI began to grow.....until his death in 1966.....JNI fell into slumber.....Members....attempted to draw the attention of the organisation (to) its responsibilities. Those Young Turks saw no alternative but to set up their own Muslim organisations.

Incidentally, the two examples given by Galadanci were State Grand Kadis to which I can add the third. They are Islamic Education Trust (IET) by the then Grand Kadi of Niger State, Hon Justice Sheikh Ahmed Lemu in 1977; Islamic Foundation of Nigeria (IFN) established in Kano in also Islamic Missionaries Association of Nigeria (IMAN) founded by the then Grand Kadi of Kwara State, Hon. Justice Abdulkadir Orire, in 1974. Though by default, the lull in JNI yielded the good fruits in Islamic propagation through the three organisations that are vibrant.

The JNI has been reinvigorated and active, yet I share the genuine concern of Galadanchi that:

"Can JNI function effectively with its current structure.....(when)...the traditional rulers are part and parcel of the order of the day.Can they guide the organisation to...oppose the Government if and when Muslims are being victimised or marginalised?"

This, to a less extent, is true of also the NSCIA where non traditional rulers are more than traditional rulers in the decision-making organs of the Council. Within two years of the establishment of JNI, it founded Sultan Bello Primary School, Kaduna and Sheikh Sabah College, Kaduna. It has a hospital and a magnificent office complex in Kaduna. It established a voluntary organisation the Aid Group in 1975. One major defect of the organisation is that it functions at the State level in Northern Nigeria as any other Islamic organisation instead of being an umbrella which incorporates all Islamic organisations in each state. Until recently that was also true of the NSCIA. (Omar, A. (2023), (Usman, Y. (2020).

Another account was that Jamaa'atu Nasril Islam was formed in 1963 after the return of the Premier of Northern Nigeria, Alhaji Sir Ahmadu Bello (Sarduna of

Sokoto) from pilgrimage in Makkah having realised the need for a body that would champion the propagation of Islam. Inspired by Ansarul Islam Society in Ilorin, the organisation was formed by the Sardauna and Shaykh Abubakar Gumi with the objective, “basically to work, through peaceful ways, including ‘wisdom and good preaching’ in projecting the good image of Islam and defending the legitimate rights and interest of Muslims throughout Nigeria.” Every Muslim of Northern origin was declared a member. The Waziri of Sokoto was the foundation President at the beginning while the Sultan served among the Patrons. At the official inauguration of the body, observers were invited from the South. These observers included Sheikh Adam Abdullah El-Ilory, Alh. Laguda (Lagos) and Alh. M. K. Ekemode. Part of the mission was to bring all Islamic organisations in the North under a common umbrella. Alhaj Labaika Olukade Bello, from Ilorin who was then the Secretary General of Ansarul Islam Society of Nigeria was the first paid full-time Administrative Secretary of the JNI.

As challenges tend to make people organise, due to the established Islamic system in the north and the institutionalization of Islamic practices against what operates in the south, the North still has fewer Islamic organizations. Most of the Islamic organizations are non- governmental organizations because the need for better welfare for the citizens. FOMWAN has been dedicated to the struggle of the women folk, and it has achieved a high level of success. NASFAT, AUD, NUD and Ahmadiyyah have been able to establish outposts as branches in the North but most of the active members and officers are Yorubas who reside in the North. (Bello, S. (2022), (Galadanci, S. A. S. (2021).

Sufism is prevalent more in the north than in the south. Tijāniyya and Qādiriyya Orders are the major two off-shoots of Sufism in Nigeria. The Sufis believe in mysticism and some form of esoteric powers obtained through certain rites which could be used to benefit a practitioner. Opposing this group is the Jama‘at Izāla al-Bid‘ah wa Iqāmat as-Sunnah (Society for the Removal of Innovation and Re-establishment of the Sunnah). It was founded in 1976 by Sheikh Ismaila Idris in Jos. Their main focus appears to be the opposition of Sufism as they tagged the sufis as the people of bid'ah (innovation). (Aliyu, I. A. 2022), (Abubakar, S. (2021).

Another prominent Islamic organisation is the Islamic Movement of Nigeria headed by Sheikh Ibrahim Zakyzaky. The movement is believed to be Shiite and has been credited with certain humanitarian projects. However, the public has been

concerned with certain disturbances that appeared to have portrayed the organisation in bad light. It is important to mention that the religious leader, Sheikh Ibrahim Zakzyaky is a product of the M.S.S. (Zakzyaky, I. (2023), (Fagge, S. A. A. (2020).

In recent times, particularly in 2002, Muhammad Yusuf founded *Jamaa' tu Ahlis Sunna Lida'wati Wal-jihad* ("Group committed to the propagation of the Prophet's Teaching and Jihad". This group would later be given the name "Boko Haram" because the thrust of Yusuf's preaching was that Western education accounted for the degenerate state of the country and the Islamic law had to supplant the system. He was at daggers drawn with other Muslims who did not share his belief and method. People started to refer to his group as "Boko Haram" (Western education is forbidden) while he operated from his base in Maiduguri. The frequent clashes between his group and the security forces climaxed in the extrajudicial killing of Yusuf in police custody on July 30, 2009. The generality of Muslims in Nigeria denounced and condemned the methods of Yusuf and his group. The memory is fresh as all are witnesses to the cataclysmic consequences of the *Boko Haram* activities on peace and security in the country. It has also been a tool that the enemies of Islam have used to wreak havoc on Islam and Muslims.

The Jama'atu Ansaru Musliminna fi Biladi Sudan announced their breakaway from Boko Haram. While stating their differences stated that they, unlike Boko Haram, do not believe in the killing of Muslims except in the case of self defence. The group, which has been allegedly involved in kidnapping, condemned the killing of innocent security operatives and said they would not attack them until when attacked first. Finally, unlike Boko Haram, their focus is said to be limited to Nigeria, which vowed to 'protect' the interest of Islam all over Africa. (Aliyu, I. A. 2022), (Abubakar, S. 2021).

It is important to note that the war against *Boko Haram* is being impeded by what appears as ill-motif, and hatred for Islam by those charged with security of the Nation. Muslims are generally becoming sceptical about the genuiness of the claims and actions of the Nigerian security agencies. The recent Apo massacre and the highly suspicious allegations against a University lecturer who was generally known to have openly opposed *Boko Haram* activities, but yet being presented not only as sympathetic but also being a spiritual leader of the group, are recent pointers in support of the scepticism. International communities have persistently accused Nigeria of gross violation of rights of innocent citizens in the name of fighting terrorists. Recently, there was wide reportage of 15 citizens including an Imam, arrested in their homes in Potiskum and their battered corpses were the following day deposited at the mortuary! Another

instance of extra judicial killing! Hiding under the cover of emergency rule, two armed soldiers-James Isuwa and Umoh-who were on military check point in Maiduguri on the 6th of November, 2014 coerced a 22 year undergraduate-Muhammad Sulum- to give the soldiers a ride only to stop him at a point, shot him at close range, pushed him down and zoomed off with his 1998 accord car and other belongings. It took the vigilance and courage of some civilians to eventually got them arrested.

While it might be out of place here to digress into the complex issues involved in the current wave of intense and unjustifiable civil war in which the nation has been callously thrown, it may be necessary to call our attention to two publications which, in our view, seem, in addition to the recent arm-deal scandal in South Africa, to suggest that Boko Harāmis a contrived devilish arrangement to blackmail Islam and weaken Nigerian Muslims for political ends.

Innā alladhīna kafarū yunfiqūna amwālahum liyasuddū ‘an sabīlillāh, fasayunqahūnā thumma takūnū ‘alayhim hasratan thumma yughlabūnā waladhīna kafarū ilā jahannamā yukhsarūn (Zakyzaky, I. 2023), (Fagge, S. A. A. 2020).

The Qur’anic verse cited, *“Indeed, those who disbelieve spend their wealth to hinder others from the path of Allah. They will spend it; then it will become a cause of regret for them; then they will be overcome. And those who disbelieve will be gathered to Hell”* (Qur’an 8:36).

In this context, the verse symbolizes how anti-Islamic forces, whether local or international, invest substantial resources to distort the image of Islam and destabilize Muslim communities. The reference implies that the funding and manipulation behind Boko Harām may serve political agendas aimed at discrediting Islam and dividing Nigerian Muslims. Thus, the verse illustrates that such conspiracies, although temporarily successful, will ultimately fail and lead to the downfall of their perpetrators, reaffirming divine justice and the resilience of true Islamic faith (Zakyzaky, 2023; Fagge, 2020).

2.2.1.13 Formation of NSCIA As an Apex Body for the Management of Islamic Affairs in Nigeria

There is no doubt that the Sardauna of Sokoto, Sir Ahmadu Bello must have intended that JNI should speak for Muslims across the nation but the political

circumstances of the nation at the formation of the JNI, made such impossible, hence the invitation of some Muslims from the south to observe the inauguration of the JNI. After the unfortunate assassination of the visionary Ahmadu Bello and the military take-over, it became obvious that there was the need for a body to speak on behalf of all Muslims in Nigeria. Dr Abdu Lateef Adegbite who was then the Commissioner for Local Government and Chieftancy Affairs in Western State initiated a discussion with the Sultan of Sokoto on the need for such national umbrella body and after series of meetings of representatives of Muslims from all states of the Federation, it was decided that a new and neutral body should be formed to act as the voice of all Muslims in Nigeria. Consequently, the NSCIA was inaugurated at Kaduna in August 1973 (Adegbite, L. A. 2022), (Abdulraheem, A. 2021).

Nigerian Supreme Council for Islamic Affairs is thus the apex Islamic organisation charged with the promotion and advancement of Islam in Nigeria. It is headed by the Sultan of Sokoto as the President-General, His Eminence Alhaji Muhammad Sa'ad Abubakar mni CFR. It serves as the channel between the government and the Muslims in Nigeria on Islamic affairs. All Islamic institutions in Nigeria fall under the general canopy of the NSCIA. The NSCIA was established to cater for, preserve, protect and advance the interests of Islam and Muslims throughout Nigeria. It is a unifying organ and as the highest decision-making organ of the Nigerian Muslim ummah, some of its objectives include promoting Islamic solidarity through fostering brotherhood and cooperation among Muslims in Nigeria and other parts of the World. Promoting the continued application of Shari'ah in Nigeria and the observance of Islamic morality. The Council shall therefore, ensure that the ideals of Islam as laid down in the Glorious Quran and the Sunnah of the Holy Prophet Muhammad (P.B.U.H.) are adhered to by all Muslims in Nigeria. Serving as a channel of contact with the Government authorities on Islamic affairs. Ensuring uniform observance of Islamic rites including festivals throughout the federation of Nigeria. Coordination of the external contacts, interests and activities of Muslims in Nigeria as individuals or groups. The Council acting thus shall be the channel of contact and communication with external bodies on Islamic matters. (Usman, M. 2023), (Olowu, A. 2020).

In summary, the Nigerian Supreme Council for Islamic Affairs is the platform provided by the Muslims in Nigeria for interacting among themselves and interacting with the public, particularly the Government in the management of the affairs of Islam in Nigeria. So, it is the highest organ as the name suggests for interacting with others

on behalf of Muslims in Nigeria. The Council represents and protects the interest of Muslims in Nigeria. It is made up of representatives from all segments of the Muslim community and it is for that reason that it speaks for the Muslims in Nigeria. Its National Executive Committee has five segments of (a) 8 Principal Officers (b) Chairmen of its National Standing Committees (c) 2 representatives of each State of the Federation and Federal Capital Territory (FCT) (d) President and Chief Missioner of every National Islamic Society and (e) Selected notables. (Muhammad, A. 2016), (Adeleke, O. A. 2018), (Ibrahim, S. 2020).

2.2.1.14 Contributions of Islamic Organisations

There is no doubt that Islamic organisations have contributed tremendously to several areas of national development. Some of these areas are highlighted briefly thus:

2.2.1.15 The Economy and National Islamic Institutions

The contribution of Islamic institutions to Nigerian economy is two-dimensional. Many Islamic organisations have driven empowerment programmes to eradicate poverty by providing tools of trade, or organising seminars where people are taught to fish. FOMWAN has many activities of this nature going on around the thirty six states of the federation⁴¹. NASFAT has a full-fledged business unit, under it is the TAFSAN beverages which produces Nasmalt. The group also has a Hajj/Umrah travelling agency and a couple of private Islamic schools among other businesses. This is apart from a thriving Islamic University. This entire business unit has in its employment Muslims and non Muslims who earn their living from this organisation. Many of such efforts are being made in different Islamic Organisations in Nigeria.

2.2.1.16 Protection of Women Rights

Uthman dan Fodio is to be credited as one of the first scholars to advocate the rights of women in his time. He engaged in the education of women and had his daughters educated. He encouraged women to come to the mosque and he helped to raise the status of Muslim women in the society. Obviously, this is FOMWAN's area of concentration, which is the provision of humanitarian services to women and

empowering them. Generally, most of the Islamic organisations are not gender-sensitive in their programmes as such programmes are often targeted at Muslims generally, yet, they make sure they make substantial contribution to the women folk.

Advocacy and protection of the rights of women has always been a concern for most Muslims organisations in Nigeria. There is a lot to be done in providing accommodation for female Muslims in our mosques particularly in the North. (Baba, A. 2020), (Nassir, A. A. 2018), (Oloyede, J. A. 2021), (Ibrahim, S. S., & Mohammed, A. M. 2022).

Da'wah and the Call for National Unity and Peace

Virtually all the National Islamic organisations sponsor religious programmes, Arabic literacy and Islamic education to ensure that there is continuous learning, understanding and propagation of the religion. The standard of such institutions may be a topic for another discourse.

At an international conference this year, hosted by the Muslim World League, the Sultan of Sokoto along with several Muslim leaders, scholars and academics discussed the need for peace, while calling on the Muslims to ensure peaceful co-existence with their non –

Muslim brothers. The conference which was themed “International Conference of Islam and the Need for Peaceful coexistence in Nigeria” is an example of Muslims advocating peace. Every Friday, at most mosques, the same message is passed from the *Minbar*.

Media

In May 2012, Quds Radio, a Muslim-owned radio station, began operations with a view to propagating Islam, clearing up misconceptions about the religion and giving proper orientation about Islam according to the Quran and Sunnah. The radio, established by Jama'atu Ta'awun Muslimeen took this bold step because the Christian dominated media houses have always been grossly biased against Islam⁴³. Muslim organisations write articles for newspapers through their missionaries and other officers while in the month of Ramadan, they buy spaces in newspapers to disseminate the message of Islam. They also sponsor Islamic programmes on the electronic media. The

Lagos-based media house, Muhri International Television (MiTV), is owned by a Muslim, though there is still a long way to go in making what belongs to Muslims serve the interest of Islam.

Publishing has been small scale with organizations producing magazines, journals and authored sponsored books and prayer books. The effects of our Islamic organisations are yet to be felt much in the publishing industry in an age in which knowledge is power and information rules the world. It is unfortunate that the mainstream media has been anti-Islam and Muslims do not have a voice. More efforts are therefore needed to be made in this direction. It is worthy of note that early Muslims in Nigeria realised the importance of media. Alh. Adamu Anmashahun procured the Times of Nigeria in 1928 and later handed it over to the Lagos Muslim Community. It is also on record that within 2 years of the establishment of JNLC, it was publishing regularly in three languages a magazine called HASKE in Hausa, Nurul Islam in Arabic and The Light of Islam in English.

Education

Without the contributions of Islamic organisations among which Ansar-ud-Deen towers high, there would have been a wider gap in the social standard that exists between Muslims and non-Muslims. This organisation is one of the best two in the establishment of Muslim Secondary Schools in Nigeria. This is at the time it mattered much. The historical efforts of Ansar-ud-Deen in this direction are highly commendable and laudable.

In the last decade too, there have been considerable reforms in the educational sector. Leading this transformation are the Islamic Trust of Nigeria (ITN), the Nigerian Association of Model Islamic Schools (NAMIS) and the Islamic Education Trust. These organisations have made considerable effort in addressing the education needs of Muslims. Many other institutions have established schools after the pioneering efforts of Ansaru-deen and the Ahmadiyyah Movement but NASFAT is the only one that has educational institutions at all levels of education. One is aware that the process of obtaining a licence for a University for the Ansaru deen has reached an advanced stage. Unfortunately, we still don't have enough schools that can favourably compete with mainstream or secular schools, high standard schools are usually expensive to run so the tuition fees are very high. Many of the schools of the first generation of Islamic

institutions need refurbishment. In the schools where the fees are moderate, they only have capacity to admit a limited number of students. The educational sector in Nigeria needs serious reform, and hence, the ripe time is now for more contributions by Islamic organisations in that area. It is interesting to note that Christian individuals and organisations have established dozens of universities in Nigeria while Muslims have only been able to establish four. This however does not call for the proliferation of Muslim-owned universities in the typical bandwagon mentality, it only calls for setting our priorities right. (Umar, A. R. 2023), (Junaid, M. S., & Ahmed, Y. 2021), (Malam, A. I., & Alabi, O. 2023).

Health

The Aḥmadiyya Muslim Jamā'at is the most active Islamic organization in the health sector in Nigeria. It has well established hospitals in different parts of Nigeria. The Muslim Community of Saki also established a hospital in 1987 to cater for the health needs of the community. In a community of almost 90% Muslims, the only hospital that existed in the town before then was a Baptist hospital. Muslims who sought medical attention there were discriminated against and were given differential charges. Similar stories like this have necessitated the establishment of hospitals across the country, but unlike school buildings, hospitals are more expensive to build and manage so there hasn't been much development in that sector. The state of our healthcare delivery system is pathetic and it is worrisome that few Islamic organizations are looking in that direction.

Nevertheless, some individuals have set up private hospitals which make it easier for Muslims to access medical care. For example, at the birth of a child, certain rites have to be performed. In a Muslim hospital, these would easily be carried out and they would be more difficult elsewhere. This among other reasons explains why more Islamic hospitals need to be established. Hospitals owned by Islamic organizations include: Muslim Community Hospital of Saki, Crescent Maternity and Child Welfare Centre, Inisa, Osun; Crescent Hospital, Ilorin; and the Ahmaddiya Muslim Hospitals (Apapa, Ifako-ijaiye, Kano, New Bussa), (Khalid, A. M., & Salih, A. 2022), (Bashir, M. A., & Lawal, A. 2023), (Olatunji, A. A., & Ibrahim, H. 2021), (Muhammad, A. S. (2022).

Social Security

The state of affairs in northern Nigeria keeps escalating, with the Boko Haram insurgency and counterinsurgency claiming innocent lives in thousands. There have been strong condemnation by Islamic groups and almost all Muslims denounce the group and their activities. Yet, the anti-Islamic media, taking cue from their foreign masters, have still remained hesitant to change their narrative of Muslims being terrorists, though non-Muslim terrorists are called by their fathers' names, not by their religious affiliations. Meanwhile, Muslims continue to suffer losses of lives, limbs and livelihoods with many widows, orphans and internally displaced people who cannot afford ordinary food. (Onuoha, F. 2022), (Adesoji, A. 2023).

Resolving the Issues of Re-inventing the Wheel by Islamic Organizations

While the foregoing has shown that Muslims in Nigeria, since the beginning of a century ago, had realised the imperative of the Labour slogan that you organise, not agonise, the way and manner by which Muslim organisations are managed still leave much to be desired. There has been incompetent leadership engendering dormancy and stagnation; there has also been unnecessary duplication of efforts, sheer waste of energy and misplacement of priorities.

On the issue of dormancy, most of the Islamic organisations in Nigeria with roots in Yoruba land have only outposts in Northern Nigeria. They have largely restricted their impacts to Yoruba residents in those areas whereas dynamism would involve integrating members of the host community into themselves to be fully grafted. This is quite different from the pattern in some other religions whose branches are populated by the natives of the areas in which they establish branches. (Okwu, A. 2022)

On the duplication of efforts, examples are legion. Many of our Islamic organisations proverbially sleep with their heads at the same direction. The Muslim Youth League was established in 1952 in Ibadan to contribute to the development of Islam and advancement of Muslims. But it is the same Ibadan that produced NACOMYO in the early 80's with related objectives. Instead of our organisations to be spreading and expanding, new ones are replacing them without coordination.

There is also the emergence of umbrella organisations that are creating confusion. The Islamic Missionary Association of Nigeria (IMAN) for example is

supposed to be the umbrella body for all missionaries of various organisations. But this is not the case as IMAN organises its programmes for its members, who are not necessarily missionaries, like any other Islamic organisation. The problem is that it is the bottom-up approach that would work, not the top-down approach. If all missionaries had come together to form the body, there would be a different result from the one involving the body being formed by an independent organisation with the expectation that others would key in.

To some extent, the Jama'atu Nasril Islam (JNI) was conceived to manage Islamic organisations in the North. It should be an umbrella body for all the groups in the North. Though efforts are being made to address the situation in which all groups would see the JNI as a coalition of Islamic organisations, it is hoped that such efforts will be sustained so that expected results will be achieved. Every Muslim organisation in each of the States in the North should be represented on the state executive of the JNI. (Hasan, N. 2023).

In the Southwest, the Muslim Ummah of Southwest Nigeria (MUSWEN) started well as a body. It is hoped that it will remain a regional umbrella body for all Muslims in the South-Western Nigeria, by restricting its activities to co-ordination of activities of its constitutions. The Islamic Welfare Foundation started as a think-tank body. Now it has also become a lecture-organising body like others. If an association is focused on education and another is preoccupied with healthcare, it will be good for Islam. If an organisation focuses on the collection and distribution of Zakat while another one is primarily concerned with social welfare under the supervision of the umbrella body, the various needs of the Muslim ummah will be adequately catered for. (Adebayo, O. 2022).

On the part of the Federation of Muslim Women Associations of Nigeria (FOMWAN), there is no doubt that it is a success story especially with its branches spread across the nation. But its success as an umbrella body is being threatened by the very success. This is because those who should be active in areas such as health and education at other associations soon join FOMWAN and that becomes the end of their activism. FOMWAN then becomes another Islamic organization with its own schools instead of supervising, organizing and coordinating the activities of the member association for increased efficiency. It is also believed that rather than dissipating energy and wasting efforts, a single Islamic organisation for professionals in Nigeria is ideal. Various professionals like Muslim lawyers, Muslim accountants, Muslim doctors, Muslim engineers, Muslim lecturers, etc. can now be constituents within the body. What

is happening at the top is now affecting the roots such that the root itself is not strong. (Oloyede, A. A. 2022), (Muhammed, A. I. 2023).

An example in this regard is the Muslim Students Society of Nigeria (MSSN), a Society that has contributed so much to the emergence of the crop of Muslim elite in the country today. From the embers of a rallying point for all Muslim students regardless of social and doctrinal backgrounds, the MSSN has become fragmented structurally and ideologically. Apart from splinter groups within the body that do not follow the mainstream based on slight differences, there is the disturbing trend of various Muslim students in different Faculties and Departments forming their own MSSN to the extent that they now have national bodies. There is the National Association of Muslim Law Students (NAMLAS) and there is the medical and other counterparts. The MSSN is therefore being drained of energy and resources as individuals that should have contributed to its growth are localizing their activities in their Departmental cocoons. There is therefore lack of direction and there are internal schisms and contradictions in the running of the body as there is apparent lack of unity. NACOMYO that ought to co-ordinate youth organizations is fast becoming Association of individual Muslims rather than organizations. (Bashir, M. 2023), (Sulaimon, K. 2021).

Religious Conflicts in Nigeria

Torty (2020) investigated the factors responsible for religious conflicts in Nigeria since 1960 till date. Using a qualitative method with which to elicit data from a group of respondents, the absolute majority of whom are eye witnesses, the researcher found that religious conflicts abounded within this aforementioned period, even though those between 1960 and 1980 were more easily brought under control than those of the later time till date. The researcher also found certain factors such as activities of unscrupulous politicians and preachers, worse state of mismanaged economy, and poor state of security. The researcher concludes that enforcement of strict laws by the judiciary will be viable enough to ameliorate the situation.

The study carried out by Nkechi, Benjamin and Favour (2017) investigated the effects of ethno-religious conflicts on women in Nigeria. Using a descriptive phenomenological method, the researchers delved into the ways by which women are affected by religious conflicts and found that a good number of women in Nigeria have lost their husbands, children and relative ones in Nigeria. This, according to the

researcher, has culminated in women experiencing poverty and penury. It also leads to gender inequality as issues regarding women are being marginalized. Conclusively, the researchers made a recommendation which is threefold, namely women should be given a major role to play in peace building and conflict resolution in Nigeria, issues of women should be considered one of the pivots of political discourse, and that protection of women and children should be given a paramount importance in a state which is plagued by ethno-religious conflicts.(Torty, I. 2020), (Nkechi, B., Benjamin, O., & Favour, U. 2017).

Toba (2002) critically looked into the causes, dimensions and effects of the persistent religious conflicts in the Northern Nigeria. In his qualitative study, the researcher identified colonialism, divergent perceptions of the Nigerian state intra-elite power struggle, the national economic crisis, politicization of religion and educational backwardness as among the most prominent factors igniting religious conflicts in the northern Nigeria. Moreover, the proliferated religious conflicts in this zone in the last two decades could be the consequence of power hustle between the southern and the northern elite, the urge for “self-determination” among the northern minorities, the emergence of democracy and the attendance openness, adverse national economic conditions and the reckless and inflammatory comments of some of the highly placed Nigerians. The researcher concludes with some recommendations, the most important of which is that the economic problems plaguing the country has to be resolved, the causes of religious conflicts in the region has to be identified and brought forth for to a judicial action, religious leaders should be the ones to deal with religious matters, and that the educational gap between the North and South should be bridged. (Toba, A. (2002), (Aondona, S. 2021).

Aondona (2021) explored the complex issues that resulted in the evolution of Boko Haram insurgents which has over the years caused destruction to thousands of lives in the Northern Nigeria, and found the radicalized interpretation of the Islamic texts and the use of religious sentiment to attain political advantage as the main cause of this act of terrorism. He further contended the government failure to act decisively has accounted for religious conflicts in Nigeria and Boko Haram movements in particular.

Through a review of extant literature, one can observe that the focus of previous research has always been on religious conflicts between Islam and Christianity, and the effects of the insurgency movements that are usually attributed to Islam despite that it

never has anything to do with terrorism. However, no much research has been conducted so far to address the issue of intra-religious controversies among Islamic scholars in Yoruba land which culminates to disunity among Muslims in the South West Nigeria. Similarly, no ample research has investigated this same situation among Muslim Malays in Malaysia. Therefore, the need for the present study to the aforementioned situation in both nations becomes critical.

Hence, this present study is designed to investigate the phenomenon of intra-religious controversies among Yoruba Muslims in the South-Western Nigeria and Muslim Malays in Malaysia. It also seeks to compare and contrast between the two nations with regard to the nature and causes of such controversies as well as identify their effects on Muslims in the regions. (Ojo, E. 2023), (Hamid, A. 2023).

Summary

Islam in Nigeria has seen its challenges and many Islamic Institutions have sprung up to tackle those difficulties. It is important to recognise and appreciate the selfless and philanthropic contributions of these organisations and the men and women who have spent, and are still spending their wealth, time and resources on Islam in Nigeria within the past 100 years especially.

Apart from schools, hospitals and other physical infrastructure, perhaps the most enduring legacy of the Ummah in Nigeria to National development is in the area of morality, values and ethics. This has been comprehensively articulated by His Eminence, The Sultan of Sokoto in his presentation at the University of Harvard when he delivered "The Samuel L. and Elizabeth Jodidi annual lecture" at Weatherhead Center for International Affairs. The Sultan discussed five core values that are the legacies of the founder of the Sokoto Caliphate, Shaykh Uthman Dan Fodio. They are knowledge as the basis for effective leadership, justice as the basis for good governance, the fight against corruption and proper management of public property, dignity of labour and uplifting the status of women. If these values can be carried further by Muslims and non-Muslims alike, Muslims will not be living on the past glory, but they would rather be making powerful impressions on the conscience of the world.

Islam Religion and Islamic Bodies in Malaysia

Islam is not just a religion but a complete way of life for Muslims; it covers all the things that Muslims do in their life. In other religions, we can see clear separations of power between the religion and the state. Islam doesn't separate religion from state administrations. Islam is the state, as in ancient times. In the early period of Islamic history, the Caliphs were involved in every aspect of the state administrations and also as the military commander, involved in war and peace management, collecting taxes, laying down the law and dispensing justice. Islam constitutes a complete social system that embraces all those who have accepted the faith as a way of life, including the economic, social, political, and other aspects of society. The system applies to all human beings, whether the man or a woman is Muslim or non-Muslim. (Zubaida, S. 2023).

Therefore we cannot equate Islam and the Muslim, for the Muslim, a human being bound to err, can deviate from the rules and regulations set in Islam. Some misconceptions about Islam are due to the wrong beliefs and actions of Muslim, and others are due to a significant lack of understanding and false stereotyping. In Malaysia, Islam has become an essential element in Malay politics. It is seen as an important approach by the Malay Muslim community in strengthening its political-cultural identity, particularly in their domestic and foreign relations. (Esposito, J. L., & Mogahed, A., 2021), (Ahmad, I., 2023). (Khan, M., 2022).

The influencing concept of the role of Islam and its practice in domestic and foreign relations needs to be understood through the history of the religion in Malaysia. Public diplomacy may not be a current term in Malaysia, but the many efforts and actions of Malaysia under its many leaders has definitely developed robust activities of reliable and active public diplomacy policy.

Islam has been an important component in Malay politics. It reflects the political and cultural identity of the state, particularly in an increasingly globalizing, urbanizing and multi-cultural Malaysia. It is mandatory in Malaysia that most housing and development projects provide for mosques or suraus and sometimes other Islamic activities. It is not uncommon to see mosques every few hundred metres in Malaysia. Almost all public buildings have suraus or places for Muslim prayers. Private organizations including industries, banks, medical facilities and hotels, are required to provide facilities and time for Muslim prayers. All public universities include at least one impressive mosque. The call for prayers, the azan, is a highly public affair, from

loud speakers in high minarets. The traffic mayhem caused by Muslims attending the weekly Friday congregational prayers, such as random parking of vehicles in roads, is tolerated and facilitated by the Malaysian authorities.

Within the purview of the Malaysian Prime Minister, there is a Department of Islamic Development Malaysia (JAKIM) headed by a full Minister in the Prime Minister's department. The principal functions of JAKIM are to manage Islamic affairs at the Federal level through the legislation and standardization of Islamic laws, the coordination of Islamic administration nationwide, and the development of Islamic education that includes the control and prevention of variant views of the religion. JAKIM also functions as the Secretariat for the National Council for Islamic Affairs Malaysia (MKI).³⁰⁴ By managing Islamic affairs at the Federal level and serving as the Secretariat for MKI, JAKIM effectively coordinates and influences the role of Islam in the individual states of Malaysia under their respective Sultans or Heads of State. Furthermore it ensures that Islam is propagated and practiced according to directions given by the MKI. The sermons given at the Friday congregational prayers are often provided by the state and federal Islamic authorities. This is one of the means by which Islam plays a significant role in public diplomacy at the domestic level. (Khan, M. M. 2022), (Nadarajah, S. (2023).

There are a number of Malaysian radio and television stations dedicated to Islamic affairs, in addition to the many Islamic programs broadcasted by the other radio and television stations. All such stations are licensed by and tightly controlled by the Federal Government of Malaysia.³⁰⁵ Once again, what is broadcasted complies tightly to the public diplomacy motives of the Malaysian government.

A large number of conferences, forums and seminars on Islam is regularly organized in Malaysia, targeted for local consumption, during which the Malaysian government further promotes its public diplomacy.³⁰⁶ Once again, through the control and guidelines of JAKIM, these events promote the public diplomacy of the Malaysian government. Increasingly the Muftis of the individual states of Malaysia have been actively participating in the public affairs of Malaysia, sharing their views and issuing edicts that continue to promote the public diplomacy policies of the Malaysian government. Islam also plays a major role in providing the Malay community with a focus for their identity and their social solidarity. Islam was used as a political tool and strategy by both the ruling party, UMNO and opposition party PAS.³⁰⁷ Both political parties strive to impress upon the Muslim population of Malaysia that they are the most

capable to implement Islamic principles and policies in Malaysia in the context of a globalizing world, seeking to establish their Islamic credentials. (Mohamed, S. 2021), (Hasan, N. 2023)

Malay Muslims form the dominant group in Malaysia, and the most prominent political party, UMNO, is dedicated to representing them and their interests. From the time Malaysia became independent, UMNO has been the dominant power in Malaysia, continuously controlling the government of Malaysia through a coalition with other smaller political parties. UMNO has therefore been the dominant power steering the political, social and cultural development in the country. By identifying race with religion, that is Malay is Muslim, UMNO has successfully included Islamic religious principles into the political thoughts of Malays. Islam values have become a core component of Malaysia's state system and this is visible in the formulation and implementation of its domestic policies. (Zain, A. R., & Salim, A. (2022), (Hamid, A., & Idris, M. 2023).

The Conceptual Meaning of Religions controversies in Islam among Nigerian and Malaysia Muslims

Lexically, the word *din* bears multiple meanings in Arabic, among them are property, strength, beneficence, worship, dominion and authority, self-abasement and subjection, submission (Islam) and monotheism, and a host of other meanings. Among Muslims, however, the word has a specific meaning for 'what God sets forth encouraging those possessed of sound intellect to choose righteousness in the present life and felicity in the hereafter'; or, 'what God sets forth seeking to guide people to truth in their beliefs and to good in their conduct and affairs.'

Technically, the term *din* encompasses idolatrous creeds, those worshipping animals or plants (or animists venerating the power of nature), the mythological rites of the ancient Greeks, Romans, and Egyptians, the Persian fire-worshippers, and so on. The Qur'an used the word *din* for all such traditions in Quran 3:85 (And whoever seeks a religion [*din*] other than Islam—it will not be accepted from him, and he will be among the losers in the Hereafter) and Quran 109:6 (unto you your religion [*din*], and unto me, mine). (El-Amin, I., 2021).

In Qur'anic idiom, "Islam" (lit. "Submission") is the term for the religion (*din*) shared and proclaimed by all the Prophets. Noah, upon him peace, said to his people: I

am commanded to be of those who surrender [to Him] (Quran 10:72). Jacob, upon him peace, enjoined his children: so do not die save having surrendered [unto Him] (Quran 2:132). Moses, upon him peace, said to his people: O my people! If you have believed in God then trust in Him, if you have truly surrendered [unto Him]! (Quran 10:84). The disciples said to Jesus: We believe in God—bear witness that we have surrendered [unto Him]! (Quran 3:52).

Islam is nothing other than attending to God, the sustaining Lord of the Worlds, in sincere obedience, without the hint of idolatry, in firm faith and confident belief in everything that He revealed, in whatever language, age, or location, without rebelling against His ruling, without personal distinctions, and without splintering into factions or partisans of one scripture over another of His revelations, or of one Messenger over another of His Messengers. Thereby the Qur'an said: And they were not enjoined with anything but to serve God, sincere in religion (Quran 98:5); and: Say [O Muslims]: We believe in God and what has been revealed to us and what has been revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and what Moses and Jesus received, and what the prophets received from their Lord. We make no distinction [of preference] between any of them—and unto Him have we surrendered (Quran 2:136).

The primary principle in Islam is peace. Islam emphasizes on peace in communication with all Muslim and non-Muslim people in a society, and encourages its adherents to avoid war and violence. The Qur'an places limits on the use of force. The Qur'an acknowledges the right of retribution but states “those who forgive the injury and make reconciliation will be rewarded by God.” (Qur'an 42: 40). There are many principles of peace in Islam, which are significant for creating the culture of peace that I shall point to some of them here:

The first and cardinal principle of culture of peace is the acceptance of religious faith is optional. According to Islamic teachings, people are free to accept religious belief. Qur'an says: “Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects evil and believes in Allah has grasped the most trustworthy handhold that never breaks. And God hears and knows all things.” (2: 256). (Al-Faruqi, I. R. (2007), (Ibrahim, J. 2020).

The Role of Religious Education in Social Development

In spite of these principles of peace in Islamic cultural heritage, we question the reason behind the violence in some Islamic societies; violence in various dimensions of direct or structural violence or cultural violence. To respond to this question, I would say that since there are many types of interpretation of Islamic doctrines from different points of view, and within different Islamic communities, hence, we are faced with the conflicting voices in some fields. However, we should not forget that there are conflicting voices within other religions as well. "The problem lies with the way religion is understood and practiced. It must be stressed at this point that the problem is not with religion per se. It is not the philosophy or the doctrines, it is not the practices or the rituals, which are the issue. Rather, it is our interpretation of religion which constitutes the problem. It is the meaning we attach to certain doctrines and rituals which creates difficulties. Over the centuries, most adherents of most of the faiths have developed an exclusive view of their particular religious tradition. God is seen as the God of their particular group. Truth and justice, love and compassion, are perceived as values which are exclusive to their religion. The unity that they seek is invariably the unity of their own kind. Their religion -they are passionately convinced- is superior to other religions. (Haar, G. & Busuttil, J., 2005), (Esposito, J. L., 2011).

This Islamic theory of peace culture is misused in some Islamic societies because of poor knowledge of Islamic teachings or due to wrong education. And there are different interpretations of religion and its foundations among Muslims and there are also misunderstandings of Islamic teachings. There is no question that the problem is not with the essence of Islam but with the problem of understanding and interpreting Islam. As a result, people are drawn into violence, war and strife because of some misunderstandings and misinterpretations of Islam's teachings.

One of the main causes of misunderstandings and misinterpretations of the Islamic teachings, is Fundamentalism, and the avoidance of rationality. The use of reason in understanding, and interpreting religion, has always been the subject of serious disputes among scholars throughout the history of religion. As a result of Fundamentalism, and the avoidance of rationality in the religious teachings, the individual has adopted a religious exclusivist approach and considers himself just and salvable, and that all other religions are void and misleading. One prominent example is the idea of Salafist religious exclusivist. (Sadovnik, A. R. (2007).

There is no doubt that education in any society can play a key role in human development and consequently in the growth and development of that society. Education in any society will play an important role in the cultivation of knowledgeable people and in the development of culture, social order and cohesion, the development of civic institutions and thus the development, progress and excellence of society. The human factor is the most important factor in the development, growth and development of a society. Therefore, in our age of information explosion, education can be the most effective factor in solving political and social challenges. It is so important that some social science experts have said that without cultural and social development, economic development would not be possible. Experts believe that “the spread of education around the world is not due to functional requirements, and not because of labor market demand, but because of the world-wide citizenship process and the democratic belief that the development of education is a component of civil society”. (Sadovnik, 2007)

The researcher suggestion for the realization of a society free of violence and a culture of peace is primarily to teach peace discourse in society. It has to become a public culture. The discourse of peace must be incorporated as an approach to the educational system. As a matter of fact, some countries have incorporated the discourse of peace into their educational system literature. From kindergarten and elementary school to university level, where there should be a department of peace and conflict resolution. To avoid conflicts and violence in societies on the one hand, cultural and religious pluralism must be accepted, interactions and friendship must be pursued, and on the other hand to reject exclusivism. Religious tolerance, which is based on the teachings of Islam must be followed. Learning to embrace cultural and religious pluralism on the one hand, and pursue interactions, friendships and rejection of exclusivism on the other hand to tolerate dissent. (Shah, A. 2013).

2.3 The Concept of Religious Controversies

In Islam, Ikhtilāf is an Arabic which means “to disagree”. In Islam, disagreement about Islamic concerns and verdicts are allowed as long as fundamental values of Islam are not jeopardized. Ijma’a (consensus) is the Polar opposite of Ikhtiāf. Because ikhtilāf exist in Islam. This allow different stands and opinions driven by evidences in religious matter. Such stands and opinions are such that suits the situation and inflict the most insignificant harm. Two Hadeeth that are well-known from the sayings of the Prophet

Muhammad (SAW) reinforced the authenticity of ikhtilāf in islam: Prophet Muhammad said: “Difference of opinion in the Muslim community is a sign of divine favour”; and “It is a mercy of God that the theologians differ in opinion.”

The science of Ikhtilāf became popular with four distinct orthodox legal schools: the Mālikī, the Ḥanafī, the Shāfi‘ī, and the Ḥanbalī. There are several intra-opinion diversity within each of these schools. Difference of opinion is negligence amongst the Muslim theologians even though is the most important every day. While difference of opinion is mostly on legal practices and Islamic jurisprudence. (Hallaq, Wael B. 2019), (Rahman, Fazlur. 2020), (Eisenstadt, Shmuel N. 2021).

Definitions of Religious Controversies and khilaf

Al Raghib al Isfahani’s in Mufradat al Qur’an (Qur’anic Terms) said: “Religious Controversies (to disagree) and mukhalafah (inconsistency/disagreement) are (terms that qualify) anyone that has a different stand to everyone else in his situation or speech.” That is to say, they are used when there is no clash or discord. Unlike “Religious Controversies in speech” that may entail a conflict, in some of its usage. So, the word can be used when dispute or serious argument emerges. Linguistically, Religious Controversies does not relate the meaning of discord and strife. Rather, it portrays the disagreement of opinions which in some cases may lead to conflict (Abboud, no date).

Al Isfahani adds that “khilaf” (also commonly translated in to English as “difference”) is a broader term than “Dhidd” (opposite). He argued that all opposite denote difference but not vice versa. (Kadhr Akbar, 2013).

Al Kafawi states four differences between Religious Controversies and khilaf as follows: 1 – Religious Controversies is applicable when the paths are different and the intention is the same. Whereas khilaf occurs when both the path and the intention are not the same. 2 – Religious Controversies is driven by evidence while khilaf is not driven by evidence. 3 – The consequence of Religious Controversies is rahmah (mercy, divinely granted indulgence), while the consequence of khilaf is bid‘ah (heretical innovation). 4 It is permissible to appeal against the verdicts passed on the grounds of khilaf al Religious Controversies (recognition of disagreement between jurists). (Al Kafawi,1998) also (Murad Radwan Hassan, 2022) also see (Awwamah 2014)

Sheikh Mohammed ‘Awwamah makes a clear cut between them logically that with Religious Controversies the means are different but the end is the same, while with khilaf both the means and the ends are different. (Awwamah 2014)

Types of Religious Controversies and the spheres in which they occur

Religious Controversies (difference) occurs in several different contexts:

- a. Religious Controversies in religious **affiliation**, like the differences between Islam and other faiths such as Judaism and Christianity.
- b. Religious Controversies in **creed**, like the differences between Muslims such as the Qadariyyah, Jabariyyah, Mu'tasila and Jahmiyyah.
- c. Religious Controversies in **fiqh (jurisprudence)** between the different schools of fiqh such as the Ibadis, Hanafis, Malikis, Shafi'is, Hanbalis, Zaidis and Dhahiris. This type of Religious Controversies, which is referred to as Religious Controversies *fi'l furu'* ("difference in the branches"), is the subject of our investigation.

The Legitimacy of Religious Controversies

The legitimacy of Religious Controversies is historically proven with recorded texts noted down in the company of Prophet Muhammad by his companions. Differences occurred and was endorsed even at the time of the Blessed Prophet. So – as the ‘ulama al usul (scholars specialized in the “fundamentals” or “roots”) say – “Al-Wuqu‘ dalil al-Jawāz (the fact of its occurrence is evidence of its permissibility)”.

Religious Controversies *fi'l furu'* (“difference in the branches”) is an established fact. This type of Religious Controversies is applicable to fiqh rulings and matters of creed. The Pious Predecessors differed with each other over numerous issues, including the question of whether the Prophet (PBUH) saw his Lord and Cherisher on the Night of the Mi‘raj (Ascension through the Heavens). A‘isha (may Allah be pleased with her) do not oblige to the idea that a dead person will be punished in the grave if his family wept over him. Some Companions go against the fact that it is possible to see Allah the Most High, since the Qur’an says: “No vision can grasp Him, but His grasp is over all vision.” Ibn Taymiyyah mentioned that error made in such Religious Controversies is excusable and the person will be rewarded for his efforts. (Hallaq, Wael B. 2019),

(Kamali, Mohammad Hashim. 2020).

There was Religious Controversies amongst the Noble Companions over who should succeed the Prophet (PBUH). They also differed with each other over the death of the Prophet (PBUH) and where he should be buried. Even during the time he was alive the Companions had different understanding over the ruling on the Bani Qurayza and the Prophet (PBUH) supported that stand of Sa'd'.

The Companions dispatched to the Bani Qurayza by the Prophet (PBUH) used ijtiḥad to resolve the salat issue (congregational prayer). Some of them prayed on the road, while others waited until they arrived at the Bani Qurayza's homes to pray; the Prophet (PBUH) commended both groups' decisions in this case. The Companions also had differing viewpoints on the subject of captives, and the Prophet sided with Abu Bakr until a scripture was revealed that reinforced 'Umar's viewpoint. They also disagreed about how anfal (war spoils) should be distributed until the Qur'an revealed that the issue of anfal should be addressed to Allah and His Messenger... There were also more well-known examples, and we'll look at a few of them when we talk about them. (Abdul-Rahman, Muhammad. 2021), (Abdul-Rahman, Muhammad, 2021).

How Religious Controversies arose

Religious Controversies (a substantial conflict of opinion) did not emerge till after the Prophet's death (PBUH). During the Prophet's lifetime (PBUH), the Prophet established the route and governed the Ummah (Islamic Nations), and whenever the Muslims were in disagreement about anything, they brought it to the Prophet (PBUH), who would show them the right road to take. However, very immediately after laying him (PBUH), the Companions were at odds with one another over a variety of issues.

In Islam, Religious Controversies ("to disagree ") refers to disagreements over Islamic concerns. Such diversity is acceptable as long as Islam's essential beliefs and fundamentals are not jeopardized. As a result, ikhtilāf is the polar opposite of ijma (consensus). On a given subject, the availability of ikhtilāf allows Muslims to pick the understanding of religious teachings that best matches their situations and causes the least harm. Prophet Muhammad peace be upon him said : "Difference of opinion in the Muslim community is a mark of divine favor," and "It is a mercy of God that theologians differ in view. (El-Ghazali, Al- 2020).

The Ethics of Dealing with Religious Controversies

The most important elements in this respect are:

- a. Both parties should have sincere intents toward Allah the Most High. "Every time I debated with someone, I hoped that Allah would reveal the truth from his tongue, because it would be his aim for Allah to be pleased with him," Al Shafi'i said.
- b. One should treat one's opponent with respect and grant him the position he deserves. Zaid bin Thabit and Ibn 'Abbas disagreed on a hypothetical subject. "By Allah, I and those who oppose me on this issue would like to come to the Ka'bah and fervently pray and invoke Allah's curse upon those who lie, Ibn 'Abbas remarked. This did not stop him from grabbing Zaid's horse's halter, prompting the bystanders to ask, "What drove you to do this?" "This is how we were told to regard our teachers and elders. Then Zaid said: "Hold out your hand." Zaid then kissed it and said: "This is how we were ordered to treat the people of our Prophet's Household."
- c. A properly reasoned approach. Yunus bin 'Abdul A'la - one of al Shafi'i's pupils who frequently disagreed with him, said: "I have never come across anyone more rational than al Shafi'i. One day he saw me and said to me: 'O Yunus, if we are unable to agree on [a matter of] scholarship, can we not [still] be brothers?'"
- d. Fairness insaf (Ibn 'Abdul Barr, no date) Is one of the most important moral when reacting to khilaf. Commenting on it, the late Hanbali Ibn 'Abdul Hadi observed: "Anything better than justice and a rejection of intolerance cannot be endowed upon a seeker of knowledge." "Being fair entails taking one's due and duly respecting the rights of others," writes Ibn al A'rabi. If a person is impartial, he can be described as fair." When dealing with those who held opposing viewpoints, our imams were known for their fairness. When Mohammed bin al Hasan, Abu Hanifa's friend and associate, disagreed with Al shafi'i, he was fair in his dealings with him. The two men frequently debated each other. "O Prince of the Faithful, al Shafi'i is a man fully gifted with wisdom and perspicacity, and he has an articulate tongue," Mohammed bin al Hasan appealed on al Shafi'i's account when Harun al Rashid arrested him. He then urged that al Rashid listen

to al Shafi'i's statements. Al Rashid marveled at al Shafi'i's eloquence, clever mind, and perspicacity as he spoke, and he forgave him (Al Daqir, 1990).

On the authority of Yahya bin Ma'in, a scholar of hadeeth: "Our companions make too much of Abu Hanifa and his companions." He was then asked: "Did he lie?" He replied: "He was too honourable [to be guilty] of that." (Ibn 'Abdul Barr, no date) Another example of fairness was reported by al Dhahabi in a biography of 'Affan bin Muslim al Saffar: "Al Falas stated: 'One day I observed Yahya al Qattan recounting a Hadeeth. 'Affan answered to him: "[No.] It was not like that". The next day I came to Yahya and he said: "It is as 'Affan said. "I prayed to Allah, the Most High, that my memory of it would not contradict what 'Affan said". Al Dhahabi commented: "That is how the scholars were. O you poor fellow, are you like them?" (Anke Iman, 2007)

Another example of fairness can be seen in the fact that the imams were even prepared to criticise those people who were closest to them. When 'Ali bin al Madini was asked question regarding his father, he refused to disclose any information pertaining his father but for the sake of the religion he disclosed that his father was a weak narrator of hadeeth. (Shams al-Din, 1952)

"My son is a liar," remarked Abu Daud, the Sunnah narrator. "He memorized the Qur'an," al Dhahabi claimed of his son Abu Hurairah. Then he was distracted, and he forgot about it." "Don't take [anything] from my brother Yahya, who is believed to lie," Zaid bin Abi Anisah writes in the Introduction to Muslim's Sahih. (Nawawi's Commentary 1/120, Introduction to Muslim's Sahih) See also (Awamah's, 2014)

As a result, even if your opponent is one of your best friends, fairness mandates that you give him the respect he deserves, give him his due, and treat him fairly. This was Abu Daud's attitude toward his son and brother, Ibn Abi Anisah. The ethics of dealing with khilaf is a broad subject and I have only touched on its main elements.

2.4 Intra Religious Controversies Situation in Nigeria

The failure of Muslims in the southwestern part of Nigeria to recognize, endure, and tolerate differences in religious interpretations remains one of the leading causes of intra-religious conflicts. Studies indicate that doctrinal rigidity and intolerance between Islamic groups, particularly between Sufi, Salafi, and Shi'a adherents, have contributed significantly to disunity and recurrent disputes within Yoruba Muslim communities (Adesoji, 2010; Loimeier, 2013). These conflicts often arise from competing claims of

religious authority, disagreements over ritual practices, and public accusations of deviation or innovation (*bid'ah*) (Olaniyi, 2020). According to Fagge (2021), such ideological exclusivism has produced hostility, public condemnation, and, in some instances, violent confrontations among factions. Therefore, the narrow-minded attitudes of some devout followers toward alternative interpretations of Islam have deepened internal fragmentation, undermining social harmony and the collective image of Muslims in Nigeria.

Nigeria has seen an assortment of unsettling influences a few of which have debilitated the presence of the nation as a country. A few of these unsettling influences can be portrayed as intra-religious whereas the others are inter-religious. There are others that are more political-tribal in nature than devout indeed in spite of the fact that a few individuals may see them as devout, basically, since each bunch included come from a distinctive religion (Abdulrafii, 2003).

Intra-religious controversies in the Southwestern part of Nigeria amongst the Islamic scholars have resulted in blackmailing, frequently appearing in the court of law, wishing bad, and sending evils and causes to each other due to their inability to respect and tolerate each other's view and opinions and this has become a threat to the national security of the Nigeria society.

Within the Northern part of Nigeria. There was intra-religious savagery In December 1980, the Maitatsine revolt broke out in Kano, claiming numerous lives. The precise number of individuals who misplaced their lives is exceptionally troublesome to find out. The government displayed a figure of hundreds whereas others put it at numerous thousands. It was the primary major devout viciousness within the later history of Nigeria. In October 1982, there was another Maitatsine rebellion in Maiduguri in which impressive numbers of lives were too misplaced. Afterward on, the same riot spread to Kaduna and to the Sabon Gari range of the city of Kano. Within the center of February of 1984 there was however another Maistatsine revolt in Jimeta-Yola of what was at that point Gongola State. A few lives were misplaced. There was another Maistatsine unsettling influence in Gombe (presently capital of Gombe State) in April 1982. Small details was given about it. (Cyril, 1995), (Bako, Muhammad. 2020), (Owoeye, J. O., & Adebayo, A. 2023).

In Nigeria, intra-religious controversies among Muslims have become a significant issue, influenced by differences in sectarian beliefs, political ideologies, regionalism, and the rise of extremism. Scholars have extensively analyzed these issues,

noting how they shape the religious and political landscape of the country. This essay examines the nature of intra-religious conflicts among Muslims in Nigeria, drawing from academic perspectives and case studies to understand the root causes, the impact of these controversies, and the efforts to address them.

2.4.1 Sectarian Differences: Sunni vs. Shia

One of the most visible sources of intra-religious controversy in Nigeria is the division between Sunni and Shia Muslims. Nigeria is predominantly Sunni, with a growing Shia minority, particularly represented by the Islamic Movement of Nigeria (IMN), led by Sheikh Ibrahim Zakzaky. Tensions between these groups have escalated in recent years, particularly in northern Nigeria.

Academic Analysis:

Musa (2019) discusses the growing divide between Sunni and Shia Muslims, particularly with the rise of the IMN. He argues that the IMN's increasing visibility and its perceived alignment with Iran have sparked fears of a broader Shia political influence, leading to sectarian tensions with Sunni communities.

Adeleye (2018) highlights that while both Sunni and Shia share the core beliefs of Islam, their differences in practices, leadership, and religious commemorations, such as Ashura, have often led to conflicts. The government's handling of Shia protests, particularly the violent clashes that have occurred, has further exacerbated these tensions.

These sectarian divisions are not just religious but also political, as Shia groups sometimes oppose the Nigerian government's policies, and Sunni groups have historically had more alignment with the state.

2.4.2 Radicalism and Extremist Movements: Boko Haram and ISWAP

The rise of extremist groups such as Boko Haram and the Islamic State's West Africa Province (ISWAP) has further complicated the intra-religious landscape among Muslims in Nigeria. Boko Haram, which seeks to establish an Islamic state through

violent jihad, is particularly controversial due to its brutal tactics and distortion of Islamic principles.

Academic Perspectives

Ajayi (2020) examines how radical groups like Boko Haram have created a significant divide within Nigerian Islam. Most Nigerian Muslims, both Sunni and Shia, reject the extremist ideologies of groups like Boko Haram, which distort Islamic teachings. Ajayi argues that these groups' violence and their rejection of Nigeria's secular governance model have deepened tensions within the broader Muslim community.

Micheal and Gakuo (2019) argue that radical Islam in Nigeria is often driven by socio-political factors such as poverty, corruption, and neglect by the state. These factors contribute to the appeal of extremist ideologies, which further divide Muslim communities along ideological lines.

Efforts to counter Boko Haram and ISWAP have led to increasing security measures and military interventions, but the effectiveness of these policies in addressing underlying religious tensions remains debated.

2.4.3 Jurisprudential Differences and Theological Debates

Nigeria's Muslim population is also divided by different schools of Islamic jurisprudence (fiqh). The two most prominent schools in Nigeria are the Maliki and Hanafi schools, although there are also smaller groups such as the Shafi'i and Hanbali. These schools differ in their interpretations of Islamic law, and at times, this can lead to intra-religious disagreements.

Scholarly Views

Bakare (2019) analyzes how differing jurisprudential schools sometimes clash over issues like prayer rituals, fasting, and the interpretation of Ḥadīth (sayings of the Prophet). While these differences are largely doctrinal, they have sometimes led to tension, especially in public forums like mosques or educational settings.

Sulaimon (2017) notes that the diversity of Islamic legal thought in Nigeria is a source of both enrichment and conflict. On one hand, it allows for intellectual debate and diversity within Islam; on the other, it can foster divisions, especially when adherents of one school claim that others are practicing Islam incorrectly.

Despite these differences, scholars like **Musa (2021)** emphasize that there is usually a broader consensus on key issues, such as the five pillars of Islam. However, the public manifestation of these differences often amplifies the sense of division.

2.4.4 The Impact of Politics and Ethnicity

Nigeria's political landscape heavily influences intra-religious divisions within Islam. The political patronage of religious leaders has led to a situation where religious leaders often align with political factions, further deepening sectarianism within the Muslim community. This is especially true in northern Nigeria, where political leadership has historically been dominated by the Hausa-Fulani ethnic group, who are predominantly Sunni.

Political and Ethnic Dimensions

Datti (2019) discusses how the politicization of Islam in northern Nigeria has led to tensions between different Muslim communities. He argues that religious leaders often align themselves with political figures to gain influence, and this can exacerbate sectarianism, especially when political agendas conflict with religious teachings.

Olayinka (2021) explains how ethnic divisions within the Muslim population also contribute to intra-religious controversies. For example, the relationship between Hausa-Fulani Muslims and Yoruba Muslims in the southwest often involves political, cultural, and religious tensions. These ethnic factors, coupled with religious differences, sometimes lead to conflicts within the Muslim community.

2.4.5 The Role of Women and Gender Issues in Islam

Gender roles in Islam have also been a point of contention in Nigeria. There is a growing debate over the role of women in Islamic leadership, education, and employment. Conservative factions within the Muslim community often advocate for a

more traditional interpretation of gender roles, while more progressive voices push for greater gender equality.

Gender and Intra-Religious Disputes

Bakare (2019) notes that some Islamic leaders in Nigeria continue to resist reforms that promote gender equality, including women's participation in leadership roles within the mosque or in religious education. This resistance has led to tensions within communities where younger, more progressive Muslims advocate for change.

Abubakar and Onu (2020) argue that debates over the role of women have created significant divisions within the Muslim community. While some Muslim leaders, particularly in urban areas, are pushing for greater inclusivity of women in religious affairs, others oppose these changes, fearing they might lead to the dilution of traditional Islamic values.

2.5 How the Intra Religious Controversies Are Being Managed and Controlled in Nigeria

Intra-religious controversies among Muslims in Nigeria are being managed and controlled through a combination of religious dialogue, institutional efforts, government policies, and grassroots initiatives. Various academic sources and scholars have examined how these efforts are helping to mitigate divisions, although the process remains complex and, at times, contentious. Below are some key strategies and interventions based on academic perspectives.

2.5.1 Religious Dialogue and Interfaith Cooperation

One of the primary methods for managing intra-religious controversies is promoting dialogue between different Muslim sects and groups, as well as between Muslims and other religious communities. Several academic studies emphasize the importance of inter-sectarian dialogue to reduce tensions and build understanding between Sunni and Shia Muslims, for example.

Dialogue Platforms: Initiatives such as the Nigerian Supreme Council for Islamic Affairs (NSCIA), which represents Sunni Muslims, and the Islamic Movement

of Nigeria (IMN), which represents Shia Muslims, have been platforms for dialogue and conflict resolution. Academic studies suggest that these organizations facilitate constructive engagements that aim to bridge differences, especially when sectarian tensions rise.

Example: Scholars such as **Adeleye (2018)** have pointed out that while the government may struggle to mediate sectarian conflict directly, religious bodies often play a critical role in fostering mutual understanding. These groups focus on shared Islamic values, which help moderate views on both sides of the divide.

Educational Initiatives: Universities and Islamic centers in Nigeria also contribute to intra-religious peacebuilding by offering courses and conferences focused on Islamic unity and moderation. Academics such as **Musa (2021)** argue that educational efforts to promote tolerance are a vital tool in overcoming misunderstandings between different factions of Islam in Nigeria.

2.5.2 Fatwas and Scholarly Guidance

Scholars and Islamic clerics in Nigeria regularly issue **fatwas** (legal opinions) to address divisive issues within the Muslim community, including debates on Islamic jurisprudence, the role of women, and the conflict between mainstream Muslims and extremists.

Condemning Extremism: Prominent Islamic scholars and organizations, like the **Council of Ulama** in northern Nigeria, have used fatwas to condemn extremist groups like Boko Haram and ISWAP, which claim to represent Islam but are viewed as misinterpreting the religion. The role of scholars in issuing fatwas is significant in influencing public opinion and countering radical ideologies. Academic sources, including **Micheal and Gakuo (2019)**, underscore the importance of fatwas in delegitimizing extremist actions, helping prevent radicalization and reinforcing mainstream Islamic beliefs.

Unified Jurisprudence: Despite differences in the schools of thought (madhahib), Nigerian scholars often issue joint fatwas that encourage unity on matters of public importance, such as the observance of Ramadan or the prevention of violence. This collaborative approach helps to unite the community on shared religious observances, thus reducing sectarian conflict.

2.5.3 Governmental and Political Efforts

The Nigerian government plays a role in managing intra-religious controversies, although its effectiveness has been debated. Government actions often focus on curbing extremism and ensuring the security of both Muslim and non-Muslim communities.

Counterterrorism and Security: Nigerian policies aimed at combating the Boko Haram insurgency, such as military operations and intelligence efforts, are seen as necessary steps to reduce the spread of extremist ideologies. However, these efforts often create complex dynamics, as some critics argue that the military approach has sometimes worsened sectarian divides. Academic scholars like **Ajayi (2020)** have examined how the government, through the National Security Advisor, has worked to involve moderate Muslim clerics in counter-extremism programs, helping to promote unity among Muslims and challenge radical groups ideologically.

Religious and Political Leadership: A key approach has been the involvement of political leaders in addressing Muslim grievances. **Political patronage** often involves Islamic leaders to influence and moderate religious tensions, with notable examples in northern Nigeria, where political leaders sometimes intervene to reduce sectarianism. This collaboration is highlighted by **Datti (2019)**, who emphasizes that the government's involvement, especially through **religious councils** like the **National Council of Muslim Youths Organizations (NACOMYO)**, provides a space for dialogue and reconciliation.

2.5.4 Grassroots and Community-Based Peacebuilding

Many academic studies point out that grassroots efforts, particularly those led by local Muslim communities, are essential for managing intra-religious controversies. These efforts are focused on community outreach, education, and the establishment of peacebuilding initiatives.

Local Mediation and Conflict Resolution: According to scholars such as **Sulaimon (2017)**, local peace committees and grassroots organizations work to resolve conflicts between different Muslim factions in communities. These committees often consist of respected local Muslim leaders who facilitate negotiations between Sunni and Shia groups, or between different ethnic Muslim groups, aiming to ease tensions and

promote cohabitation. These local initiatives are seen as an important way to prevent violence and build mutual understanding.

Youth Engagement Programs: Several academic researchers, including **Abubakar and Onu (2020)**, have pointed out that youth programs focusing on Islamic teachings of peace and unity can prevent radicalization and division. Community centers, mosques, and universities offer training programs that emphasize religious tolerance and mutual respect, specifically targeting young Muslims who are at risk of being influenced by sectarian or extremist ideologies.

2.5.5 Media and Public Discourses

The role of media in managing intra-religious controversies is another important aspect highlighted by academic research. Scholars such as **Bakare (2019)** argue that media outlets, including both traditional and social media, are used by various Muslim groups to promote peace and challenge extremist narratives.

Public Awareness Campaigns: Some Nigerian Muslim organizations use media to engage in public awareness campaigns, highlighting the dangers of sectarianism and extremism. Through radio programs, TV shows, and social media platforms, they promote messages of unity, peace, and shared values. **Olayinka (2021)** stresses that the strategic use of media helps create a more informed public that is less susceptible to divisive ideologies.

Social Media Campaigns: In particular, social media platforms like Twitter, Facebook, and Instagram have been leveraged by youth-led Islamic organizations to challenge divisive rhetoric and promote a more inclusive interpretation of Islam. These platforms have enabled Muslim leaders to directly communicate with a wider audience, bypassing traditional hierarchies and engaging with a diverse group of Muslims across sectarian lines.

2.5.6 Conclusion

Intra-religious controversies among Muslims in Nigeria are being managed through a combination of **dialogue, religious scholarship, governmental policies, grassroots initiatives, and media engagement**. These approaches, as highlighted by academic studies, work together to reduce tension, promote unity, and foster a more

tolerant Muslim community. However, the success of these strategies is not without challenges, as deeper socio-political and ethnic divisions continue to influence the effectiveness of these efforts.

2.6 Intra Religious Controversies Situation and How Have been Managed and Controlled in Malaysia

Intra-religious controversies in Malaysia are a significant part of the broader religious and social landscape, especially given the country's diverse Muslim population, which is predominantly Sunni. These controversies arise from a mix of theological, political, and social differences, influenced by sectarian disputes, interpretations of Islamic law, and ethnic identity. Scholars have examined these issues extensively, noting how Malaysia's government, religious authorities, and civil society work to manage and control these intra-religious conflicts.

Intra Religious Controversies is inseparable from human traits. So long as it does not affect its core fundamentals, disagreement on matters is not only a phenomenon recognized in Islam, but it is one of the features that manifest the beauty of Islam as it gives room for choices in certain religious and worldly matters. Nevertheless, disagreement on issues may culminate in chaos and fracas due to reasons which will be discussed at a later section of this paper.

Malaysia has witnessed a series of religious issues leading to misunderstandings on the fundamentals of Islam as a result of the emergence of theological streams such as the Shiites and non-Sunnis ((Engku Ahmad, 2015; Firdaus Khairi, Asyraf, Hailan Salamun, Abdul Hanis, Fadzli, Rahima, 2018). Moreover, there have been challenges brought by movements considered heretic (such as the ones practiced by the Darul Arqam) and the anti Sunni traditions of Orthodoxy (as supported by Malaysian scholars in religious practices) with respect to several issues such as women's rights and freedom to choose religion (question of apostasy) and many others. (Engku Ahmad Zaki Engku Alwi. 2015),

Through the gazetted fatwa, stringent measures were taken against the Shiite and Darul Arqam movements prohibiting their activities as well as arresting their leaders under the Internal Security Act. Meanwhile the anti-*Hadith* sect was only prohibited from carrying out activities without involving any arrests under the Internal Security Act. However, in terms of challenges to the teachings of Islam, this group's activities

are more serious than those of Darul Arqam movement (Ahmad Hidayat Buang 2003, 11 - 12). Shiite movements and activities of the anti-hadth are indeed a challenge to the homogeneous teachings of Ahl al Sunnah wa al-Jama'ah in Malaysia.

The terms heresy or deviant teachings are terms that are more commonly and popularly used recently in Malaysia, especially among the religious bureaucracy as well as the mainstream media in Malaysia. In addition, there are also several other terms frequently used in the mainstream media which have the same connotation as heresy, such as contamination and misappropriation of faith. The connotation of the terms described above, in principle, is not inconsistent with each other. On the other hand, they are closely related to all of the terms used and strongly reinforce each other, and can be used interchangeably to replace one another in reference to the deviant teaching professed. (Firdaus Khairi, Asyraf, Hailan Salamun, Abdul Hanis, & Fadzli Rahima. (2018).

According to the Kamus Dewān, heresy is defined as the doctrines taught, advice, guidance, theories and sects (mazhab). While "deviant" is defined as not following the right way, confusing (action, belief etc.) and deviate from the right path (Kamus Dewān 2002). Therefore, it can be concluded that heresy as used in the Malay language, refers to the knowledge that is taught and disseminated secretly or widely to others who deviate from the righteous path.

Prof. Dr. Abdulfatah Haron Ibrahim (1994) defines heresy as the teachings and practices contrary to Islam. In another occasion, Prof. Dr. Abdulfatah correlates heresy with tasawuf- tariqah. This is because today's Muslim community understands tasawuf-tarikat wrongly. As a result, tasawuf-tarikat knowledge has been transformed into deviant teachings due to the involvement of people who are not among the philosophers. Heresy is defined as "any doctrines and practices, initiated and supported by Muslims and non-Muslims who claim that the teachings are based on the teachings and practices of Islam whereas the teachings and practices contradict that of the Qur'an and the Sunnah. They are also a contradiction to the Islamic faith and the venerated sects of the school of Ahl al-Sunnah wa al-Jama'ah." (Engku Ahmad Zaki Engku Alwi, 2010) Based on the above definition, all teachings, either in the forms of faith, worship and mysticism, are infused by the elements contrary to Islamic Sharia which are apparent in batiniyyah, Hinduism, Neoplatonism, diverse interpretations of the Qur'an, *Ḥadīth* and the use of false *Ḥadīth*. As a result, all these elements are blended together and weaved neatly into an image of what is expressed as heresy. (Ahmad Hidayat Buang. (2003).

The scope of heresy is very broad. It encompasses all aspects of life, including aspects of beliefs, customs, way of life, business, religion, politics, economics, and many others. Based on a research carried out by the Islamic Research, JAKIM (2006), there are various forms of heresy identified in Malaysia. Generally, heresy can be divided into three main categories:

- a. The new forms of teaching
- b. The Tarikat forms of teaching
- c. Teachings through traditional beliefs and practices associated with life, mystic and culture.

According to Muhammad Uthman el-Muhammady (1997), the new doctrine that threatens the purity of the Islamic faith is divided into two forms, namely, threats towards understanding other traditional beliefs and threats towards understanding modern beliefs, such as the heretic belief, which has the teachings of God in themselves or in the human body, the Jabariyyah, Mu'tazilah and Wahdah al-Wujud beliefs that violate the concept of oneness of Allah (s.w.t). Modern threats are mostly created by humans themselves such as, secular ideologies that separate the religious affairs of life from materialism, science, communism, socialism, capitalism and liberalism. Generally, most Muslims in Malaysia are less aware of how the new modern schools can affect or adulterate the purity of the teachings of the Islamic faith. This adulteration of Islamic faith may be adopted as their way of life by most Muslims. This new teaching is in fact not Islamic at all. It actually contradicts the concept of true Islamic faith.

Furthermore, almost all forms of heresy camouflage behind the tarikat and tasawuf doctrines to the point of abusing eminent names such as Tarikat Ahmadiyya, Naqsyabandiyyah, Syadhiliyyah, Qadiriyyah, Syattariyyah etc in a manner which is inconsistent with the Islamic law (Abdulfatah Haron Ibrahim, 1994, 1). Occasionally, certain forms of tarikat teachings are named after their founders, and they would combine their names with that of famous Tarikat among Muslims as an approach to misrepresent the views of Muslims about their teachings and their tarikat. These misrepresentations are in fact a deviation from the actual Islamic teachings. Among the features that adorn aberrant tarikat teachings are believing the tasawuf terminologies which are in outright conflict with that of Islamic law as said by al-Hallaj (d. 309H): "Ana al-Haqq" (I am the true God) besides the philosophical terms, mysticism and

takwil tasawuf that has far deviated from the true faith and worship. In addition, the deviant tarikat also urges tarikat followers to lighten or not perform acts of worship and other Islamic obligations. Similarly, followers of the deviant tarikat teachings are not hesitant to sin. Even worse, these misguided tarikat teachings have also formed underground political movements that can threaten the harmony of the Muslims (Umar Farukh 1983, 516), (Abdulfatah Haron Ibrahim. 1994).

More so, deviant teachings can also be detected through traditional practices, superstitious beliefs, heterodoxy and polytheism. The third type (heterodoxy) is a teaching that has been firmly rooted in Islamic society handed down from one generation to the other. In other words, it is actually fictitious or delusionary which can also be in the forms of taboos, customs, prophesies, cults or beliefs which deviate from the teachings of Islam and their authenticity is not known ('Ali Mahfuz, 1956, 420-421). This deviance is a result of the influence of many other religions such as Hinduism, Buddhism, animism and dynamism. In Malaysia, these practices and beliefs are being confused or misunderstood with Islamic teachings such as in healing practices, cult activities and magic. (Engku Ahmad Zaki Engku Alwi, 2007b) Some examples of heretic superstitious practices of the Muslim community in Malaysia, are invincible martial arts practices, shamanism and the use of incantation in massaging as well as in carrying out mores. In addition to that, this chapter outlines the main intra-religious controversies among Muslims in Malaysia and how they are being managed and controlled, with references to academic perspectives.

2.6.1 Sectarian Divisions: Sunni vs. Shī'ah

Like in many other Muslim-majority countries, one of the key intra-religious controversies in Malaysia revolves around the sectarian divide between Sunni and Shia Muslims. While the vast majority of Malaysian Muslims are Sunni (following the Shafī'i school of thought), there is a significant but smaller Shī'ah community, particularly among the ethnic Malay population. The differences in practices, beliefs, and the commemoration of religious events like Ashura have led to tension between the two groups.

Academic Perspectives:

Ibrahim (2018) discusses how the Shia-Sunni divide in Malaysia is exacerbated by the government's policies that marginalize Shia Muslims. The Malaysian government, under the Department of Islamic Development Malaysia (JAKIM), officially recognizes Sunni Islam as the state-sanctioned sect, and Shia practices are often regarded with suspicion. Ibrahim points out that Shia Muslims face restrictions in terms of public religious expression, with certain Shia teachings and rituals banned or discouraged.

Bakar (2017) analyzes how state-sanctioned religious authorities in Malaysia have been instrumental in managing sectarian tensions. The government has taken steps to suppress Shia Islam by conducting raids and banning Shia literature. However, Bakar notes that despite these measures, Shia communities in Malaysia still continue to practice their faith covertly, which sometimes leads to tension with Sunni Muslims.

Management and Control: The Malaysian government's efforts to control intra-religious conflicts between Sunni and Shia Muslims are primarily focused on regulation and control. JAKIM and other religious bodies enforce policies that ensure the Sunni sect remains dominant. These include surveillance and regulation of religious practices, particularly those associated with Shia Islam. However, the strict approach has not completely eradicated Shia presence, and some scholars like Ibrahim (2018) argue that this has led to a more covert but ongoing sectarian conflict.

2.6.2 Islamic Reform and Conservative Movements

In Malaysia, the tension between conservative interpretations of Islam and reformist movements has also contributed to intra-religious controversies. On one hand, some groups advocate for a strict, conservative interpretation of Islamic law and values, while others argue for a more progressive approach to Islam, one that embraces modernization and greater inclusivity. This division often appears in debates over women's rights, the role of Islam in public life, and the interpretation of Islamic jurisprudence.

Academic Analysis

Ismail (2020) highlights the ongoing debate between conservative Islamic movements, such as the Pan-Malaysian Islamic Party (PAS), and more liberal Islamic voices, such as those associated with the Islamic Renaissance Front (IRF). The controversies stem from differences in views about how Islamic teachings should be applied in contemporary Malaysia, particularly in relation to democracy, human rights, and gender equality.

Tan (2019) examines the rise of conservative Islamic groups in Malaysia, particularly PAS, which has been pushing for a more puritanical form of Islam. Tan argues that PAS's advocacy for the implementation of Hudud (Islamic criminal laws) has led to significant disagreements within the Muslim community, particularly regarding its compatibility with Malaysia's secular constitution and multi-ethnic society.

Management and Control: The government of Malaysia, in collaboration with religious institutions, plays a significant role in managing the divide between conservative and reformist Muslims. According to **Samsudin (2021)**, the government seeks to maintain a balance between upholding Islamic law while managing the political and social tensions that arise from such divisions. Religious authorities like JAKIM attempt to regulate and moderate Islamic discourse in public spaces, often drawing a line between what is acceptable and what is considered too radical or extreme. At the same time, reformist movements often find themselves in conflict with state authorities, which restrict their activities in favor of maintaining the status quo.

2.6.3 Debates Over Gender and Women's Rights in Islam

Gender issues in Islam, particularly regarding women's rights, are another area of intra-religious controversy in Malaysia. There are ongoing debates within the Muslim community over the role of women in leadership, education, employment, and religious practice. While some factions advocate for a traditional interpretation of gender roles, others push for a more progressive view that allows for greater participation of women in public and religious life.

Scholarly Perspectives

Zainal (2018) explores the role of women in the religious sphere and the limitations placed on them by conservative Islamic interpretations. Zainal notes that while women in Malaysia have made significant strides in education and professional life, conservative religious interpretations continue to restrict their involvement in certain areas, particularly in religious leadership.

Chung (2020) focuses on the Islamic feminist movement in Malaysia, which seeks to challenge patriarchal interpretations of Islamic law. She discusses how scholars and activists within the Muslim community are advocating for the reinterpretation of key Islamic texts to support gender equality. However, Chung notes that these voices often clash with more conservative groups, leading to significant intra-religious debates.

Management and Control: The Malaysian government's response to gender issues within Islam is twofold. On the one hand, it supports traditional gender roles within the framework of Islamic law. On the other hand, it has made efforts to promote women's participation in education and social development. **Samsudin (2021)** explains that Malaysia's approach to gender issues often involves negotiation and compromise. Women's rights in Malaysia are interpreted through the lens of Islamic law as well as Malaysia's unique political and cultural context. Religious authorities tend to moderate these debates to avoid divisive conflicts, but tensions remain, especially with the growing visibility of Islamic feminists.

2.6.4 The Influence of Wahhabism and Salafism

Another significant source of intra-religious controversy in Malaysia is the influence of Wahhabism and Salafism. These more conservative, puritanical movements originating in Saudi Arabia have gained followers in Malaysia, particularly among younger, more radicalized Muslims. Their strict interpretations of Islamic law and practices often clash with the more moderate, traditional practices of Malay Muslims.

Academic Insights

Omar (2019) discusses the spread of Wahhabism and Salafism in Malaysia, particularly in the context of Islamic education. He argues that these movements have led to debates over what constitutes "orthodox" Islam and whether the more traditional Malay forms of Islam are sufficiently "pure." Wahhabi and Salafi groups often critique local practices as *bid'ah* (innovation) and argue for a return to what they view as the authentic practices of the early Muslim community.

Abdullah (2018) explores how Salafi movements challenge the traditional religious authorities and practices in Malaysia, leading to tensions with government-sanctioned religious organizations like JAKIM.

Management and Control: The Malaysian government actively monitors and controls the spread of Wahhabism and Salafism. Religious authorities have worked to prevent these movements from gaining a foothold in the country's religious institutions, viewing them as a threat to the more moderate interpretation of Islam that has historically prevailed in Malaysia. **Ismail (2020)** notes that JAKIM and other religious bodies have taken steps to restrict the activities of groups associated with Wahhabism and Salafism, ensuring that their influence is limited.

Moreso, the most current and significant controversy in Malaysia regarding religious matters involves ongoing tensions between different schools of thought within Islam, specifically between the *Ahl al-Sunnah wa al-Jamā'ah* (**ASWJ**) and *Wahhābī* ideologies. This controversy often intersects with political and legal discussions, especially as Islamic scholars (muftis) and religious authorities play a critical role in shaping national policies.

2.6.5 Key Issues:

1. The *Wahhābī* vs. *Ahl al-Sunnah wa al-Jamā'ah* Debate:

Ahl al-Sunnah wa al-Jamā'ah (**ASWJ**) is the mainstream Sunni school of thought in Malaysia, which follows the traditional teachings of Islam. ASWJ emphasizes consensus and the importance of local Islamic scholarship.

Wahhabism, often associated with Saudi Arabia, is considered more puritanical and strict in its interpretation of Islam. It rejects certain traditional practices, such as veneration of saints, and aims to return to what it views as the "pure"

form of Islam. This ideology has seen increasing influence in Malaysia, especially among certain groups and religious organizations.

2. **Political Implications:**

The political landscape in Malaysia is deeply influenced by Islamic ideologies. The ruling coalition, especially through the **United Malays National Organisation (UMNO)** and **PAS (Parti Islam Se-Malaysia)**, often aligns with religious authorities to promote ASWJ. However, the rise of Wahhabism, supported by certain religious leaders and entities, has caused friction within the Muslim community.

Wahhabi-inspired groups have called for reforms in religious practices, including the rejection of traditional Malay customs that may not align with their interpretation of Islam, leading to backlash from ASWJ supporters.

3. **Mufti Controversies:**

Muftis, or Islamic scholars, play a crucial role in interpreting Islamic law (fatwas) in Malaysia. Recently, some muftis have been at the center of debates concerning their positions on Wahhabism. While some support Wahhabism due to its alignment with Saudi Arabia, others, particularly those aligned with ASWJ, view it as a threat to traditional Islamic practices in Malaysia.

These disagreements have led to **fatwas** (Islamic legal rulings) being issued that either support or oppose Wahhabi practices, influencing public discourse.

4. **Legal Enforcement:**

Malaysian law, especially **syariah law**, often reflects these ideological divides. The government has cracked down on certain Wahhabi practices, viewing them as a deviation from mainstream Sunni Islam. The **Department of Islamic Development Malaysia (JAKIM)** and state religious authorities have taken steps to ban publications and sermons associated with Wahhabism, citing their potential to undermine national religious harmony.

In contrast, some Wahhabi-affiliated groups have challenged these rulings, arguing that they are being unfairly persecuted for their beliefs.

5. **Parliamentary Discussions:**

The controversy has reached Malaysia's **parliament**, where politicians have debated the role of Wahhabism and its impact on Malaysian society. Some political leaders, particularly from **PAS**, have expressed support for Wahhabi-

inspired reforms, leading to tensions with politicians from other parties who are aligned with more traditional interpretations of Islam.

The political parties are often divided on this issue. While PAS has a strong following among those advocating for stricter interpretations of Islam, UMNO tends to take a more moderate stance, aligned with ASWJ.

6. Public Backlash and Social Media:

Social media has become a battleground for religious discussions in Malaysia. Supporters of ASWJ accuse Wahhabi groups of being divisive and promoting extremism, while Wahhabi groups argue that they are merely advocating for a return to the original teachings of Islam.

The broader public remains divided on the issue, with some supporting the conservative approach of Wahhabism for its perceived commitment to orthodoxy, while others fear it undermines Malaysia's unique cultural blend of traditional Islam.

2.6.6 Conclusion

The debate between Wahhabism and Ahlu Sunnah Wal Jamaah in Malaysia is not just a theological dispute but also has significant political, social, and legal implications. This controversy is deeply intertwined with national identity, the role of religion in governance, and the political power of religious authorities. It has led to legal actions, fatwas, parliamentary discussions, and social divisions, with ongoing debates about the future direction of Islam in Malaysia.

Intra-religious controversies in Malaysia are shaped by sectarian differences, debates over Islamic reform, gender issues, and the influence of conservative ideologies such as Wahhabism and Salafism. The Malaysian government, through religious authorities like JAKIM, plays a central role in managing these controversies by regulating religious practices and moderating public discourse. However, scholars argue that while these efforts have managed to maintain relative religious harmony, tensions continue to simmer beneath the surface. Continued dialogue, reformist efforts, and a more inclusive approach to religious interpretation will be essential for managing these intra-religious controversies in the future.

Finally, the debate between Wahhabism and Ahlu Sunnah Wal Jamaah in Malaysia is not just a theological dispute but also has significant political, social, and

legal implications. This controversy is deeply intertwined with national identity, the role of religion in governance, and the political power of religious authorities. It has led to legal actions, fatwas, parliamentary discussions, and social divisions, with ongoing debates about the future direction of Islam in Malaysia.

However, to the best knowledge of the researcher, no much academic research has been conducted so far to extensively address the phenomenon of intra-religious controversies and misunderstandings among Malay Muslims, causes and effects as well as how they are managed. This calls for further empirical studies to properly investigate the situation. Hence, this study becomes something of great importance.

Therefore, this present study is designed to investigate the nature of controversies and misunderstandings among Yoruba Muslims in Nigeria and Muslim Malays in Malaysia. It also seeks to identify the causes of controversies and misunderstandings among Muslims in these two nations as well as identify their effects on them. Ultimately, the findings of this research are envisaged to serve as an important source of information regarding the state of intra-religious controversies and misunderstandings among Muslims, causes and effects and how they can be properly addressed.

2.7 The Effects of Intra Religious Controversies in Nigeria Over the Society and the Nation at Large

Intra-religious controversies in Nigeria, particularly among Muslims, have significant effects on both the Muslim society and the nation at large. These controversies stem from various theological, sectarian, political, and socio-economic differences within the Muslim community, and their impact can be seen across different levels of society. Scholars have explored how these controversies affect social cohesion, religious identity, and national stability, as well as the strategies employed to manage these conflicts. This essay will discuss the effects of these intra-religious controversies, drawing from academic perspectives, while also reflecting on the broader implications for Nigerian society and politics.

2.7.1 Sectarian Divisions and Social Fragmentation

One of the most notable intra-religious controversies within the Muslim community in Nigeria is the divide between Sunni and Shia Muslims. Although Sunni Muslims form the majority, the growing Shia population, especially represented by the Islamic Movement in Nigeria (IMN), has led to significant tensions. These tensions often manifest in violent clashes, ideological disputes, and political challenges.

Impact on Muslim Society and Nation

Social Fragmentation: The sectarian divide has led to social fragmentation within the Muslim community. **Adeleye (2018)** argues that the division between Sunni and Shia Muslims, particularly in northern Nigeria, has resulted in the creation of parallel religious communities, each with its own leadership, practices, and schools of thought. This division weakens the social fabric of the Muslim community, hindering cooperation and solidarity on issues of common interest.

Violence and Instability: The violence between Sunni and Shia Muslims, especially during public demonstrations or religious gatherings, contributes to instability. The **IMN**, which has engaged in protests demanding the release of its leader, Sheikh Ibrahim Zakzaky, has faced violent crackdowns from security forces, exacerbating tensions. **Musa (2019)** highlights how such conflicts spill over into the broader society, affecting social order and contributing to the erosion of trust between the state and the Muslim community.

On a national level, these sectarian divisions create challenges for the Nigerian government in maintaining a cohesive national identity. The **Nigerian Security and Civil Defense Corps (NSCDC)** and other security agencies are often tasked with managing these disputes, but their efforts sometimes escalate tensions rather than mitigating them, as observed by **Ajayi (2020)**.

2.7.2 Radicalism, Extremism, and the Threat to National Security

The rise of radical Islamist groups, such as Boko Haram and the Islamic State in West Africa (ISWAP), has brought intra-religious controversies to the forefront, as these groups often claim to represent the true interpretation of Islam. While the vast

majority of Nigerian Muslims reject these extremist ideologies, the activities of groups like Boko Haram have severely affected the Muslim community and the nation at large.

Impact on Muslim Society and Nation

Radicalization of Youth: Ajayi (2020) argues that the radicalization of Muslim youth by groups like Boko Haram has created divisions within the community, with younger generations increasingly drawn to extremist ideologies. This has led to the alienation of moderate Muslims who oppose these ideologies, creating a generational divide within the Muslim society.

Stigmatization and Marginalization: The rise of violent extremism has also led to the stigmatization of Muslims, particularly in the northern regions where Boko Haram and ISWAP are most active. Muslims who do not subscribe to extremist ideologies are often labeled as sympathizers, leading to a climate of suspicion and distrust both within Muslim communities and between Muslims and non-Muslims.

Micheal and Gakuo (2019) suggest that this stigmatization has led to greater social isolation for certain Muslim groups, further deepening intra-religious divisions and reducing social cohesion.

Impact on National Security: The national security implications of these intra-religious conflicts are profound. Boko Haram's insurgency, which has its roots in an extreme interpretation of Islam, has led to thousands of deaths, displacement of millions, and widespread destruction, particularly in the northeastern part of Nigeria.

Micheal and Gakuo (2019) note that these conflicts have not only affected Muslims but have also destabilized the entire nation, with spillover effects on regional and global security.

The Nigerian government's counterterrorism efforts, including military operations against Boko Haram and ISWAP, have not completely eradicated the threat, and their focus on Muslim-majority areas has sometimes led to accusations of overreach and indiscriminate violence against innocent Muslims.

2.7.3 Theological and Jurisprudential Disputes

Within the Muslim community, there are also significant intra-religious controversies arising from differences in jurisprudence (fiqh) and theological interpretations. For instance, the disagreement over certain practices, such as the method of prayer, the interpretation of Islamic law, and the role of religious leaders, has created theological divides within the Muslim community.

Impact on Muslim Society and Nation

Intellectual and Religious Polarization: **Bakare (2019)** discusses how these theological disputes have led to intellectual and religious polarization, particularly in educational settings. Islamic schools, madrassas, and universities often teach competing interpretations of Islamic jurisprudence, creating an environment where students and scholars are divided along ideological lines. This polarization impedes the development of a unified Islamic voice on key social issues.

Interfaith Relations and National Unity: **Sulaimon (2017)** argues that the increasing visibility of theological divisions has led to tensions not only within the Muslim community but also between Muslims and other religious groups. As different sects within Islam publicly criticize each other, this sometimes spills over into wider interfaith relations, particularly with the Christian population, leading to a further fragmentation of national unity.

The effect of these divisions on Nigerian society is significant, as they contribute to the fragmentation of religious and social cohesion, weakening the collective efforts to address the country's broader challenges, such as poverty, education, and governance.

2.7.4 Ethno-Religious Tensions and Political Manipulation

In Nigeria, religious and ethnic identities are often intertwined, with ethnic groups identifying closely with certain interpretations of Islam. This fusion of religious and ethnic identity has fueled intra-religious controversies, particularly in northern Nigeria, where ethnic groups like the Hausa-Fulani dominate Sunni Islam, while other

groups, including the Shia and smaller Islamic movements, struggle for recognition and influence.

Impact on Muslim Society and Nation

Ethnic and Religious Identity Politics: Olayinka (2021) explores how politicians have exploited religious and ethnic divisions within the Muslim community for political gain. By aligning themselves with particular religious factions, political leaders have deepened divisions, creating an environment of competition and rivalry. This has led to the manipulation of religious controversies for electoral success, which often exacerbates tensions and makes it difficult to foster national unity.

Weakening of National Cohesion: The intertwining of religious and ethnic identities has also led to a weakening of national cohesion. The **Hausa-Fulani** dominance of political power in the north, which is often linked to Sunni Islam, contrasts with the challenges faced by other ethnic and religious groups, such as the Shia and Sufi Muslims, who feel politically marginalized. Datti (2019) argues that this situation contributes to the marginalization of non-Sunni Muslim communities and hinders efforts to create an inclusive national identity.

2.7.5 Gender and Social Justice

Another significant issue arising from intra-religious controversies is the debate over gender roles within the Muslim community. Conservative interpretations of Islamic law often limit women's participation in leadership and other social roles, leading to intra-religious disputes over the place of women in religious and public life.

Impact on Muslim Society and Nation

Social Division and Disempowerment of Women: Bakare (2019) highlights how intra-religious controversies surrounding gender roles lead to the disempowerment of women within Muslim communities. For example, debates over women's right to hold leadership positions in **religious** institutions or participate in public discourse have led to polarized views within the Muslim community, weakening efforts to address gender inequality.

National Development: The limited role of women in certain Muslim communities, due to theological disputes over gender roles, also has broader implications for national development. **Sulaimon (2021)** argues that the **marginalization** of women, especially in the educational and professional spheres, undermines the nation's efforts to achieve sustainable development and reduce gender inequality.

2.7.6 Conclusion

Intra-religious controversies among Muslims in Nigeria have far-reaching consequences for both the Muslim community and the nation at large. These controversies, driven by sectarian divides, radical ideologies, theological disputes, ethnic identity politics, and gender issues, contribute to social fragmentation, political instability, and national disunity. Efforts to manage and resolve these conflicts require a comprehensive approach that fosters dialogue, inclusivity, and respect for diverse interpretations of Islam. The role of the government, religious leaders, and civil society in promoting interfaith and intra-religious cooperation will be critical in mitigating the negative impacts of these controversies and building a more unified Nigeria.

2.8 The Effects of Intra Religious Controversies in Malaysia Over the Society and the Nation at Large

In Malaysia, intra-religious controversies within the Muslim community, primarily between different schools of thought, sects, and movements, have significant implications for both Muslim society and the nation at large. These controversies often manifest in theological, political, social, and cultural forms, affecting national unity, religious identity, governance, and inter-communal relations. Scholars have examined these issues extensively, noting their multifaceted impact on Malaysian society, particularly the complexities introduced by the country's unique demographic composition and its political environment. This chapter explores the effects of these intra-religious controversies on Muslim society and Malaysia as a whole.

2.8.1 Sectarian Tensions: Sunni vs. Shia and the Role of the State

One of the most significant intra-religious controversies in Malaysia is the tension between Sunni and Shia Muslims. The Malaysian government recognizes Sunni Islam (specifically the Shafi'i school) as the official sect, while Shia Muslims, though present, face significant challenges in practicing their faith freely. These tensions are particularly evident in the context of state religious policies, which aim to regulate religious expression and maintain the dominance of Sunni Islam.

Impact on Muslim Society and Nation

Social Fragmentation and Religious Polarization: The divide between Sunni and Shia Muslims contributes to social fragmentation within the Muslim community. According to **Ibrahim (2018)**, the marginalization of Shia Muslims has led to a sense of alienation and suspicion among the Muslim population. In areas where Shia Muslims are concentrated, such as **certain** urban centers, there is often a sense of “othering” that separates them from the Sunni majority. This division is deepened by the government's policies, which suppress public Shia practices, leading to a lack of cohesion and unity within the Muslim community.

Impact on National Harmony: The **sectarian** divide between Sunni and Shia Muslims also has implications for national harmony. The government's stance on sectarian issues has the potential to fuel resentment and exacerbate inter-group tensions. **Omar (2020)** notes that while Malaysia's federal system allows for some degree of religious autonomy, the state's regulation of religious practices, particularly through institutions like the Department of Islamic Development Malaysia (JAKIM), has led to tensions between state and non-state actors, including religious leaders and civil society groups.

On a broader scale, the **suppression** of Shia Islam and the state's actions to regulate intra-religious differences risk fragmenting the Muslim community in Malaysia, impacting national unity, especially in the context of a multi-religious and multi-ethnic society.

2.8.2 Islamic Reform Movements and Political Conflict

In Malaysia, intra-religious controversies often revolve around the tension between conservative, reformist, and liberal interpretations of Islam. Conservative movements, like those led by political parties such as PAS (Pan-Malaysian Islamic Party), promote a strict interpretation of Islamic law, while more liberal or reformist voices seek to reconcile Islam with modernity and greater inclusivity. These debates have not only theological but also political implications.

Impact on Muslim Society and Nation

Radicalization and Political Tensions: Samsudin (2021) observes that the rise of conservative movements, particularly PAS, has led to significant political polarization. The party advocates for the implementation of Hudud (Islamic criminal law) and has gained substantial support in northern Malaysia, contributing to a divide within the political landscape. These controversies have also led to a **growing** divide within the Muslim community, as conservative Islam clashes with more moderate or progressive interpretations.

Impact on Governance and National Policies: The debates between conservative and liberal factions have shaped public policy and governance in Malaysia. Tan (2019) highlights how these controversies influence **Malaysia's** approach to governance, especially in matters related to family law, education, and gender equality. PAS's push for the implementation of Hudud has raised concerns about the potential for religious laws to override civil laws, contributing to tensions not only between Muslims and non-Muslims but also within the Muslim community itself.

Social Divisions and Identity Conflicts: Theological disputes between conservative and reformist movements have contributed to a fragmented religious identity in Malaysia. Ismail (2020) argues that young Muslims, especially students, are increasingly drawn into these ideological battles, which can lead to generational tensions within families and communities. The polarizing effect of these disputes undermines efforts at building a unified Muslim identity in Malaysia.

At the national level, these theological and political disputes create challenges for the government in promoting unity and inclusive policies. The contestation over the

role of Islam in public life often complicates the development of a secular state where diverse beliefs and practices are respected.

2.8.3 Islamic Feminism and Gender Roles in Islam

Another source of intra-religious controversy in Malaysia is the debate over the role of women in Islamic society. While some conservative interpretations of Islam advocate for the restriction of women's roles in both religious and social spheres, Islamic feminists argue for greater gender equality within the framework of Islamic principles. This debate has been particularly contentious in the context of Malaysia's political and social climate, where women's rights and gender justice are contentious issues.

Impact on Muslim Society and Nation

Gender Inequality and Social Justice: Chung (2020) explores how intra-religious debates about gender roles have impacted women's rights in Malaysia. Conservative Islamic interpretations limit women's **participation** in religious leadership, political office, and public life, leading to marginalization. Islamic feminists, however, argue that Islam, when interpreted in a more progressive light, can support gender equality. This divide contributes to tension not only within the Muslim community but also in broader society, where gender justice is a major social issue.

National Social Development: The resistance to gender equality within the Muslim community can hinder national efforts to promote women's rights and gender equality. Sulaimon (2017) argues that the religious and **political** resistance to reforms on gender issues has led to the stagnation of women's participation in areas like education, labor, and leadership. This situation undermines national development goals by failing to tap into the full potential of half of the population.

These controversies complicate efforts to create inclusive, gender-equal policies that respect Islamic teachings while promoting equality for women in Malaysian society.

2.8.4 The Influence of Wahhabism and Salafism on Religious Discourse

The spread of Wahhabism and Salafism, conservative interpretations of Islam that originated in Saudi Arabia, has been a source of intra-religious tension in Malaysia. These movements advocate for a puritanical, literalist understanding of Islamic texts, challenging more traditional and local forms of Islam practiced in Malaysia.

Impact on Muslim Society and Nation

Religious Polarization: Omar (2020) highlights how the growing influence of Wahhabism and Salafism in Malaysia has intensified intra-religious debates about the “correct” interpretation of Islam. These **movements** challenge the more moderate practices of Malay Muslims, leading to ideological polarization. Salafi and Wahhabi proponents often criticize the local Sufi practices, leading to tensions between these movements and traditional religious leaders.

National Identity and Religious Diversity: The spread of these conservative movements has implications for Malaysia's religious identity, which has been traditionally shaped by a more moderate interpretation of Islam. Bakar (2017) argues that the Wahhabi-Salafi influence disrupts the harmony that has existed between different religious factions, creating divisions that threaten Malaysia's image as a moderate Muslim-majority nation.

Government Regulation and Religious Control: The Malaysian government, through JAKIM and other religious authorities, has **sought** to regulate and manage the influence of Wahhabism and Salafism. While these efforts aim to maintain religious stability, Samsudin (2021) notes that they have also led to tension between state authorities and Islamic reformists, particularly regarding freedom of religious expression and practices.

These internal religious **divides** influence Malaysia's broader political and social landscape, affecting everything from interfaith relations to the nation's approach to religious freedom.

2.8.5 Conclusion

Intra-religious controversies in Malaysia, particularly those between Sunni and Shia Muslims, conservative and reformist Islamic movements, and debates about gender roles, have significant consequences for both Muslim society and the broader nation. These controversies contribute to social fragmentation, political polarization, and challenges to national cohesion, especially in a multi-religious and multi-ethnic society. The government plays a key role in managing these disputes, often balancing between regulating religious practices and ensuring national unity. However, unresolved theological, social, and political divisions continue to challenge Malaysia's development as a harmonious and inclusive society.

CONCEPTUAL FRAMEWORK

Introduction

Here is the conceptual framework diagram for intra-religious controversies in both **Nigeria** and **Malaysia**. The diagram captures key factors and how they interact with each other, showcasing the theological, social, political, and cultural dynamics that influence intra-religious controversies in both countries.

2.9 Conceptual Framework Diagram for Intra-Religious Controversies in Nigeria and Malaysia

2.9.1 Key Factors:

1. Theological Divides

Nigeria: Sunni vs. Shia, Sufi vs. Salafi.

Malaysia: Sunni vs. Shia, Salafi vs. Traditionalism..

2. State Influence and Religious Politics

Nigeria: State vs. religious institutions (Sharia, religious freedom debates).

Malaysia: State regulation via JAKIM, Sunni orthodoxy enforcement.

3. Political Manipulation and Governance

Nigeria: Political Islam, religious politicization (e.g., Boko Haram, political parties).

Malaysia: Political Islam (e.g., PAS), use of religion in electoral strategies.

4. **Social Cohesion and National Unity**

Nigeria: Tensions between Muslim groups, impact on national cohesion.

Malaysia: Sectarianism and challenges to multi-ethnic harmony.

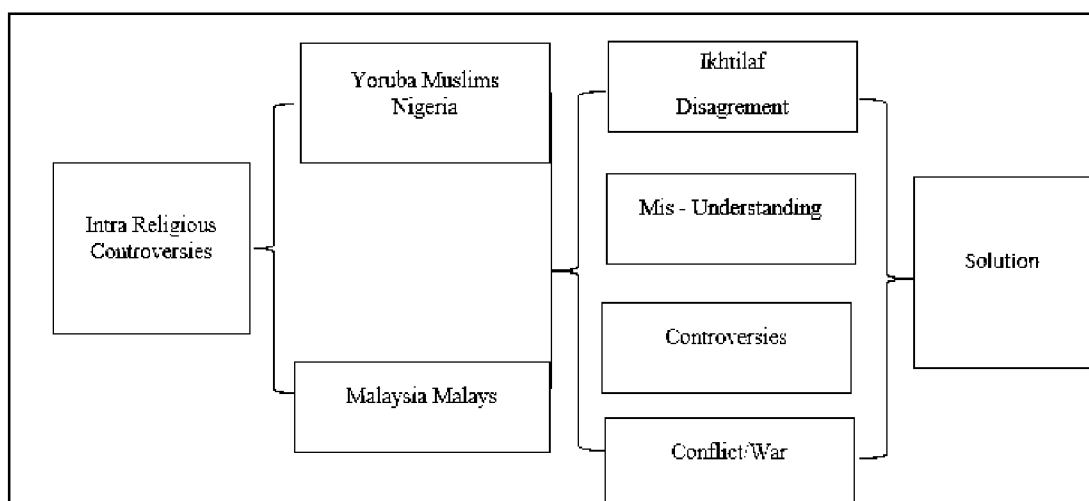


Figure 2.1 Conceptual Framework for Intra-Religious Controversies in Nigeria and Malaysia

Based on the diagram above, the conceptual framework elaborated the issues facing the intra religious controversies in the two countries involved in the current study.

2.9.2 Conclusion

The diagram clearly shows how intra-religious controversies in both Nigeria and Malaysia arise from overlapping theological, social, political, and cultural factors. These controversies influence **national unity** and **social cohesion**, exacerbating religious and ethnic divides. The interactions between **state policies**, **religious politics**, **gender justice**, and **identity** highlight the multifaceted nature of these issues and their broader implications for both countries.

2.9.3 Comparison of Intra-Religious Controversies in Nigeria and Malaysia:

Intra-religious controversies refer to conflicts that arise within the same religious community, often based on doctrinal differences, practices, or political ideologies. Both Nigeria and Malaysia, predominantly Muslim countries, face intra-religious

controversies but in different forms and intensities. While both nations have significant Muslim populations, their political, social, and religious contexts differ widely, and Malaysia offers a more successful model for managing these controversies. Below, we compare the two countries' handling of intra-religious issues and suggest why Malaysia's approach can serve as a benchmark for Nigeria.

2.9.3.1 Theological Divides

Nigeria:

Nigeria's Muslim population is primarily Sunni, but there are **Shia minorities**, especially in the northern regions.

The **Sunni-Shia divide** has been a source of significant tension, with occasional violence between the two groups, particularly in the northern states of Nigeria.

Additionally, **Sufi orders** (e.g., Tijaniyya, Qadiriyya) and **Salafi movements** also create divisions within the Sunni majority.

- **Boko Haram**, a radical Salafi-Jihadist group, exacerbates these divisions by promoting a violent, puritanical interpretation of Islam and attacking Sufi practices, further deepening sectarian animosities.

Malaysia:

In Malaysia, the state has adopted a **Sunni-majority** policy, and Shia practices are often marginalized and banned.

While Malaysia's Muslim population is overwhelmingly Sunni, intra-religious conflicts between **traditionalists** (e.g., Sufism) and **reformists** (e.g., Salafism) do occur.

However, Malaysia has relatively few incidents of violence between these groups, and most theological disputes are handled within the framework of **state religious bodies**, like **JAKIM** (Department of Islamic Development Malaysia), which regulates religious practices.

Comparison and Lessons:

In **Nigeria**, theological divides have led to significant **violent conflict**, particularly between **Salafi** extremists and traditional Muslim groups (e.g., **Sufis**). This has **caused** widespread instability, as seen in the rise of Boko Haram.

Malaysia has controlled religious diversity through **state regulation**. The government's **active oversight** through **JAKIM** helps to ensure that theological **disagreements** remain within non-violent boundaries. The Malaysian state maintains an **official interpretation** of Sunni Islam, which, although controversial, is enforced to promote religious harmony.

Recommendation for Nigeria: Nigeria could benefit from a more **centralized, state-driven approach** like Malaysia's, where religious institutions are regulated and disagreements are resolved within the bounds of official Islamic doctrine. This can help mitigate extremism and prevent the escalation of violence.

2.9.3.2 State Influence and Religious Politics

Nigeria:

Nigeria's secular framework and **diverse religious landscape** make managing intra-religious controversies challenging. The country has a **complex mix of Islamic and Christian populations**, with Islam predominantly in the north.

In some northern states, **Sharia law** is implemented, **creating** tensions between Muslims and non-Muslims, and also between **different Islamic groups**.

The **political exploitation** of religion by leaders exacerbates intra-religious conflicts, as parties manipulate religious divisions for political gain (e.g., the use of religion by Boko Haram to mobilize against the government).

Malaysia

Malaysia's **official state religion is Islam**, and the **government tightly regulates religious matters**. The **government** has **state-sponsored religious bodies**, such as **JAKIM**, which oversee religious practices, ensuring that religious disagreements remain within **acceptable bounds**.

The **political party PAS (Pan-Malaysian Islamic Party)**, which is aligned with **Islamic law**, has significant influence, but this party works within the established state system, and Malaysia's political leadership has successfully avoided the exploitation of religious differences for political gain.

Comparison and Lessons

Nigeria struggles with **religious manipulation** for political purposes, leading to violent and divisive conflicts, particularly with groups like **Boko Haram** using religion for **political** ends.

Malaysia, on the other hand, has implemented **strong governance structures** that ensure religious institutions do not destabilize the state. **JAKIM's** role in overseeing religious practice and the **political cohesion** among leaders prevents religious **manipulation** for political purposes.

Recommendation for Nigeria: Nigeria could take inspiration from Malaysia by strengthening state institutions that oversee religion, ensuring they are politically neutral and **focused** on **promoting unity** rather than division. The government should enforce **policies that curb the politicization of religion**, ensuring it is used to promote peace, not conflict.

2.9.3.3 Social Identity and Intergenerational Tensions

Nigeria

Intergenerational tensions in Nigeria stem from **youth involvement** in radical **movements** like Boko Haram, which criticizes the older generation's "compromise" with the state.

Younger **Muslims** are often more influenced by **global Islamic ideologies**, leading to greater division with the older, more **traditional** generations.

Youth radicalization contributes to the rise of extremism, causing further fractures within Nigerian society.

Malaysia:

Intergenerational tensions in Malaysia are more muted, as the government has implemented **Islamic education systems** that **reinforce** the state's interpretation of Islam, providing a **unifying narrative**.

While **youths are exposed to global ideologies**, the overall influence of **state-controlled religious institutions** ensures that these influences do not translate into widespread radicalization.

Comparison and Lessons:

In **Nigeria**, the **youth-driven radicalization** has led to increased division, especially among Muslim communities. The generational divide is exacerbated by the lack of **cohesive national policies** to address this issue.

Malaysia has managed intergenerational tensions more effectively by promoting **unified religious education** and state-sponsored programs that ensure the **continuity of religious practices** aligned with state interests.

Recommendation for Nigeria: Nigeria could benefit from a **unified national educational system** that **emphasizes** both religious unity and tolerance. **Youth engagement programs** that promote intergenerational dialogue and provide alternative narratives to radicalization would help in bridging generational divides.

2.9.3.4 Gender Roles and Social Justice

Nigeria

Gender roles in Nigeria's Muslim **communities** are often strictly defined, and there are significant **barriers to women's involvement** in leadership roles within both religious and political spheres.

Islamic feminism has had a **limited** impact in Nigeria, and women's rights movements face opposition from conservative religious sectors.

Malaysia

Malaysia has seen a **stronger presence of Islamic feminists**, though they still face **significant** challenges.

Islamic feminism in Malaysia has made strides in advocating for **gender equality**, **particularly** through **legal reforms** that improve women's participation in public and religious life, though still constrained by **conservative interpretations**.

Comparison and Lessons

In **Nigeria**, the lack of **strong women's rights advocacy** within the Islamic community has perpetuated gender inequalities and contributed to internal controversies.

Malaysia, despite facing similar challenges, has been able to navigate the balance **between Islamic principles and gender equality** more effectively through state-supported reforms and **Islamic feminism** advocacy.

Recommendation for Nigeria: Nigeria should **promote gender equality** within its **religious** context by **encouraging Islamic feminist movements** and supporting reforms that allow women to take on more **leadership roles** within both the religious and political spheres.

2.9.3.5 Conclusion: Malaysia as a Benchmark for Nigeria

While both **Nigeria** and **Malaysia** experience intra-religious controversies, Malaysia's **political and institutional framework** has allowed it to manage religious differences far more effectively than Nigeria. The key lessons Nigeria can learn from Malaysia include:

1. **State control over religious institutions** to prevent the politicization of religion.
2. **Unified religious education systems** that help mitigate intergenerational tensions.
3. **Promotion of gender equality** within Islamic contexts, allowing for the empowerment of women.

4. **Strong governance mechanisms** that prevent radicalization and sectarian violence.

By adopting policies similar to Malaysia's **state-regulated religious institutions, strong political leadership**, and **education-based strategies**, Nigeria could better manage its intra-religious controversies and promote social harmony across its diverse Muslim population.

2.10 Introduction to Yorubas

Yoruba is a tribe who mostly reside in the South-Western part of Nigeria. Originating from Ile Ife, the absolute majority of Yoruba people are mainly engaged in agriculture, while only about 15 percent of them are merchants, artists and craftsmen. Among the distinguishing characteristics of Yoruba tribe is their inclination towards the formation of large city groups rather than small village groups. The Yorubas represent one of the three major tribes that constitute Nigeria as a whole. This tribe are also found living in neighboring countries like Benin Republic, Ivory Coast, and so on. The language spoken by this tribe is one of the most famous languages in Africa. The Yorubas make up almost 35 percent of the Nigeria's entire population, and with those living in the neighboring countries, they amount to roughly 40 million people throughout West Africa. Although the largest population of Yorubas are found inhabiting the South-Western part of Nigeria, there are other Yoruba communities in Benin, Ghana, Togo, and the Caribbean. To be more specific, the Yorubas are the main inhabitants of Lagos, Ogun, Ondo, Osun, Ekiti and Oyo states, which are subdivisions of the Nigerian territory, whereas they constitute a sizable proportion of Kwara, Kogi and Edo states. Obviously speaking, the Yorubas concentrate in a number of villages, towns and kingdoms led by Oba (king) or Baale (village chief). (Ibidapo-Obe, O. 2019), (Falola, T., & Ogunyemi, O. 2019).

Traditionally, the Yorubas are people with religious tendency. Doi (1992, p.121) described the Yorubas as "incurably religious". Before the advent of Islam in Yorubaland, the Yorubas believed in one deity called 'Olohun Olodumare', who they believed to be the creator of the heaven and earth. However, they worshipped him through different subsidiary intermediary Orisa deities (Gbadamosi, 1978, p.3; Al-Ilūrī, 1990, p.30). This is indeed similar to the belief and practice of the Arabs prior to the

advent of Islam in Arabia. Islamic historians describe those times as periods of darkness and ignorance (jāhiliyyah), which Islam had come to correct through the emancipation of humanity “from darkness into light” as asserted by different verses of the Qur’an (e.g., Q2:257).

With its advent in Yorubaland, Islam challenged and discouraged the traditional orisa worship and those who accepted Islam were thus liberated from idol worshipping to the absolute subservience to the Supreme Deity, Allah. Once Islam had successfully been introduced, necessary developments were made in different parts of Yorubaland where the religion had gradually spread to. The first major development was the building of mosques, which, apart from serving primarily as places of worship, served as important centres for Muslim enlightenment and education (Doi, 1984, p.186). Historically, Al-Ilūrī (1990) relates that mosques were built in Old Oyo around 1550, in Iwo around 1655, in Iseyin around 1770, in Lagos around 1774, in Saki around 1790 and in Osogbo around 1899. Moreover, Qur’anic schools were established in the mosques to teach the Qur’an, tenets of Islam and Arabic language. (Afolabi, O. (2020). Consequently, Islam introduced Arabic literacy into Yorubaland long before English literacy was introduced by the European colonialists in the 19th century. Fafunwa (1974) notes that Islamic literacy and Islamic education were firmly established in Yorubaland long before the Europeans arrived. Yoruba language had no written form before the arrival of Islam in Yorubaland, and thus Yoruba transliteration in Arabic alphabet (known as al A’jamī) was introduced by Muslim scholars for writing Yoruba, and many Arabic words were introduced into Yoruba language, which enriched the language significantly. (Ajayi, J. F. A. (2021).

2.11 Introduction to Malays

In his seminar paper titled ‘Defining Malays’, According to Seong (1992), the term ‘Melayu’ is still surrounded by obscurity and uncertainty. The first mention of the term was made in the Chinese chronicles issued in 644 AD which relates that a representative from Melayu, who were residents in the Jambi or Batang Hari river neighborhood appeared in the Chinese Imperial Court. According to this author, this term was never used to identify an ethnic group until the era of the arrival of the influx of European explorers, merchants, missionaries and colonial masters in a period between 16th and 19th century when the term began to be used as an identity term

referring to an ethnic group who inhabited along the coastal estuaries and surrounding islands of Peninsular Malaysia. (Hamka, A. (2020).

Like other parts of the Malay World, Islam was introduced to the region now known as Malaysia around the 12th century CE through Arab Muslim traders from the Arabian Peninsula, particularly those who settled in Pasai, Northern Sumatra (Hamka, 1954; Al-Attas, 1969; Azra, 2004). The form of Islam that spread across the Malay Peninsula was primarily influenced by the Ash‘arī school of theology, the Shāfi‘ī school of jurisprudence, and the Sufi teachings of Junayd al-Baghdādī. These intellectual and spiritual traditions collectively shaped the moral, theological, and legal foundations of Islam in Malaysia, influencing contemporary Islamic thought and practice in the region (Nasr, 2002; Roff, 1967).. While describing the status of Malaka (a state in today’s Malaysia), Shuhaimi and Chuah (2012) chronicle as follows: “While Pasai was recognized as the pioneering state to accept Islam, it was generally accepted that it was Malacca that provided the impetus for Islamic leadership and administration of the Malay states in the region, leading to arrival of Islam at other places like Palembang in Sumatra and Patani in southern Thailand” (p. 59). After getting married to a Pasai princess, Parameswara’s acceptance of Islam in 1414 A.C played a pivotal role in the rapid spread of Islam among Malays (Musalib & Hussin, 1977).

It should be noted, at this juncture, that the term ‘Malays’ in this research refers to the Malays who are indigenes of Malaysia. Out of 30 million Malaysian citizens as declared in 2021 population census, Malays occupy 69.8 percent. (Shuhaimi, N. A., & Chuah, H. 2018).

2.12 Conceptual Framework

This study is designed to achieve objectives which are threefold, namely to investigate the nature of controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia, to analyze the causes of these controversies among Yoruba Muslims in Nigeria and Malays in Malaysia, and to evaluate the effects of these controversies on the Yoruba Muslims in Nigeria and Muslim Malays in Malaysia.

Hence, the variety of Religious Controversies among Yoruba Islamic scholars shall be identified based on Hashim’s (1998) threefold classification of Religious Controversies, namely praiseworthy (i.e. mamduh) such as controversy over heresies, blameworthy (i.e. madhmum) such as controversy on matters regarded as legitimate

with sound proofs, and halfway Religious Controversies such as controversy over matters whose proofs are open to different interpretations.

Moreover, the reasons for Religious Controversies on religious issues are summarized by Hashim (1998) into three, namely disagreements over the linguistic matter that relates to the understanding and interpretation of the relevant text, disagreement over the knowledge and authenticity of the *Ḥadīth* relevant to a particular issue, and disagreements over the principles and proofs of Usul al Fiqh and/or Aqeedah of the relevant issue.

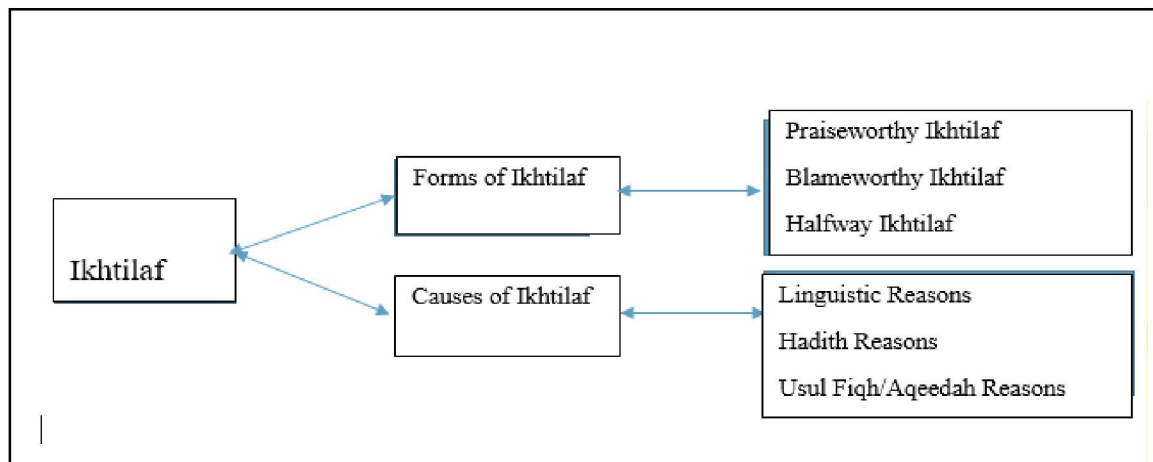


Figure 2.2 Conceptual Framework's Diagram

2.12 Summary

This chapter depicts a true picture of the two ethnic groups (i.e. Yorubas and Malays) who are being addressed in the present study. Following that is the review of extant literature on the concept of Religious Controversies and theories regarding diversity of opinion in religious matter. After that, the description of the current Religious Controversies situation in the South-West Nigeria and Malaysian society is presented for a better understanding of the important variables that are of paramount importance to the present study.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Summary

This section presents the procedures involved in conducting the research. It explains the research population and sampling adopted to determine the number of respondents and the approach with which to elicit the required information. It also sheds light on the data collection instruments with justifications. Moreover, the procedures involved in testing the validity and reliability of the data collection instrument is briefly explained in order to have an understanding of the nature of the present research and how it was carried out.

3.2 Research Design

This is a qualitative research technic (Interview) which focuses on two-folds; Islamic scholars in Yoruba land, Nigeria and their counterpart Malays in Malaysia. Therefore, the respondents must be Islamic scholars who are holding important religious leadership positions within their respective societies.

The data elicited was transcribed, coded and grouped according to the themes involved (thematic analysis) via the use of the software, NVIVO 14. Braun, Clarke and Weate (2016) contend that “since the publication of our original article in 2006, ‘thematic analysis’ has gained hugely in popularity, and entered the ‘canon’ as a recognizable and reputable method of qualitative analysis, evidenced by its inclusion in volumes such as this”

Qualitative research method was applied to obtain detailed and in depth knowledge on the particular phenomenon of leadership conflicts and challenges in higher education. Thus, a deeper understanding on the causative issues was possible (Lapan, Quartaroli, & Riemer, 2011). It is worth noting that qualitative research can be defined into five categories, such as 1) narrative research, 2) ethnography, 3) phenomenology, 4) grounded theory and 5) case study (Creswell, 2002).

Methodology is described as “the plan of action, strategies and process behind the choice and use of specific approaches and connecting the choice and use of the approaches to the desired results” (Crotty, 1998). In line with the explanation Wellington (2015) by, methodological assumption aims to assess and vindicate the use of specific methods in research (Wellington, 2015). For that reason, the methodology of this study is multiple case studies in relation to private and public universities.

A case study is defined by Adelman, Jenkins and Kemmis (1976) as “the study of an instance in action.” Pring (2004) as “the study of the unique case or the specific instant” also defines it. Louis, Keith and Lawrence (2000) in their declaration, affirms that case studies “offer a unique example of actual people in real circumstances, allowing readers to comprehend ideas more visibly than just giving them with abstract theories.” Hence, the multiple case study that will be adopted in this study as Yin (1984) puts it, “is evaluative, that is, it clarifies and judges the phenomena in question.

This study uses ‘multiple case study,’ which is a collective case study dealing with more than one case. It can be conducted at one site or multiple sites by examining a number of departments or units. Each unit is studied as a part of the whole (Mills, 2010). This method is considered as the most appropriate technique for achieving the research objectives (Hamilton, 2013; Mills, 2010).

Howevr, this study employed a qualitative research method to gain a comprehensive understanding of the phenomenon by exploring detailed facts, experiences, and perspectives. In-depth interviews were conducted focusing on two groups: Islamic scholars in Yoruba land, Nigeria, and their counterparts in Malaysia. The respondents were selected based on their positions as prominent religious leaders within their respective communities. Data collected from the interviews was transcribed and analyzed using thematic analysis, which involved coding and grouping the responses according to key themes. The analysis was conducted with the assistance of NVIVO 14 software to ensure a systematic and organized examination of the data. This approach allowed for a thorough exploration of the views and experiences of the Islamic scholars, providing rich insights into their perspectives on relevant issues within their cultural and religious contexts.

3.3 Sampling and Sampling Technique

The focus of this research is two-fold, namely Islamic scholars in Yoruba land, Nigeria and their counterpart Islamic scholars in the Malay society. Employing a non-random and purposive sampling, notable Islamic scholars such as imams, muftis, preachers and organization leaders in both Yoruba land, Nigeria and Malaysia were sampled for data collection in response to the questions posed in the research. The choice of non-random sampling in this research can be juxtaposed by the need to target personalities in several leadership positions as they are believed to have a thorough understanding of the phenomena being researched.

3.4 Criteria for Selecting Participants

As earlier mentioned, the focus of this research is two-fold; Islamic scholars in Yoruba land, Nigeria and their counterpart Malays in Malaysia. Therefore, the respondents must be Islamic scholars who are holding important religious leadership positions within their respective societies. Therefore, the list of the selected respondents are as follows.

Table 3.1

The 10 Prominent Islamic Scholars in Malaysia and Nigeria.

Sample size:		
<i>10 respondents: 10 respondents among the prominent Islamic scholars in Malaysia and Nigeria</i>		
	Nigeria Respondents	Malaysia Respondents
1	Prof Abdulrazaq Abdulmajeed Alaro (Professor of Islamic law and the head of Islamic law department University of Ilorin Nigeria)	Prof. Dr. Mohd Fauzi b. Hamat Dean Academy of Islamic Studies University Malaya
2	Sheikh Abdrahman Olanrewaju Ahmad (The National Missioner of the Ansar-Ud-Deen Society of Nigeria)	Dr. Mohammad Azam The director of institute of Islamic understanding Malaysia – Center for Islamic thought (IKIM), UiTM Malaysia.
3	Barr. U.S. Imam The vice president of Academy of Islamic Propagation Nigeria (ACADIP NIGERIA)	Religious Affairs Malaysia (JAKIM) The head of Assistance Directors (KPP)
4	Dr uthman Abdulhameed Lecturer , Imam & preacher Al Hikmah University Ilorin, Nig.	The Office of the Mufti The Mufty of Selangor Malaysia
5	Professor Ishaq Akintola The leader of the Muslims Rights Concerns Nigeria (MURIC)	PROFESOR EMERITUS DATO' DR. MOHD YUSOF HJ. OTHMAN Profesor Emeritus, Institut Islam Hadhari, UKM

3.5 Research Instruments

Given the nature of the research design, this research employed interview. Interview is a data collection instrument that involves the use of verbal communication between the researcher and respondent(s) with a view to gathering details on a given research topic (Utibe, 2019). Three basic research tools, such as 1) questions, 2) digital audio recorder, and 3) a software, named NVivo used for writing structured report, developed for the specific purpose of. These programs, however, stay disputed and have influenced, and still influence, information analysis in unforeseen ways that they permit researchers to code giant amounts of information and have arguably led to researchers' conducting studies involving way larger numbers of participants than within the past. The trait of qualitative analysis depends upon the integrity of information gathering and analysis, the lustiness of processes, and therefore the demonstration of conscientiousness. One tool that assists an investigator to manage these tasks well is that the information management and looking out program, that allows an investigator to demonstrate the integrity, robustness, and thus, trait of investigation doesn't analyse information for the investigator. Though is in a position to help the investigator to manage information with efficiency in fast time frames software was used in order to collect and interpret data.

3.6 Interview

Qualitative research relies quite extensively on in-depth interviews (IDI). The interview is being described as a conversation with a purpose between the interviewer and interviewee. It involves the gathering of data through direct verbal interaction between the parties involved. It is an instructional communication process which involves the asking of questions by the interviewer for the specific purpose of obtaining research-relevant information and answering questions from the interviewee. It is instructional in nature because there is an exchange or sharing of roles, feelings, beliefs and information between the interviewer and interviewee (Creswell & Creswell, 2018). The interview is deceptively complex interpersonal communication processes involving many interacting variables like culture of the interview parties, gender, age, personality traits, listening skills, relationship between the interviewer and the interviewee, verbal and non-verbal messages, levels of disclosure, the interview situation, expectations,

assumptions feedback, and influences of external forces like corporate policies (Creswell & Creswell, 2018). Qualitative interviews typically are much more like conversations than formal events in predetermined response categories.

3.7 Semi Structured Interview

The researcher began the interview process by using an open-ended question, grounded in relevant theories and previous literature, to design a semi-structured interview guide. Expert opinions were consulted to ensure the questions were well-informed. The interview questions were categorized into four main types: 1) opinion questions, 2) knowledge questions, 3) feeling questions, and 4) demographic questions, as outlined by Patton (2002). Demographic questions were specifically designed to gather respondents' personal and background information. The semi-structured format allowed flexibility, enabling the researcher to ask follow-up questions as needed. This approach ensured that the interview could adapt to each participant's responses, allowing for a deeper exploration of the topic and enabling the researcher to gather sufficient and relevant details. This flexibility was crucial for obtaining comprehensive insights while maintaining the focus of the study.

3.7.1 Inter-Rater Reliability

Checking the raters and inter-raters were the crucial approach and vital strategy in guarantying intelligibility, straightforwardness as well as coherence of the themes and subthemes with the research questions posed in this study.

The researcher presented the emerged themes and sub-themes to the inter-raters. Both of the selected inter-raters were lecturing at the University of Ilorin. The raters were full professors and specialized in the field of comparative and Islamic law. The role of the raters was to display their agreement with the coded themes and sub-themes in terms of its relatedness, consistency and cognizance of researcher in developing themes. Their feedbacks were valuable to check the trust worthiness of the themes emerged.

In addition, the study utilized absolute agreement of the inter-rater reliability. Very few of the themes and sub-themes were adapted based on the comments of the two raters. According to Graham, Milanowski and Miller (2012) the recommendation

of the initial accepted level of total agreements was to be between 75% and 95%. Meanwhile any number that within the threshold will be considered adequate (Graham, Milanowski, & Miller, 2012). Thus, the percentage of the total estimated percentage acquired in this study was 92% that befalls within the threshold of acceptance as shown in the Appendix (11). In this case, the emerged themes and sub-themes and the inter-raters' reports accurately and validly represented the responses from participants. The researcher conversed the themes accumulated from the interviewee using discussion units (DU).

3.7.2 Ethical Consideration

Since qualitative research explores people's lives the given information of the participants' personal, social, and professional lives deserve privacy and confidentiality (Creswell & Creswell, 2018). In this light, this study took some ethical steps. At first, the researcher got a permission letter from the University Technology Mara prior collecting the data see appendix (5-6). Secondly, a 'consent form' was sent to the participants, describing the purpose of the study, importance of the information as well as the needfulness of their participation. Every participant was given the right to withdraw from this study if they feel any inconvenience.

For the purpose of confidentiality their identity kept anonymous while the given information was not used in any other purposes except this research. In order to ensure trustworthiness this study followed Merriam's strategies. He advised, '(peer) member checking' and 'rich thick description' (Creswell & Creswell, 2018). In terms of peer member checking the participants got opportunity as well as proper explanation to review their transcription if it properly described their statements. On the other hand, in term of 'rich thick description', this researcher tried to provide detail information regarding the respondents.

3.8 Data Collection Procedure

3.8.1 Data Analyses

Data were analysed by means of two techniques, such as narrative /and thematic techniques. Narrative technique was applied to explain some issues in a detailed

manner. Thus, the core facts were explored and discussed in a comprehensive style. Besides, thematic approach was adopted by coding and classifying data collected by interview. Data was interpreted by thematic structures seeking commonalties, relationships, theoretical constructs and explanatory principles. The overall findings were interpreted based on the logical reasoning.

3.8.2 Narrative Approach

The main purpose of qualitative research is to enquire the deeper meaning of a certain situation or the understanding of different people. In this case, narrative research is often utilized focusing on the small number of participants in a particular context. It deals with the specific purpose such as exploring the changes of the social condition or so on. Narrative analysis can start within an iterative process of collecting data, analysing, synthesising and reanalysing (Bold, 2012). There are three advantages of adopting narrative approach. Firstly, this technique allows to study the identity of the respondents focusing on their practices in a particular time and place. Secondly, it pays attention to the stories and lives while analysing surroundings. Thus, it focuses on the episodes as well as the events. Thirdly, it foregrounds the context where the particular narratives are produced (Phoenix, 2013).

3.8.3 Thematic Approach

Thematic analysis mainly combines two ideas: research always seeks for identifying themes within the narratives and it involves relationship between the contexts and people (Bold, 2012). Thematic analysis is a systematic approach to the analysis of qualitative data that involves identifying themes or patterns; coding and classifying data, usually textual, according to themes; and interpreting the resulting thematic structures by seeking commonalties, relationships, overarching patterns, theoretical constructs, or explanatory principles (Mills, 2010). Thematic analyses move beyond counting explicit words or phrases and focus on identifying and describing both implicit and explicit ideas within the data, that is, themes. Codes are then typically developed to represent the identified themes and applied or linked to raw data as summary markers for later analysis. Generally speaking, reliability is of greater concern with thematic analysis than with word-based analyses because more interpretation goes

into defining the data items (i.e., codes) as well as applying the codes to chunks of text. This issue is even more pronounced when working in teams with multiple analysts (Guest, MacQueen, & Namey, 2012).

3.8.4 Developing Categories and Coding the Data

After collecting the data, the researcher transcribed all the data, as well as translated the data which were in Arabic language as it is the mother tongue of the researcher and the participants.

After, in order to identify the themes and sub- themes, the researcher read all the data for a few times. The coding system is to organize and group all similar coded data (Lincoln & Guba, 1985). After categories the data, the researcher transcends the reality of the data and creating the themes.

3.8.5 NVIVO for Organizing and Managing the Data

In this study, the researcher used software for the qualitative data analysis. This enabled the researcher to organize and code the responses obtained from all 10 informants in the present study as recommended in the study of Edwards (2014). In the process of the data analysis, the researcher transcribed the information obtained from audio voice to the writing. This part was accomplished through careful listening to the audio recorder severally and researcher notes. After the transcribing, the researcher engaged in coding of themes and sub-themes embarking on the analysis using a reference of NVivo 14. Next steps were used for NVivo software and the way of how the researcher gathering the themes and sub-themes:

- a. After transcribing the interviews, the researcher read it twice in order to identify some key words or phrases to detect in the NVivo software.
- b. The researcher use the tools in NVivo called (query) to find the word frequency criteria through all the interviews this is just a starting point. From there it can be easy to explore the main frequent words.
- c. The researcher did manual coding to select the codes from the transcripts.
- d. Creating a node is the next step. According to the NVivo website “a node is a collection of references about a specific theme, case, or relationship” (About nodes, para, 2). This is an important feature of NVivo because it allows the

researcher to collect all similar information under one node so it would be easy to find any emerging ideas.

- e. Then code on is the next process to explore the reference which already has been gathered under one node.
- f. After all these process the researcher start to organize the nodes into a themes and sub-themes.

3.8.6 Data Analysis

The data elicited were transcribed, coded and grouped according to the themes involved (thematic analysis) via the use of the software, NVIVO 14. Braun, Clarke and Weate (2016) contend that “since the publication of our original article in 2006, ‘thematic analysis’ has gained hugely in popularity, and entered the ‘canon’ as a recognizable and reputable method of qualitative analysis, evidenced by its inclusion in volumes such as this”

3.9 Conclusion

This chapter explains the methodology adopted in conducting the present study. It describes the research design, population sample, the criteria for sample selection, data collection instrument as well as the procedures involved in eliciting the required data and data analysis.

CHAPTER 4

FINDINGS AND RESULTS

4.1 Introduction

The aim of this study was to investigate the nature of controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia. In this study, the researcher used a qualitative approach to answer the research questions posed in this study, whereby 10 Participants were interviewed. This enabled the researcher to ensure the depth information that are needed to address the study phenomenon. The purpose of this chapter was to analyze and report the results gathered from the participants' responses.

Accordingly, the findings of this chapter were based on the four major questions:

- a. What is the nature of intra religious controversies and misunderstandings among the Yoruba Muslims in Nigeria and Malays in Malaysia?
- b. What are the causes of these intra religious controversies and misunderstandings among the Yoruba Muslims in Nigeria and Malays in Malaysia?
- c. How do these intra religious controversies and misunderstandings affect the Yoruba Muslims in Nigeria and Malays in Malaysia?
- d. What are viable solutions to the intra religious controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia?

4.2 Demographic Information of Participants

This section provides an overview of the participants in the study, which involved interviews with ten prominent religious leaders from southwestern Nigeria and Malaysia. The data collected were transcribed and analyzed using NVivo 14, qualitative software that enhances the rigor and reliability of qualitative research (Richards & Richards, 1991). Through this software, the researcher effectively interrogated the data and identified key themes.

The analysis revealed that *Aqeedah* (Islamic theology) issues were more prominent than both *Fiqh* (jurisprudence) and *Akhlaq* (ethics) issues. This confirmed

the researcher's hypothesis that *Aqeedah*-related controversies are the primary cause of intra-religious disputes in Nigeria. Issues raised by participants were categorized into three main areas: *Aqeedah*, *Fiqh*, and *Akhlaq*.

Aqeedah-related issues included beliefs such as the nature of the Qur'an's revelation, prophetic miracles, the splitting of the moon, the *Isra' wa al-Mi'raj* journey, the concept of abrogation, and the status of the Prophet's companions. These are fundamental to Islamic belief and have direct implications for theological unity. **Fiqh-related issues** involved the practical application of Islamic law, such as the celebration of Mawlid Nabi (Prophet's birthday), the use of the hijab, and observance of Friday prayers. **Akhlaq-related issues** were primarily moral concerns, such as the treatment of parents and the reverence for the Prophet's companions, which are influenced by theological beliefs.

The study concluded that while *Fiqh* and *Akhlaq* issues are significant, *Aqeedah* remains the foundation of the faith, and addressing *Aqeedah*-related disagreements is crucial for resolving intra-religious controversies. Some issues, like Mawlid Nabi, were also identified as *Aqeedah*-related by experts in the field. As such, addressing *Aqeedah* issues is vital for fostering theological unity within the Muslim community in both Nigeria and Malaysia.

Note: The issues are listed in the order of analysis using NVivo 14, reflecting the structure of the research instrument. Thus, the demographic data of the participants are presented in the following Table:

Table 4. 1
Demographic Profiles of The Participants

Names	Qualification	Place of work	Age	Experience	Position	Country
Participant 1	Professor of Islamic study	Human rights	67	35	Religious Leader	Nigeria
Participant 2	Professor of law	University	60	32	Religious Leader	Nigeria
Participant 3	Journalist	Dawah	68	37	Religious Leader	Nigeria
Participant 4	PhD	University	48	20	Lecturer	Nigeria
Participant 5	Lawyer/Imam	Polytechnic	58	25	Lecturer	Nigeria
Participant 6	Professor	University	63	35	Dean	Malaysia

Names	Qualification	Place of work	Age	Experience	Position	Country
Participant 7	Mufti Selangor	----	--No mentioned	20	----	Malaysia
Participant 8	Professor	University	60	30	Director	Malaysia
Participant 9	JAKIM	Religious affairs Malaysia	No mentioned	20	---	Malaysia
Participant 10	Professor	University	65	30	Dean	Malaysia

The Table 4.1 above clearly detailed the participants' profiles such as names which represented as 'Participants', highest academic level (Qualification), universities Name and place of work, age, years of experience as leader and their various designations. In spite that participants were credible religious leaders, but most of them have reached the rank of Professorship or bagged their PhD and heading the highest religious position in their respective religious organizations. This indicated how educated and knowledgeable our religious leaders they are, in both Nigeria and in Malaysia, as some of them are professional, professors, PhD's , lawyers, journalist e.t.c. This will eventually add value to this research and make the result of the findings a realistic one. As majority of the participants are 60 years of age and above, this shows how experience they will be in regards to the subject matter. Regarding to the participants' ages and years of experience, the Table 4.1 showed that 7 out participants were above 60 years old compared to other 3 participants with ages below the 50 years. Similarly, the participants' years of experience as portrayed by the available demographic profiles. Out of 10 participants, the data revealed Participant 1, 2,3,6,8 and 10 had the highest experience with 30 and above while other four participants are below 30 years of experience, as the Participants 5 have 25 years of experience while 4,7 and 10 who also had 20 years of experience respectively.

4.3 Nature of the Intra Religious Controversies and Misunderstandings among the Yoruba Muslims in Nigeria and Malays in Malaysia

The first research question focuses on the nature of controversies and misunderstandings experienced by the Yoruba Muslims in Nigeria and the Malays in

Malaysia. The data obtained were analyzed using themes and sub-themes. The analyses of the religious leaders who participated in this study generated key themes and sub-themes that capture the diverse nature of intra-religious controversies and misunderstandings within the two societies. These themes represent the major dimensions through which doctrinal, jurisprudential, and ethical disagreements manifest among the Muslim communities under study.

The table below presents the main themes and their corresponding sub-themes that emerged from the analysis, illustrating the core areas of contention identified among the respondents in both Nigeria and Malaysia.

Table 4.2
The Main Themes and Their Corresponding Sub-Themes

No.	Theme	Sub Theme
1	Aqīdah (Creed)	• Mawlid Nabiyy • Ideological Differences • Interpretation of Mutashābihāt • Accusation of Ṣaḥābah • Attributes of Allah • Abusing the Prophet's Companions • Belief in Qadar (Divine Predestination)
2	Ḥadīth Issues	• Authenticity of Ḥadīth • Rejection of Ḥadīth as a Source of Islamic Law • Darajāt al-Ḥadīth – Ṣaḥīḥ, Ḍa'īf, Mawḍū'
3	Fiqh (Jurisprudence)	• Recitation of Sūrat Yāsīn on Friday Nights • Reading Qunūt in Ṣubḥ Prayer • Ṭahārah (Purification) • Using of Ḥijāb • Practical Disputes • Contemporary Fiqh Rulings
4	Akhlaq (Ethics and Morality)	• Illegitimacy of Western Education • Free Friday • Abusing Parental Rights

4.4 Religion Controversies in Nigeria and Malaysia Context

Islam, the world's fastest-growing religion, plays a significant role in shaping political, economic, socio-cultural, and environmental contexts globally. For Muslims, Islam is not just a religion but the ultimate truth, providing a complete way of life that encompasses both spiritual and temporal aspects. However, despite its growing

influence, Islam faces diverse interpretations and controversies, particularly regarding its core beliefs, known as *Aqeedah*. These debates often lead to intra-religious divisions, which can undermine unity within the Muslim community.

In regions such as Nigeria, particularly within the Yoruba ethnic group, disagreements over *Aqeedah* have led to theological divisions. Issues like the nature of Allah's attributes, the authenticity of *Ḥadīth*, and the concept of Qadar (divine decree) have caused significant rifts among Muslim factions. Similar challenges exist in Malaysia, where heretical movements and differing interpretations of Islamic teachings persist, despite the country's progress in Islamic scholarship. Controversies regarding religious practices, the authenticity of *Ḥadīth*, and the finality of Prophet Muhammad's (SAW) prophethood further exacerbate these divisions.

The heart of these controversies lies in the interpretation of *Aqeedah*, which forms the foundation of Islamic belief. Disputes over core doctrines, such as the oneness of Allah and the authenticity of *Ḥadīth*, challenge the unity of the Muslim Ummah. Both Nigeria and Malaysia face difficulties in addressing these controversies, often due to insufficient scholarly engagement and the persistence of doctrinal misunderstandings.

This study focuses on the role of *Aqeedah* in the intra-religious controversies in Nigeria and Malaysia, exploring key issues like Allah's attributes, *Ḥadīth* authenticity, and the finality of the Prophet Muhammad's (SAW) message. It aims to analyze how these theological disputes affect Muslim unity and identity. The research emphasizes the need for a unified understanding of *Aqeedah* to prevent further fragmentation within the Muslim community and promote harmony across diverse interpretations of Islam. Yet some controversies prevailed among the Islamic sectors which are reported in the following:

4.4.1 Aqīdah, Fiqh, Akhlaq

Aqīdah (Creed), Fiqh (Jurisprudence), and Akhlaq (Morality/Ethics) are the three major tenets of Islamic belief and practice that frequently form the center of debate among Muslims, including the Malay Muslim community. Divergent interpretations and practices within these domains often give rise to a range of intra-religious controversies.

The controversies associated with Aqīdah, Fiqh, and Akhlaq emerged as the major themes extracted from the responses of participants in this study, with particular

emphasis on Aqīdah as the foundational concern. In both Nigeria and Malaysia, disagreements over core Islamic beliefs, Aqīdah continue to shape the religious landscape, leading to significant divisions within Muslim communities.

Participants from Nigeria posited that issues related to Aqeedah, Fiqh, and Akhlaq constitute the major sources of controversies faced by Nigerian Muslims, especially when individuals associate themselves with specific scholars or religious sects. Participant 2 from Nigeria emphasized that:

“The Muslims in Nigeria are in a dilemma of disarray, incoherence, blurred identity, deviation from the original principles and teachings of Islam, lack of unity, and global, regional, national, and local instabilities and strife. These have resulted in most Islamic states, Muslim communities, and individuals being in a state of insecurity, internal displacement, and social exclusion based on issues of Aqeedah, Fiqh, and Akhlaq.” (See Appendix 2, NP2, DU:1–5).

Under Aqīdah, the issue of celebrating or not celebrating the *Mawlid al-Nabiyy* (the Prophet’s birthday) is a recurring one that usually generates controversy among Muslims in this region. This was explicitly mentioned by Participant 2, who stated that:

“The issue of celebrating or not celebrating the Mawlid of the Prophet is a recurring one, and it usually generates controversies among Muslims in this part of the world; this is on the aspect of Aqeedah.” (See Appendix 2, NP2, DU:1–5).

This point was further buttressed by Participant 4 from Nigeria, who confirmed that the issues of Aqeedah, Fiqh, and Akhlaq should not be underestimated when identifying the causes of religious controversies in Nigeria. He elaborated on the variations in Aqīdah interpretation among different sects, stating that:

“Controversies will always exist among learned individuals and the so-called scholars. This has to do with trying to impose one’s own Fiqh and ideology on others. These categories of people that have controversies are always scholars who try to impose their Madhhab on individuals.” (See Appendix 2, NP4, DU:1–4).

The controversies associated with Aqīdah, Fiqh, and Akhlaq thus prevailed more prominently among Nigerian scholars. However, the Malaysian scenario presents a different pattern. According to Hussin, Mohd., Daud, Mohd., Noor, Ruzman, and Omar, Amalina (2023), there are multiple risks both domestically and internationally concerning the faith and beliefs of the Muslim community in Malaysia. These challenges have the potential to create ambiguity and jeopardize societal security and stability, particularly within the Muslim community.

This aligns with the perspective of Participant 1 from Malaysia, who emphasized that:

“There are not many controversies regarding the issue of Fiqh. Because in terms of Fiqh, for example, do you have to read Qunūt in Subh prayer or not? But there are not many people talking about that because we respect the opinion of our Fuqahā’.” (See Appendix 2, MP1, DU:1–3).

Based on the above discussion, the researcher identified **four main themes** that reflect the nature of intra-religious controversies among Yoruba Muslims in Nigeria and Malays in Malaysia. These themes are Aqeedah (Creed), Fiqh (Jurisprudence), Akhlaq (Ethics and Morality), and Hadith. Under these four themes, several sub-themes were generated from the data: seven sub-themes under *Aqīdah*, three sub-themes under *Hadith*, six sub-themes under *Fiqh*, and three sub-themes under *Akhlaq*.

These thematic categories represent the major areas in which intra-religious differences and misunderstandings were most pronounced across both contexts. The categorization further illustrates how doctrinal (*Aqīdah*), legal (*Fiqh*), ethical (*Akhlaq*), and textual (*Hadith*) dimensions of Islam intersect to create complex layers of intra-religious tension and diversity of interpretation.

The following section discusses these themes in detail, beginning with *Aqīdah* - related issues, followed by *Hadith*, *Fiqh*, and finally *Akhlaq*, to provide a clear and systematic understanding of the nature of intra-religious controversies before proceeding to the second research objective.

4.4.2 Aqīdah

Aqīdah (the basics of religion) refers to the fundamental theological doctrines in Islam, such as beliefs about Allah, the Prophets, the revealed texts, and the unseen realities of fate and the afterlife. Among Yoruba Muslims, controversies have emerged regarding core beliefs such as interfering with Allah’s judgment, disparaging the Prophet’s Companions, and belief in *Qadar* (divine predestination). Disputes often arise concerning matters of *Aqīdah*, where *Ahl al-Sunnah* affirm complete faith in whatever the Prophet stated regarding the foundations of religion. These foundations include belief in the unseen, which requires accepting what cannot be perceived through human senses. For many, it is difficult to believe in what they cannot see, even though belief in the unseen (*ghayb*) is central to true faith. Some sects, however, reject such beliefs, claiming that anything beyond human comprehension cannot be accepted, thus

elevating human reasoning above divine revelation. Others hold that aspects of the unseen should be rationally interpreted or denied altogether, asserting that “there is nothing called unseen; it is only that the person calling it unseen does not know it.” See the excerpt of Participant 2 from Nigeria, discussion 1-5

Sometimes in the area of Aqīdah and sometimes in the area of Furu‘ al-Dīn, so it is not limited to any area of the religion. So it is unfortunate that we can observe that in different areas of religion, not just Aqīdah but even Furu‘. (Appendix 2, NP2, DU:1–5)

Another one very important sub-theme that we have not mentioned under Aqīdah is interfering with Allah’s Judgment, which refers to questioning or opposing Allah’s divine decrees, a serious theological error in Islam. Every Muslim must believe that Allah’s judgment is perfectly just and that no soul will be wronged. Human actions will be judged according to divine wisdom: those who disbelieve will face punishment, while those who sincerely believe in Allah will be rewarded with *Jannah* (Paradise). Although descriptions of the Day of Judgment are provided in the Qur’an and Hadith, no one has personally experienced them. Belief in such matters, despite their unseen nature, is an essential element of sound Aqīdah.

4.4.3 Controversies

Fatalism vs. Free Will: There can be debates on the extent of human free will against divine predestination. Some may dispute events and outcomes, sparking theological debates regarding the nature of Allah's judgment and human accountability.

Misinterpretation of Events: Different interpretations of life events, such as accomplishments and tragedies, can lead to disagreements about whether they are divine tests, punishments, or the outcome of human activities.

Cultural Influences: Yoruba cultural ideas and practices occasionally blend with Islamic teachings, resulting in distinct interpretations of divine judgement. For example, attributing certain events to supernatural forces rather than divine intent can spark debate.

4.4.3.1 Mawlid al-Nabī

The first sub-theme under **Aqīdah** is “Mawlid Nabiy” this refers to the celebration of the birth of the Prophet (SAW). The celebration of the Prophet was being celebrated by some set of Muslim all over the world. This has been a form of controversy among Muslims because it is not directly from the Prophet it is some people who invented it and think it is a good act that will be loved by Allah and his Prophet Muhammad. The controversies on Mawlid Nabiy include It’s permissibility, there are controversies on the date he was born whether it is 12th or other dates which they said no clear evidence which states that Prophet was born on the day it is being celebrated but there is clear evidence which states that he died on that date which allow some set of people to say they are celebrating his death day, and also there are disputes about whether we can celebrate a dead person which some said it is impossible to celebrate the dead in which some sects argue that it is not sensible to celebrate the birthday for some that is death while other parties explained that they are celebrating the Prophet (SAW) because he is a dead person that is like someone still alive because his struggle and efforts has been useful to the mankind and people are still benefiting from him even after his death and such person deserves to be celebrated by the whole world.

Aspect of religion where they have controversies, both two that I mentioned that of Mawlid Nabiy and even that of Free Friday are both religious issues, even on the issue of Madhu “eulogy of the Prophet” they argued, on the issue of Assalatu ala Nabiy they argued. See Appendix 1 (NP1, DU:1-5)

However, the same scenario happened amongst the Muslim Malays in Malaysia, some agreed that the Mawlid Nabiyy are good because its serves as respect and remembrance to our noble prophet Muhammad P.B.U.H, while some disagreed with that , and regard it as part the innovation in the deen (Bid’ah) because it was not established and practice by the prophet P.B.U.H.

4.4.3.2 Ideological Differences

The second sub-theme under **Aqīdah** is Ideological differences: are what led to controversies on Mawlid Nabiy, there are different Islamic theologies in which we have Ahlu Sunnah, Salafiy, Sufi, Ash’ariy, Maaturidy, Shia, and others, these schools of

thought hold different ideologies, the Ahlu Sunnah view on Mawlid is that it is not permissible and even if you want to do so try to do what the Prophet usually do on the day he was born which is to fast and apart from this any form of celebration or party isn't all in Islam and also made mention that there are discrepancies on the date the Prophet (SAW) was whether it is 12th of Rabi' al awwal in which some set of people said it was 10th of Rabi' al awwal, some other people said 2nd of Rabi' al awwal, and other people said it was "Year of Elephant" no precise date for it. The Sufi sect said it is permissible with their own interpretation of *Hadīth* in which the Prophet said he usually fasts on Mondays because that day was the day he was born, since the Prophet usually do this that shows we can celebrate and some said he was too busy during their time to celebrate and the only way to celebrate is to fast and remember that day and that shows celebrating it will make us remember the Prophet's relentless efforts and his mercy upon the Muslim ummah and that's one of the ways we can use to thank him and commend his efforts towards us. The sufi sect accepted it wholeheartedly that celebrating the Prophet's birthday is one of the ways to get closer to Allah. The shia sect are also a flag bearer in celebrating the birthday of the Prophet but they go extremely while celebrating. The most appropriate opinion is that there is nothing like a celebration of the Prophet's birthday because he did not partake in such act and he has explained to us what he usually do on the day he was born instead of engaging in a party or celebration we should emulate him and follow his footsteps and avoid any form of celebration and if we think we need to do anything to remember the Prophet or be thankful for his efforts we should follow teachings and do the necessary act of worship that will make Allah and his Prophet be pleased with us and also happy for us.

4.4.3.3 Interpretation of Mutashābihāt

The Third sub-theme under **Aqīdah** is the Interpretation of Mutashābihāt. The term *mutashābihāt* refers to Qur'ānic verses that are ambiguous or metaphorical in nature, whose meanings are not entirely explicit or conclusive. In contrast, *muhkamāt* (محکمات) denote verses whose meanings are clear, definitive, and beyond dispute. The interpretation of *mutashābihāt* has historically been one of the most contested theological issues, including among Malay Muslims. A central debate concerns whether such verses should be accepted literally, interpreted allegorically, or left without further explanation.

Examples of *mutashābihāt* include Allah’s anthropomorphic descriptions. For instance, the Qur’ānic phrase “*the hand of Allah*” (Qur’ān 48:10) is understood by some as a literal attribute, while others interpret it metaphorically as a reference to divine power or authority. Similarly, the reference to “*seeing Allah*” (Qur’ān 75:23–25) has been variously explained as a literal vision in the Hereafter, as a metaphor for divine closeness, or as an unfathomable reality known only to Allah.

The Salafī or Ahl al-Sunnah perspective holds that believers must accept the *mutashābihāt* as they are, without altering their meanings, adding interpretations, or attempting to describe that which Allah has not described Himself. They emphasize faith and submission, while avoiding any anthropomorphic comparisons or speculative explanations. In contrast, Ash‘arī and Māturīdī scholars maintain that *mutashābihāt* must be given metaphorical interpretations that safeguard Allah’s transcendence. For example, the “hand of Allah” is explained as a symbol of divine might rather than a physical hand, ensuring that Allah is not likened to His creation. The Sufī tradition generally aligns with the Ash‘arī position, favouring allegorical readings to emphasize Allah’s absolute uniqueness and majesty.

Thus, the controversy over the interpretation of *mutashābihāt* reflects two dominant approaches: the literal affirmation of the Salafīs, and the metaphorical interpretation advocated by Ash‘arīs, Māturīdīs, and Sufīs. Both perspectives seek to preserve divine transcendence, yet they diverge sharply on the appropriate method of engaging with ambiguous texts. Muslims, especially Malay Muslims, have historically found great disagreement regarding the interpretation of Mutashabihat. See the excerpt of Participant 2 discussion 1-5

the problem starts if someone tries to interpret the verses of mutashabihat some understand these verses literally but some understand them according to the scholar's explanation, so we have two parties concerning how to translate the verses of mutashabihat like Tajsim. See Appendix 2 (MP2, DU:1-5)

4.4.3.4 Nature of the Controversy

a. Interpretations from a Theological Perspective:

Allegorical vs. Literal Interpretation: A significant debate centres on whether these verses should be interpreted allegorically or literally. To prevent human conjecture regarding divine affairs, some groups, such as the Salafīs, support a

literal interpretation. Some, like as the Ash'aris and Maturidis, advocate allegorical readings in order to harmonize these verses with other teachings of the Quran and common sense.

b. Epistemological Challenges

The Quran itself admits that only Allah fully understands the meaning of the passages known as Mutashabihat (Quran 3:7). This contrasts human understanding with divine wisdom. Depending on one's epistemological position, there are various ways to read these verses and how much weight to give to divine insight over human understanding.

4.4.3.5 Examples of Mutashabihat Verses

Descriptions of the Eternity

Rivers and Gardens: Quranic verses that describe the delights of Paradise, such as Quran 47:15, are frequently contested. Do these descriptions convey something that is incomprehensible to us, or are they literal?

Theological Schools and Their Interpretations (*Ta'wīl*)

In Islamic theology, the interpretation of Qur'anic verses, especially those concerning the attributes of Allah (*Sifat Allah*), has historically been a significant point of intra-religious controversy. These debates revolve around the approach to interpreting Mutashabihat (ambiguous verses), with different theological schools adopting varying methodologies, particularly regarding *ta'wīl* (allegorical interpretation).

1. Salafi Methodology

Salafis adopt a literalist approach when interpreting verses about the attributes of Allah. They affirm these descriptions exactly as they appear in the Qur'an and Sunnah without delving into how they manifest. This method is summarized by the principle of “bi lā kayf” (without asking how), based on the belief that only Allah knows the reality of His attributes. Consequently, they reject *ta'wīl*, arguing that applying metaphorical interpretations risks distorting the original meaning of the Qur'anic text (Ibn Taymiyyah, 2005).

2. Methodology of Ash‘ari and Maturidi

The Ash‘ari and Maturidi schools, which represent mainstream Sunni theology, adopt a more balanced approach. While they uphold the sanctity of the Qur’an and Sunnah, they also allow for *ta’wīl*—interpreting certain verses allegorically—especially when a literal interpretation appears inconsistent with other clear texts or rational understanding. This rational reconciliation aims to harmonize divine revelation with human reason without compromising the transcendence (*tanzih*) of Allah (Al-Ghazali, 1993; Nasr, 2002).

3. Sufi Interpretations

Sufi scholars tend to interpret Mutashabihat through a mystical lens, seeking deeper esoteric meanings within the verses. They emphasize spiritual symbolism, focusing on the inner dimensions of the Qur’an (*batin*) rather than its outward, literal meaning (*zahir*). For Sufis, *ta’wīl* provides a pathway to understanding profound spiritual truths and achieving closeness to Allah that transcends intellectual reasoning (Chittick, 2000).

4. Controversies Among Yoruba Muslims

These differing theological interpretations have also influenced intra-religious controversies among Yoruba Muslims in Nigeria, particularly regarding the attributes of Allah (*al-Ilaahiyyah*). While some Yoruba Muslim groups, influenced by Salafi thought, insist on strict literalism and reject allegorical interpretation, others—especially those influenced by Sufi traditions—embrace *ta’wīl* and symbolic understandings of divine attributes. This divergence often leads to debates, polemics, and communal tensions over the correct theological stance within Yoruba Muslim communities (Olayiwola, 2022).

4.4.3.6 Literal Interpretation (Salafi approach) and Scholarly/Metaphorical Interpretation (Ash‘ari and Sufi approaches)

The sub-sub-theme under the interpretation of Mutashābihāt is the literal interpretation and scholarly interpretation. The literal interpretation means to translate

it as it is for example whenever hand is mentioned then you also call it hand. The Salafi is the sect in this position in which they said it is only Allah who knows the meaning, description, and best translation for the mutashabih. Salafis often support a literal view of the *Ḥadīth* and Quran, stressing a clear comprehension of the texts without exploring their metaphorical implications. They contend that by taking this strategy, human thinking cannot be introduced and could potentially skew the original message. The scholarly interpretation refers to the interpretation of mutashabih.

However, the same scenario happened among the Muslim Malays in Malaysia, some agreed that the interpretation of the mutashabih can be literal, and some said the interpretation of the mutashabih should be metaphorical. The same sect that believes in the literal interpretation of mutashabih in Yoruba land is also the same sect that believes in mutashabih among Malay Muslims and vice versa.

4.4.4 The Accusation of the Prophet's Companions (Ṣaḥābah)

The forth sub-theme under **Aqīdah** is the accusation of the Prophet's companions. In Yoruba land, we have some people who accused companions of lying, cheating, and other bad character. This led to some people denying some hadeeth and some even deny the whole hadeeth stating that the companions are not upright, they mention some of them are not capable of memorizing much of the hadeeth mentioned they memorized, some cheat others during their lifetime, some lie to attain a position in which all of these seems bad to them and they accused them of a lot of things. These allegations have led some other groups to oppose them that their statements are not true and the Prophet had warned us that anything that transpired among the companions should not be talked about and also warned not to abuse the companions. Rather this group persists to state the flaws of the companions of the Prophet in which some are not true and importantly we are not allowed to talk bad about the companions or accuse them wrongly as stated by the Prophet (SAW).

Another one is not widely pronounced but it is also available and that's what has to do with companions of the Prophet (SAW) we have a few people who seem to have embraced the ideology of Shia who will curse the companions of the prophet they are not many but they are also available unfortunately and that's another controversy that revolves around aqeedah issue. See Appendix 2 (NP2, DU:1-5)

Participant 3 stated that the people who caused this kind of controversy are those who have embraced the ideology of shia, because originally it is shia who usually abuse the companions of the Prophet because of the incident that happened between Ali and Muawiyah.

4.4.5 The Attributes of Allah (al-Ilāhiyyāt)

The fifth sub-theme under **Aqīdah** is the characteristics of Allah (Asma' wa Sifat) are important to Islamic theology and have been the subject of much debate and controversy throughout Islamic history. These debates frequently emerge among Yoruba Muslims in Nigeria as a result of divergent interpretations and influences from diverse Islamic schools of thought and movements. Here's an investigation of the nature of these controversies:

Asma' wa Sifat refers to Allah's names and qualities as described in the Quran and Hadeeth. These characteristics are fundamental for comprehending the nature of God in Islam. Key Issues in Controversies: Literal vs. Allegorical Interpretation

4.4.5.1 Tafwīḍ (Consignment) and Tahwīl (Metaphorical interpretation)

Tafwīḍ (Consignment): Some scholars argue that the meaning of particular characteristics should be left to Allah rather than digging into their specifics, citing the limitations of human cognition.

Tahweel (Delegation): Others interpret these features in a way that honors Allah's majesty, without comparing them to human characteristics.

Metaphorical Understanding: Some scholars understand the characteristics figuratively in order to avoid anthropomorphism (Tashbih), which compares Allah to created entities. For example, qualities such as "hand" (Yad) and "face" (Wajh) are understood in a non-literal sense.

4.5 The Influence of Diverse Islamic School of Thought

Salafist Influence: Salafī theology, which has a large representation among Yoruba Muslims, emphasizes a literal view of Allah's characteristics, depending heavily on Quranic and Hadeeth texts rather than metaphorical interpretation.

Sufi Influence: Sufism, which is also prevalent among Yoruba Muslims, understands Allah's qualities in a more mystical and allegorical manner, emphasizing spiritual meanings and experiences.

Ash'ari and Maturidi's Influence: Theological Rationalism: These schools promote a reasonable approach to theology, frequently interpreting qualities in a way that avoids literalism and anthropomorphism.

The attributes of Allah have caused a lot of controversies among Muslims in Yoruba land there are some that attribute to Allah what he attributed to himself without changing the meaning or giving it a meaning they think is suitable for Allah when Allah says I have hand they will also say he has it but the description is best known to him unless he further explain the type of the hand when he says he has face they will believe it like without compromising the meaning by saying the face is this or that. There is another sect that believes that when Allah says I have a hand they will give the hand meaning that corresponds with Allah's might like saying hand means power not an ordinary hand like a human being's own. They are the ones that make use of the term Tahweel meaning. There is another sect that gives spiritual meaning to the attributes of Allah in which they need to give huge meaning that will be out of this world to any attributes of Allah and sometimes adopt the ideology of Ashairah in translating the attributes of Allah.

4.5.1 Abusing the Prophet's Companions

The sixth sub-theme under **Aqīdah** is Abusing the Prophet's companions (Sahabah) is speaking ill of or demeaning persons close to the Prophet Muhammad, which is considered extremely disrespectful in mainstream Sunni Islam.

4.5.2 Belief in Qadar (Divine Predestination)

The seventh sub-theme under **Aqīdah** is Qadar refers to the Islamic belief of divine predestination, which holds that Allah has predetermined everything that occurs in the cosmos.

4.5.3 Controversies

Free Will vs. Predestination: Theological disagreement exists between those who believe in human free will and those who believe in divine predestination. Some may find it difficult to reconcile Qadar with the concepts of personal accountability and effort.

Understanding Misfortune: Misunderstandings concerning Qadar can lead to fatalistic attitudes or, alternatively, doubt Allah's wisdom in permitting certain circumstances to occur.

Nature of religious controversies (Malaysia)

4.6 Ḥadīth Issues

The term *Ḥadīth* (plural: *Aḥādīth*) refers to the sayings, actions, tacit approvals, and descriptions of the Prophet Muhammad (peace be upon him). In Islamic scholarship, *Ḥadīth* represents the second primary source of Islamic law and guidance after the Qur'an. It provides practical elaboration of Qur'anic injunctions and serves as a model for Muslims to follow the Prophet's teachings in all aspects of life. According to al-Bukhari (as cited in Brown, 2009), *Ḥadīth* includes any statement or action attributed to the Prophet that clarifies divine revelation. Similarly, Al-Azami (2003) and Burton (1994) explain that *Ḥadīth* preserves the Prophet's *Sunnah*—his exemplary conduct—which forms the foundation for Islamic theology, ethics, and jurisprudence. However, in Nigeria, particularly among some Yoruba Muslims, controversies have emerged surrounding the authenticity, authority, and role of Ḥadīth as a source of Islamic law. Certain individuals or groups question its reliability, deny its legal significance, or even criticize some narrators of *Aḥādīth*. These disputes have deepened intra-religious divisions and created confusion regarding the application of prophetic traditions. The authenticity of Ḥadīth and related issues within the Nigerian context are further examined in **Section 4.5.1**.

4.6.1 Authenticity of Ḥadīth

The first sub-theme under *Ḥadīth* is Authenticity of Ḥadīth. As mentioned above, *Ḥadīth* can be referred to as the sayings, actions, and approvals of the Prophet

Muhammed (SAW). *Ḥadīth* is an essential component of Islamic scholarship and jurisprudence. Among Yoruba Muslims, there are disagreements on the usage and authenticity of various types of *Ḥadīth*, the role of the Prophet's companions in gaining *Ḥadīth*, and the validity of *Ḥadīth* as a source of Islamic law. The authenticity of *Ḥadīth* is one of the centers for controversy among Yoruba Muslims. There are a set of people who claim there are errors in some *Ḥadīth* or some narrators of *Ḥadīth* are not qualified due to some reasons known to them. See the excerpt of Participant 3 discussion 1-5:

sometimes it pertains to Ḥadīth, you know authenticity, just like issues relating to Mustalah, the Ḥadīth which is Sahih, which one is Daheef, which one is Shakhs, this in most cases is the issue, there are people who even denied the authenticity of the Ḥadīth of the Prophet (SAW) like people who accused Abu Hurairah of forging the Ahadeeth of the Prophet (SAW) and you know and some others for no reason who even doubted Hadeeth altogether as a source of Law in Islam. See Appendix 3 (NP3, DU:1-5)

Ḥadīth is divided into three (3) parts: *Ḥadīth Ṣaḥīḥ* (Sound Hadeeth) Definition: *Ḥadīth Ṣaḥīḥ* are narrations that follow a consistent chain of reputable narrators, are free of hidden flaws, and do not contradict stronger Hadeeth or established Islamic doctrines.

Controversies: Acceptance and Application: *Ḥadīth Ṣaḥīḥ* are generally recognized by all Islamic schools of thought and are frequently used to derive Islamic law (Sharia). However, conflicts occur in their application or interpretation, particularly when various schools of thought prioritize distinct *Ṣaḥīḥ* *Ḥadīth*. Also, disputes occurs on it recently when a person denied that the best book of *Ḥadīth* is not authentic and started with a false interpretation of the *Ḥadīth* and even tackled some companions of the Prophet all of this happened due to hatred for an Islamic school of thought or ideology. Then this set of people did not care anymore about the Sahih Bukhari and even said ‘The worst book after the Quran is Sahih Bukhari’ which is a bad statement that can lead a person astray because the Quran is the best book for Muslims and the best after it is Sahih Bukhari and the book for the second source of law in Islam. Muslims in Yoruba land do have controversies on the translation of some *Aḥadīth* but now they have controversies on the *Ḥadīth* itself, not the interpretation anymore. This might occur due to some happenings, hatred for the companions or those attributing themselves to the Prophet and his companions, or due to soul passion to always cause problems in the society.

4.6.2 Darajāt al-Ḥadīth - Ṣaḥīḥ Ḍaʿīf Mawḍūʿ

The second sub theme under Ḥadīth is the Use of Ḥadīth; Ṣaḥīḥ, Ḍaʿīf, or Mawḍūʿ.

Ḥadīth Ṣaḥīḥ is the authentic *Ḥadīth* that has consistency in it's narrators and no deficiency in it's narrators, the only controversies that do happen on this type of *Ḥadīth* is mainly on the interpretation of the content of the *Ḥadīth* but some people nowadays initiated some other aspect of controversies in which they did not cause disputes only on the interpretation but now challenge the narrators and the content itself in which they translated one of the verses of the Quran “فَبَأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ” to mean no other *Ḥadīth* should be believed except the the Quran, in which the original meaning is Then in what statement after this (the Quran) will they believe? And the verse is not refer to the *Ḥadīth* of the Prophet because there are other verses in the Quran that state that the *Ḥadīth* of the Prophet (SAW) will be the that will be translating and explaining the verses of the Quran.

Ḥadīth ḍaʿīf a weak *Ḥadīth* in which one of the narrators is weak or there is a cut in the chain of transmission of the hadeeth. Mostly Muslims in Yoruba land had controversies on the usage of this type of hadeeth in which some regarded to be useful and can be used or applied the context of the hadeeth. Some Muslims in the region are against the usage of the hadeeth *Da ʿīf* in acts of worship, some said we can use the context for morals but not in act of worship and some are of the opinion that we can use it for the situation whether acts of worship, morals, or any part of the religion because the context is in line with their own ideology or school of thought. The hadeeth *Da ʿīf* has been a subject of debate and controversy among the Muslims in this region.

Hadeeth mawduh is the fabricated hadeeth in which some scholars took their time to initiate hadeeth on anything they found good but with no evidence in there thinking they want everyone to do that thing, then they think of the strategy of fabricating hadeeth because they knew Muslims always obey the Prophet (SAW) in anything they heard he say, if they found any act worthy of doing they will fabricate hadeeth for this and spread to their followers or people in the society. Muslims in the Yoruba land are divided on the application of this type of hadeeth the tableeg group in the region finds it worthy of usage because the hadeeth encourages good deeds another sect believes in part and disregards part, and the last sect does not believe in this type of hadeeth because they go by the hadeeth of the Prophet which said: Whoever says

anything that is not from me should find his place in hell fire which means that everyone must stay away from fabricated hadeeth because the end goal is a punishment from Allah.

However, this type of controversy has never been documented among the Muslim Malays in Malaysia this is due to the fact that the majority of the people follow the Ash'ari sect and also the Shaafi school of thought, which in most cases they accepted the Hadeeth and utilize it in their rulings and acts of worship.

4.6.3 Rejection of Ḥadīth as Source of Law

Doubting the hadeeth altogether as a source of law. Some Muslim sect are called Quraniyyun they are the one that believed in the Quran only and follow the rules in the Quran only without the hadeeth. Some modernist or reformist organizations, known as Hadeeth rejecters (Quraniyoon), believe that the Quran alone should be the foundation of Islamic law, rejecting Hadeeth entirely. They argue that the Hadeeth literature is open to human error and distortion. This sect only follow the teachings of the Quran making use of the verses in the Quran as a piece of evidence for any act of worship they would like to engage in and whatever is not in the Quran they will never engage in it and we have some that deny the hadeeth as a source of law but still implement and act according to the sayings of Hadeeth this two group are using the verse of the Quran in which Allah says *فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ* they translated it as no other hadeeth should be believed in apart from the Quran in which the initial translation should be no other statement should be believed in apart from the Quran and Hadeeth is not an ordinary statement most of the hadeeth are the translation of the messages of Allah. In this kind of controversy, there are three sets of people; the first is the Quraniyyun which they don't believe at all in the Hadeeth as a source of law in Islam and they act in everything in the Quran. The second set of people have the opinion that part of hadeeth will be believed and part of it will not be believed. The hadeeth that supports their actions or ideology will be followed and the one that is against their ideology or school of thought would be ignored and abandoned. The last set of people are the ones that believe in the authentic hadeeth wholeheartedly and the fabricated ones would be ignored. These people will follow the teachings of the Quran and Hadeeth simultaneously. Traditional academics fiercely criticize this viewpoint, emphasizing that the Quran tells Muslims to follow the

Prophet's example, as recorded in Hadeeth. They claim that discarding Hadeeth undermines a large section of Islamic doctrines.

However, this type of controversy has never been written down among the Muslim Malays in Malaysia, this milestone was achieved due to the fact that most Muslims in Malaysia follow the Ash'ari sect and Shaafi school of thought.

4.7 Fiqh Issues

The third theme is Fiqh: *Fiqh* represents the practical application of Islamic law and encompasses both *ʿibādāt* (acts of worship) and *muʿāmalāt* (human interactions). The domain of *ʿibādāt* includes religious obligations such as *ṣalāh* (prayer), *ṣawm* (fasting), *ḥajj* (pilgrimage), and *zakāt* (almsgiving). In contrast, *muʿāmalāt* extends to matters such as business transactions, property ownership, family relations, contractual agreements, and even criminal law. Through *fiqh*, Muslims are provided with detailed guidance on how to live their lives in accordance with divine principles.

Disputes within *fiqh* are not novel; rather, they have existed since the formative centuries of Islam due to differences among the classical Sunni schools of jurisprudence: Shāfiʿī, Ḥanafī, Mālikī, and Ḥanbalī. Each school derives its rulings from the Qurʾān, Sunnah, consensus (*ijmāʿ*), and analogy (*qiyās*), but differences in methodology and interpretation often result in divergent opinions. These divergences are particularly evident in ritual practices (*ʿibādāt*), where local traditions and dominant schools of law influence religious life.

In Malaysia, the Shāfiʿī school remains the most prevalent, shaping both state religious institutions and daily Muslim practices. However, when rulings from other schools—such as Ḥanafī or Mālikī—are introduced, disagreements can emerge. Tensions are sometimes exacerbated by students who return from overseas studies, particularly from Saudi Arabia, and attempt to impose alternative legal opinions within local communities. This phenomenon, often associated with youthful zeal, creates friction with established scholars and communities, especially when new rulings are presented without sensitivity to local religious contexts. Respondents described such tendencies as “youthful excessiveness,” reflecting a broader pattern in which inexperience and overzealousness contribute to unnecessary controversies.

Among Malay Muslims, *fiqh* disputes often centre on specific ritual practices. Examples include the recitation of *Sūrat Yāsīn* on Friday nights, the practice of *Qumūt*

in *ṣubḥ* prayer, or the manner of performing *tahārah* (purification). Each of these matters has been debated among jurists, with varying degrees of acceptance across different schools of thought.

The following sections outline the key *fiqh* controversies identified in Nigeria and Malaysia, arranged thematically:

4.7.1 Recitation of Sūrat Yāsīn on Friday Nights

The first sub theme under Fiqh is Recitation of Sūrat Yāsīn on Friday Nights. Surah Yasin is the 36th chapter of the Quran, and many Malay Muslims believe that reciting it on Friday nights will bring blessings and rewards.

Debates

Basis according to Sunnah:

Support: Citing general encouragements for Quranic recitation as well as particular hadeeths that highlight the merits of Surah Yasin, proponents contend that reciting Yasin is advantageous and spiritually fulfilling.

Criticism: According to some, the recitation of Yasin on Friday night is not explicitly mandated by any authentic hadeeth. They see this as an unjustifiable deviation from religious tradition or Bid'ah.

4.7.2 Reading Qunūt in Ṣubḥ Prayer

The second sub theme under fiqh is Reading Qunut on Friday. A supplication known as qunut is frequently repeated during the Witr prayer and, in certain traditions, during the Fajr prayer.

When and How Often?

Shafi'i School: A large number of Malay Muslims frequently recite Qunut during the Fajr prayer, according to this school of thought. The religious traditions of the area have a strong influence on this practice.

Other Madhabs: The schools of Hanafī, Maliki, and Hanbali do not need the regular recitation of Qunut in Fajr, which results in varying customs and occasional arguments.

However, this type of controversy has been a major focus of controversies among the Yoruba Muslims in Nigeria this happened due to the fact that there are issues under the branches of the religion that has two faced or have different ways of applying it instead the Muslims in the region turn it into controversies or disputes.

4.7.3 Ṭahārah

The third sub theme under fiqh is tahārah. Ṭahārah In Islam, ritual purity is referred to as taharah (طهارة). This covers a range of routines for preserving cleanliness—both physically and spiritually. The regulations and interpretations surrounding Taharah, particularly with regard to physical contact between spouses, are a topic of debate among Malay Muslims. Participant 2 discussion 1-5.

The Fiqh aspect is all about small matters maybe in Taharah, touching between spouses, what invalidates the Ablution, also about Al-qunut during the Subhi prayer, also about recitation of Surah Yasin every Friday night. See Appendix 2 (MP2, DU:1-5)

Participant 1 also mention something of this nature in which he mentioned touching between spouses as one of the controversies Malay Muslims engage in their society.

Controversial Matters Concerning Touching Between Spouses

Various Madhabs (Thought Schools)

Shafi'i School: The widely accepted Shafi'i school in Malaysia holds that Wudu is nullified when one touches someone of the other sex, including one's spouse, without putting up a barrier. This interpretation may cause practical problems in marriage since it requires spouses to do Wudu rituals on a regular basis.

Hanafi School: On the other hand, unless there is sexual excitement, touching one's spouse does not violate Wudu, according to the Hanafi school. This viewpoint can ease some practical difficulties and is less constrictive.

Ghusl Prerequisites

Post-Coital Ghusl: Ghusl is a must-hollowing sexual activity, according to all schools. On the other hand, there may be disagreements about small gestures of affection or contact, as the Shafi'i school's more stringent views on Wudu may have an impact on day-to-day interactions between couples.

Dynamics of Interpersonal Relations

Practical Implications: The Shafi'i school's rigorous interpretation of Wudu may have an impact on a couple's closeness and spontaneity. It could be difficult to keep up a loving and intimate marriage relationship with this.

However, this type of controversy has never been recorded among the Yoruba Muslims in Nigeria because most people neglect the school of thought being used in the region and utilize different schools of thought also most people follow their heart desires or cause this controversy because of hatred for someone or sect.

4.7.4 Using of Hijab

The forth sub theme under fiqh is the **Using of Hijab**. This can be referred to as wearing of hijab by Muslim women which was instructed and ordered by Allah SWT in the Quran in surah Al-ahzaab and surah an-nuur. Allah instructed the wives of the Prophet, his daughters, and the Muslim women to wear hijab so as to cover their intimate parts of the body, and in Islam, the intimate part of the body of a woman is the whole body except hands and face which can be revealed due to some reasons. Ideological differences which is differences in theology also is what led to controversies because some people believed that using of the hijab is not compulsory and it is one of the cultures of Arabs and not part of Islam, using it is for Arabs and not for every Muslims and translated the Quran verses that it is just to cover their head, not the whole body, there are other sects that goes with the opinion that the verses are pointing at covering the whole body and not the head only. The use of hijab has been a center of controversy among Yoruba Muslims where some people started by interpreting the verses that talks about the use of hijab and some even said the wives of the Prophet did not use the hijab and those that said they used hijab are just looking at it in perspective

that the Arab usually cover themselves not in the perspective of the religion of Islam. The majority of the Muslim scholars in Yoruba land are of the opinion that hijab is obligatory for Muslim women in which they have to cover their whole body by following the verses that elaborate about it and also it has a lot of benefits for the society in which it saves men from being tempted by seeing the women in the society. Some other sects are of the opinion that hijab is not compulsory, the obligatory part to cover is the hair with head and not to expose their hair but some of them still expose their hair which in their opinion it is not bad. See the excerpt of Participant 1 in discussion unit (1 -5):

there are so many areas, even on the issue of the Hijab there are disagreements, basically, this is due to lack of adequate exposure, exposure is relative it can be Western and it can be Islamic. See Appendix 1 (NP1, DU:1-5)

This shows the opinion of one of the Islamic organizations in Yoruba land which they are of the opinion that Muslim women should wear hijab that covers their body and they are against the other party which says otherwise in says they are not civilized Islamically and they lack adequate exposure. Usage of hijab has been an issue in which the Yoruba Muslims dispute on and they usually have hot debates on this issue because both parties are not ready to succumb to other's opinion. See the excerpt of Participant 3 in discussion unit (1 -5):

you know these are issues, sometimes differences pertains to even Shariah rulings on Hijab al-mar'ah, awratul mar'ah fil Islam these are the range of the differences. See Appendix 3 (NP3, DU:1-5)

Participant 3 also talked about the disputes on the usage of hijab for the Muslim women in which he also highlighted that it is one of major issues that usually cause controversies among Muslims in Yoruba land.

4.7.5 Practical Disputes

The fifth sub theme under fiqh is ***Practical Disputes***. Disputes in *fiqh* (Islamic jurisprudence) often arise from variations in ritual practices, such as the manner of performing *wuḍūʿ* (ablution) or the positioning of the hands during prayer. These disagreements are not recent developments but reflect a long-standing tradition of juristic diversity within Islam. The four major Sunni schools of law, Shāfiʿī, Mālikī,

Ḥanafī, and Ḥanbalī, have historically offered divergent rulings on a wide range of issues, with very few matters being entirely free from controversy. For example, the question of whether worshippers should fold their hands across the chest during *ṣalāh* or leave them at their sides illustrates this divergence. Some jurists, relying on specific ḥadīth reports, argue that the right hand should be placed over the left upon the chest, while others maintain that the hands should remain at the sides, viewing this as closer to the practice of the Prophet. These variations demonstrate the evidentiary basis of *fiqh* rulings, as scholars often rely on different textual proofs or assess the same evidence in different ways. In some cases, rulings have been subject to abrogation (*naskh*), though not all scholars agree on whether particular reports or practices were definitively superseded.

4.7.6 Contemporary Fiqh Rulings

The sixth sub theme under *fiqh* is Contemporary Fiqh Rulings. Debates may arise over new issues like Islamic finance, organ donation, and the use of technology in prayer (such as computerized prayer mats). Regarding the applicability of traditional concepts in contemporary circumstances, scholars may hold varying viewpoints. Women's Roles: Discussions on women's rights in marriage and divorce, as well as their roles in society and public life, can be highly heated. Contemporary *fiqh* issues are areas in which scholars have controversies in which mostly there is no clear evidence to back any rulings up, every scholars give their own perspective about the issues and try to give reasons maybe he said it is because it looks like this kind of issue then they will carry the same rulings or something similar to it, but some usually go extreme whenever contemporary issues happened like the usage of technology as Muslim some see it as haram and something Muslims need to stay away from and even call those that engage in it as Kaffer, like the issue of using spoon to eat some people in the Yoruba land said people that use spoon to eat are no more a Muslim and should take their Shahadah again if they still want to be a Muslim and other examples like attending western education this is an issue some found illegal then anyone that atten western education will become a disbeliever according to their ow opinion but this opinion is bad and not in line with the teachings of Islam. Another sect is moderate in choosing their opinion on contemporary issues in which their opinion is that if it does not collide with any Islamic

teachings it is okay to be used and if it is against one of the Islamic teachings we have to consider it bad and not suitable for Muslims.

4.8 Akhlāq Issues

The forth and the last main theme is Akhlaq issues. Akhlaq, sometimes referred to as Adab, is the study of Muslims' moral and ethical conduct. It covers a broad spectrum of moral qualities and attributes that Muslims ought to develop in their social and private lives. Honesty, integrity, kindness, compassion, fairness, patience, humility, and excellent manners are only a few of the topics covered in Akhlaq. It places a strong emphasis on acquiring virtues and avoiding vices. Muslims are guided by Akhlaq in their interactions with others, who also inspires them to pursue moral excellence and

4.8.1 Religious vs. Cultural Norms.

Norms

Cultural Practices: The Malay culture of the area influences certain ethical standards and conduct. Controversies may emerge when certain cultural traditions run counter to Islamic principles.

Purist Views: Some Muslims reject cultural behaviors they consider to be un-Islamic and call for a return to what they consider to be "pure" Islamic ideals.

4.8.2 Current Moral Concerns

Social Justice: Discussions concerning Muslims' ethical obligations might arise from topics such as poverty, corruption, and social justice. Divergent opinions may exist regarding the most effective ways to tackle these matters within the context of Islam.

Lifestyle Decisions: Ethical debates can also centre on lifestyle decisions including entertainment, attire codes, and relationships with people of the opposite sex. However, this type of controversy has been a major focus of controversies among the Yoruba Muslims in Malaysia this happened due to the fact that there are different sects and different schools of thought being used by the Muslims in the region.

4.8.3 Illegitimacy of Western Education

The first sub theme under Akhlaq is Illegitimacy of Western Education. This refers to learning about sciences, or other Western education or going to Western education institutions, some sects in Yoruba found it illegal for a Muslim to attend Western education because the Prophet (may the peace and blessings of Allah be with him) did not attend Western education and did not learn English or anything relating to it and everything the Prophet did not do is called “bid’ah” and it is prohibited in Islam. Also, they think that the Western world are enemy of what they bring to us we should ignore it and never emulate them or do it with them. There have been controversies on the illegitimacy of Western education some sects have the opinion that it is good and Muslim children should seek Western knowledge because it will help us in our daily life and also give them the strength to later tackle the enemy of Islam by learning sciences and technology, English language, coding and information technology and other knowledge that help us as a ummah we must learn and also to be able to stand out in Nigeria community you must educated, even to spread Islam nowadays require you to have some modern education to make it easy and also spread it across the globe. For those who have the view that Western education is illegitimate and no Muslim child should go to Western education and they should only focus on learning about Islamic knowledge without diluting it with other education so that as Muslims we won’t lose our values and we will be able to have the capacity to focus on Islamic knowledge squarely because sometimes joining two things together may lead to participating actively in one and passively in the other and mostly in Nigeria economy the one that a person will be active in it will be Western education because it is all over the place and Westerners have publicized and designed it to be attractive to everyone and will also allow everyone to forget his culture and value and adopt the western civilization in their life. The sects that opposed gave different reasons for the illegitimacy of Western education it can be due to the hatred they have for the Westerners or due to being extremist in the aspect of the religion. See the excerpt of Participant 3 in discussion unit (12 -15):

There is even a firqah that considers Western education as something Haram, not the “Boko-Haram” in the North, so there is a firqah also that insists that females should observe niqab and it is wajib upon them and they cannot even take a passport without their Niqob, you know some of this. See Appendix 3 (NP3, DU:12-15)

These people find it illegitimate for Muslims to because the Prophet never attended and also it can distract people from the religion of Islam through the westerner's strategies. They are trying to warn people against what will make their lives easier because Nigeria is not an Islamic state in which everything you will only need is Islamic knowledge whereas you have to have Western knowledge to compete in society and stand out against other peers from different religion and also to be able to live a happy life and be able to put Islam first in any sector Muslims find themselves. There are others who are different from the group that always spearheaded this view and even fought and disturbed the peace of the community because they believed Muslims must stay away from till extent of killing fellow Muslims because of attending or sending their wards to school to learn Western education. Other parties explained to them to be patient and work towards making Islam grow in a peaceful manner and make a good impact in society through Western education, they can use it to improve their life status and also use it to ease their acts of worship.

However, this scenario did not occur among Malay Muslims. The Malay community believes in Western education and it is given priority. This scenario only happened in Yoruba land among it's Muslims.

4.8.4 Free Friday

The second sub theme under Akhlaq is Free Friday. This means Friday without work in which Muslims will be having a holiday on that day and no work or school for Muslims. The sect that initiated this view said the Muslim has a lot of acts of worship to do on Friday starting from the ritual bath for the Jum'ah, going to the mosque early due to the reward added to going early, doing a lot of adhkar, praying Friday prayer, recitation of surah al-kahf, after that doing other adhkar after solatul jum'ah as said by Allah in surah al-jum'ah. The verse in surah al-jum'ah shows Allah did not want us to engage in other things apart from acts of worship that is why he recommended on Friday a lot of ibadah, then this organization moved the motion of free Friday but not all Muslims in Yoruba land accepted this view and informed them the verse they are using as evidence is wrongly translated and the correct translation for the verse is that Muslims should use part of that day for acts of worship and when they finished the Jum'ah prayer they should go back to their respective place of work and anticipate for Allah's favor but the Islamic organization that moved the motion for free Friday said otherwise that

the verse is trying to point at free Friday and Friday for acts of worship not for work, the whole day should be used in serving Allah starting from praying fajr prayer, chant the morning adhkar, praying duha prayer, have the ritual bath, move to the masjid (preferably by leg), doing adhkar while waiting for the jum'ah prayer, recitation of surah al-kahf, listen to khutbah and pray alongside, doing a lot of adhkar after, seeking for things from Allah and also chanting the adhkar until sunset then how will a Muslim have time for work or any other activities on this Friday with this tight schedule. They urge other Muslims to join them in advocating for the free Friday so that Muslims can fully utilize the day for acts of worship, and also they made a point that Christians that Christians also have a full day for their worship on Sunday, they engage in anything they like on that without going back to work or school since the Christians can a full day for their worship why can't they allow the Muslims also to have a full day to their acts of worship also. See the excerpt of Participant 1 in discussion unit (1 -5):

Look at the issue of Friday, while MURIC our organization is calling for free Friday a situation whereby the civil servants, all government workers, all public schools will be closed on Friday and everybody will be able to worship freely because of the conditionalities attached to that day, because of it's importance which will make it impossible for Muslims to adequately serve their Allah on that day unless it is free, because Friday service begins from after Subhi, where we are expected to recite certain chapters of Qur'an and from there, you perform some certain ritual actions, like clipping of our nails, like ritual bath, like the use of perfume, and like putting on the best of our cloth, and these are not possible if Friday is not free, like even after the Jum'ah service we are supposed to engage in some certain spiritual actions like Dhikr, but the other side who are also Muslims scholar failed to see the need for free Friday because they misinterpret the Ayah that says when you finished salat "Fantashiru fil ard wabtagu min fadli llah" to mean and you should all go back to work, "Fantashiru" does not mean to going back, "Fantashiru Intisharan" from "Intashara" that is it spread, spread on the earth and seek the blessings of Allah, you cannot be seeking the blessings of Allah in the school where you are teaching while you are holding chalk or while you are attending a lecture, you can seek the blessings of Allah when you are sit down doing Dhikr either in the Mosque or at home, these are areas of controversies. See Appendix 1 (NP1, DU:1-5)

The MURIC organization is the one that called for the free Friday as mentioned above and mentioned their reasons for calling for it, stating that there are a lot of acts of worship to do on Friday which will earn Muslims a lot of rewards and give him the opportunity to move closer to Allah. The most appropriate view on the issue of Free

Friday is that Muslims can work or go to school for some hours of the day and later move to the mosque and do the necessary acts of worship after their work or school and that's why they have made Friday has half day in which everyone goes to their place of work or school for like 5 hours and use the remaining 19 hours to worship Allah and possibly the remaining hours will be affordable for them to worship and do the recommended acts of worship. Muslims should not compare themselves with Christians, do their acts of worship as stipulated by Allah and his Prophet (SAW), and should not seek free Friday they look like Christians.

However, this type of controversy has never been recorded among the Muslim Malays in Malaysia but at the same time, some Islamic states in Malays are practicing free Friday by having Friday as free working days, such as Kuala Terengganu, Kedah etc.

4.8.5 Abusing Parental Rights

The third and last sub theme under Akhlaq is Abusing parental rights, this refers to those who overtake the parental role of their followers in which the rights and duties of the parents will be transferred to the leader, Amir, or Shaykh of that organization mainly because the parents did not support or have the same belief with them. They will use such opportunity to deprive the parents their rights and do as they like on children, even some go to the extra mile of camping other people's children in their house all in the name that their parents are not having the same belief as they do. These are some parental roles some of the Shaykh, leaders, or scholars engage in: they usually serve as waliyy without the consent of their parent, the set of people usually make children hate their parents and even do takfeer of their parent because they are not on the same page on aqeedah or ideology. See the excerpt of Participant 3 in discussion unit (11 -15):

You know it weakens the Ummah as a force, that is number one. Number two; it further polarizes the Muslims, especially the youth, it is also creating problems between children and their parents on the issue of mode of greeting, you know on issues relating to marriage, divorce, and so on. It is creating a lot of problems, for instance on the understanding of being Ahlu Sunnah or Salafiy they have done takfeer of their parents, and because they have considered their parents to be Kuffar they now said that the parents cannot be Waliy and it is their Ameer that will be their Waliyy. You know children will go to school, to the University and their so called Ameer will marry them out thinking that he is the real

Ameer and this is creating a lot of conflict even at the family level. See Appendix 3 (NP3, DU:11-15)

This set of people have caused a lot of damage to the Yoruba community in which this led to controversies among Muslims in the region, this sect are the extreme salafi, they hold extreme position and also called themselves Salafi, the moderate Salafi are against of this view of calling Muslim that is a sinner unbeliever and they should not deny parents their rights and duties on their children, they should allow parents to serve as waliyy for their children also children should not run away from home because their parents are not Salafi they should try to live with them, behave in a good manner to them and with time they can also reason about it and possibly Allah can guide them also to the right path through their good behavior and relationship with them. Also, they warned Muslims not to disperse their parents and never call them Kafeer for only engaging in bid'ah or sins. The Sufi in Yoruba land are totally against this kind of act because their ideology hold in high esteem respect for parents, elders, and scholars, in which parent's rights should not be deny no matter what transpired between the children and parents. They should love their parents, and have the same beliefs with their parents or different should not cause hatred between them and they should also not deny them of their rights in any form it might be.

However, this type of controversy has never been recorded among the Muslim Malays in Malaysia I think this is being achieved through proper upbringing and moderate preaching of the scholars and leniency of scholars not to become parents for their followers.

4.9 Conclusion

The issues related to Aqeedah, fiqh, Akhlaq would have been greatly understood if follow the Islamic doctrine in accordance to the Sunnah of the Prophet and Islamic Scholars in the context. The contextualization of the Islamic Aqīdah, Fiqh, Akhlaq as explained in various Islamic book. However, the correct Aqīdah has been revealed by the prophet Muhammad (P.B.U.H), but most precisely in the Qur'an and Sunnah of noble Prophet. The Prophet Muhammad (SAW) was sent to guide people to happiness in the both lives. The Prophet guided by Allah through the Qur'an and *Ḥadīth*, used different methods to achieve his message to humankind. Qur'anic narratives were among the main methods used by the Prophet Muhammad (saw) to achieve and deliver

knowledge to his followers. The Qur'anic narratives however, came in different types such as Prophets' narratives and that of other saintly people. These narratives occupied one third of the Qur'an. The first requirement therefore for a person who has accepted Islam as his way of life is to understand and accept certain teachings or elements of knowledge that one can know only from revelation. These are called the creed or Aqīdah. The correct Aqīdah has been revealed by all the Prophets, but most precisely in the Qur'an and Sunnah of the Prophet Muhammad. It is therefore in line with this background that this research intends to address the Role of Islamic Aqīdah and its Impact on the Lives of Muslims. The research stresses the importance of correct Aqīdah as well as how religiously it influences the lives of Muslims. The Prophet Muhammad (SAW) was sent to guide people to happiness in the both lives. The Prophet guided by Allah through the Qur'an and *Ḥadīth*, used different methods to achieve his message to humankind. Qur'anic narratives were among the main methods used by the Prophet Muhammad (saw) to achieve and deliver knowledge to his followers. The Qur'anic narratives however, came in different types such as Prophets' narratives and that of other saintly people. These narratives occupied one third of the Qur'an. The first requirement therefore for a person who has accepted Islam as his way of life is to understand and accept certain teachings or elements of knowledge that one can know only from revelation. These are called the creed or Aqīdah. The correct Aqīdah has been revealed by all the Prophets, but most precisely in the Qur'an and Sunnah of the Prophet Muhammad. It is therefore in line with this background that this paper intends to address the Role of Islamic Aqīdah and its Impact on the Lives of Muslims. The paper stresses the importance of correct Aqīdah as well as how religiously it influences the lives of Muslims.

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and Sunnah of the Prophet Muhammad. It is therefore in line with this background that this paper intends to address the Role of Islamic Aqeedah and its Impact on the Lives of Muslims. The research stresses the importance of correct Aqīdah as well as how religiously it influences the lives of Muslims, the importance of Islamic Aqīdah can be attested to considering the fact that Allah ordered us to adhere strictly to His religion, be firm on it and warned us against abandoning it. In order to curtail the danger of falling into the path of misguidance, Muslims should know that there is a devil on the path which leads to Allah whose sole objective is to misguide them. This devil would systematically do everything possible to deter anyone who aspires to follow the path of truth. It is pertinent for one therefore to observe utmost patience and reaffirm his commitment to following the straight path and continuously cultivate the knowledge of Aqīdah. Thus, one might perform apparently the acts of worship as Muslims do but he may not possess the correct Aqīdah and eventually he would fall into serious misgivings and confusion regarding what negates one's faith. Sadly enough, this has become prevalent among the Muslims who adequate knowledge of Islam and its Aqīdah. True Muslims should submit to Allah's Islamic monotheism with a view to obeying Him and eradicate any forms of Shirk. Therefore, in line with this study that the researcher intends to address the Role of Islamic Aqīdah and its Impact on the Lives of Muslims. Stresses the importance of correct Aqīdah as well as how religiously it influences the lives of Muslims.

RESEARCH OBJECTIVE TWO

4.10 Causes of these intra religious controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia

This objective two aims to analyze the causes of these controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia. In this objective, the researcher summarized the causes in to 7 themes, 9 sub themes and 1 sub theme for both Nigerian and the Malay Muslims.

The table bellow summarized the themes and sub themes accordingly

Table 4.3

Summary of the themes and sub themes

Sn	Controversies Causes in Nigeria			Controversies Causes in Malaysia		
	Main Themes	Sub-themes	Sub-sub themes	Main Themes	Sub-themes	Sub-sub themes
1	Ideological differences	Conservative Extremist. Moderate		Al-ilaahiyyah	Tahweel and <i>Tafwīd</i> . Makluq Derivation of Quran and Hadeeth	Muawiyah and Ali issues
2	Lack of intellectual power to manage controversies					
3	Lack of decoding maturity from the Islamic sources					
4	Lack of knowledge	Denying the Hadeeth of the Prophet.				
5	Lack of proper implementation of taqwa					
6	Issues of Prophet Eulogy	Madhu (eulogy of the Prophet) Mawlud Nbiy				

The Figure 4.1 below portrayed framework for the causes of the controversies and misunderstanding amongst the Yoruba Muslims in Nigeria and Malays in Malaysia.

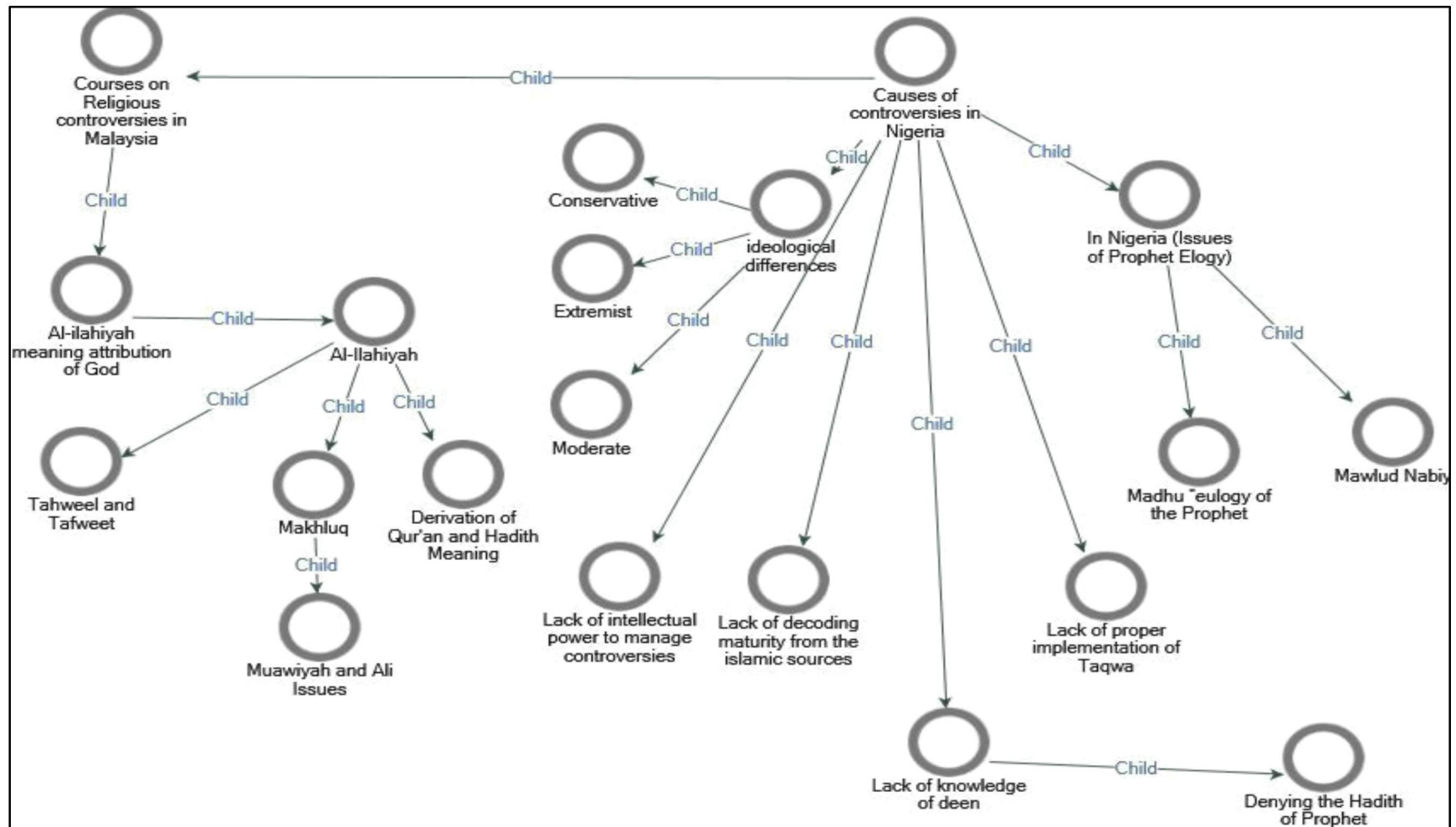


Figure 4.1 Framework for the Causes of the Intra Religioys Conyotoversies amongst the Yoruba Muslims in Nigeria and Malaysia

4.10.1 Introduction

Controversies among Yoruba and Malay Muslims stem from a variety of religious, cultural, and sociopolitical issues. In all locations, varied interpretations of Islamic teachings, diverse cultural traditions, and the influence of historical and present sociopolitical forces all contribute to ongoing disagreements within the Muslim community. certain disputes not only call into question the Muslim Ummah's unity and coherence in certain locations, but they also have far-reaching ramifications for social stability, interfaith relations, and the general well-being of the affected populations. Understanding the underlying causes of these issues is critical for dealing with their consequences and developing a more peaceful and united Muslim community. The causes have 7 themes, 9 sub-themes, and 1 sub-sub-theme. Here are the explanations about the causes: Causes (Malaysia).

4.10.2 Al Ilaahiyyah

The first theme here is 'Al-ilaahiyyah' The term "divine nature" (Al-Ilaahiyyah) describes topics pertaining to Allah's characteristics and essence. Like in other Muslim communities, disagreements regarding the essence of God, His characteristics, and the proper interpretation of Tawhid (Islam's concept of monotheism) can give rise to disputes concerning Al-Ilaahiyyah among Malay Muslims. Different Ideologies is one thing that led to having a different understanding about the divine nature. Like Muslims everywhere, Muslims in Malaysia may follow several theological schools, including Ash'ari, Maturidi, or Salafi. Every school interprets theology differently, and Al-Ilaahiyyah is no exception. These discrepancies may give rise to arguments and disputes concerning the true nature and characteristics of God. Under the Al-Ilaahiyyah we have Tahweel and Tafweet, Makhluq, and Derivation of Quran and Hadeeth meaning. See the excerpt of Participant 1 discussion 1-5.

Most of the issues are related to Al-ilahiyah meaning attribution of God, should we go for Ta'weel or Tafweet, and some terms to thinks everything has a relation with God and duty of our mind and this is not correct because we are Makhluq (creation) so our can we think about the God so there is limitation in our thinking that's our in our Muslim society raised a group call Al-Mujasimah.

4.10.3 Tahweel and Tafweel

This is the first sub-theme under the Al-ilaahiyyah, Tahweel and Tafweel: Tahweel, which is alternatively spelt Ta'weel, often refers to "exegesis" or "interpretation." Within the framework of Islamic theology, it refers to the metaphorical or allegorical interpretation of Hadeeths and Quranic verses that characterize Allah in ways that may appear anthropomorphic. Understanding concepts like "hand," "face," and "sitting" in a way that is consistent with Allah's uniqueness and transcendence is known as tahweel. For instance, rather of referring to a physical hand, "Allah's hand" could be understood as Allah's strength or authority. Tahweel is frequently used in the Ash'ari and Maturidi schools of thought. They contend that certain phrases found in the Quran are metaphorical and should be interpreted in a way that honours Allah's transcendence and majesty.

The word *Tafwīḍ* (often written *tafwīḍ*) refers to "delegation" or "consignment." Theologically speaking, it means not interpreting particular Hadeeths and Quranic verses that depict Allah; instead, one should leave the meaning of these passages to Allah Himself. For example, if the Quran speaks of "Allah's hand," adherents of *Tafwīḍ* would assert that Allah possesses a "hand" in a way that is appropriate for His majesty, without going into additional detail or interpreting it in a symbolic sense. The Salafi school frequently uses *Tafwīḍ*, claiming that accepting the biblical texts without asking "how" or "why" is the safest course of action. They contend that by taking this method, incorrect anthropomorphism is avoided and the integrity of Tawhid is preserved. See the excerpt of Participant 1 discussion 1-5.

Basically, the controversies is among the classical issues for example Ta'weel and Taqwim in terms of attribution of call, Ayat mutashabihat, these are common issues not only in Malaysia but every nation in the World.

However, this type of controversy has never been documented among the Yoruba Muslims in Nigeria this is due to the fact that the majority of the people give different meanings to the attributes of Allah in the way it suits their beliefs or that goes in line with their ideology.

4.10.4 Makhluq

This is the second sub-theme under the Aal-ilaahiyyah, Makhluq: In Islamic theology, Khaaliq (خالق), which denotes the Creator (Allah), is distinguished from Makhluq (مخلوق), which refers to the created things or creations. Understanding the differences between Makhluq and Khaaliq is essential to comprehending God and His creation. The main thesis is that, whereas Allah, the Khaaliq, is everlasting and unchanging, Makhluq is subject to creation, change, and ultimately destruction. Making this distinction is essential to preserving Tawhid, or the oneness of God, and preventing misunderstandings between the Creator and His creation. See the excerpt of Participant 1 discussion 1-5.

some terms to think everything has a relation with God and duty of our mind and this is not correct because we are Makhluq (creation) so our can we think about the God so there is a limitation in our thinking that's our in our Muslim society raised a group call Al-Mujasimah, so Muslim scholars think we need to go for Ta'weel because if we use Tafweel.

The Makhluq issue usually happens which focuses on understanding the difference between the words 'Khaaliq' and 'makhluq' so as to know the difference so Muslims can know the essence of Allah's power and to know he is different from his creatures. This is the part that explains Allah, his powers, his actions, and his creatures, and also stating the differences between Allah and his servants.

However, this type of controversy has never been documented among the Yoruba Muslims in Nigeria, this kind of controversy is peculiar to Malay Muslims in Malaysia.

4.10.4.1 Issues between Mu'āwiyah and 'Alī

Issues between Muawiyah and Ali in the Malaysian Context.

Similar to other Muslim nations, Malaysia views the ancient conflict between Muawiyah and Ali through a variety of prisms, representing differing historical and theological interpretations:

Political and Historical Views:

While acknowledging the conflict's influence on early Islamic history and its lessons for political leadership and justice, Malaysian Islamic study mostly focuses on the conflict's historical dimensions.

Understanding the historical context is frequently prioritized over expressing political opinions.

Interpretations from a theological perspective:

Both Ali and Muawiyah are highly esteemed personalities in Sunni Islam, the majority tradition in Malaysia. As the fourth Caliph, Ali is especially revered for his intimate association with the Prophet Muhammad (peace be upon him).

Instead of a theological disagreement that impacts fundamental beliefs, the conflict is understood as a complicated historical occurrence. The general consensus among Malaysian Sunni scholars is to honor both figures and to steer clear of extreme sectarian viewpoints. The issue between Muawiyah and Ali is one of the great events that happened after the demise of the Prophet (SAW), this issue is what led to the creation of the sect Shia in which the whole Muslim ummah concluded on them not to be Muslim anymore because they took the matter too personal in which they name some other companions with bad characteristics and even claim Ali supposed to be a prophet in which Prophet Muhammad was the last Prophet they are not careful when handling the issue rather they judge the companions themselves in which the Prophet had warned us to leave everything that happened between his companions alone because all of them are upright and do not call any companion bad name or bad attribute. Muslims in Malaysia have controversies on this issue the same way Muslims in another region usually have it but it is more popular in Malaysia than in another region. See the excerpt of Participant 1 discussion 1-5.

Muslim scholars think that we need a new approach to the interpretation of An-nusus, verses that have the nusur of God's attributes, and the nusur of companions though Muawiyah is called bugah or not so we tend to accept the opinion of the majority of Muslim scholars because yes you might have your own opinion and I have my own opinion but there is no need to this cause what has happened in the past.

The incident between Ali and Muawiyah has gone and also it was in the past we as Muslims should not bring it up anymore we should leave everything to Allah and not judge anyone even Muawiyah's intention might not be to divide the ummah but the action later leads to another thing. The Prophet had warned us not to judge his

companions nor abuse them because Allah (SWT) has already certified them to be best of the humans after the Prophet. Ali also supported the view of Muawiyah to make a contest but later Muawiyah became the winner, even Ali did not fight him after the contest which means he is peaceful with that and everyone should also believe and forget about it.

However, this type of controversy was also found among the Yoruba Muslims but not as escalated as it is among Malay Muslims. In most cases Yoruba Muslims do not usually discuss this type of issue as it being given relevant among Malay Muslims in Malaysia.

4.10.5 Derivation of Quran and Hadeeth Meaning

The next sub-theme is the Derivation of Quran and Hadeeth meaning: In Islam, the Quran and the Hadeeth serve as the main sources of guidance and religious authority, offering a thorough framework for moral behavior, belief, and practice. The founding scripture that establishes the core ideas and precepts of the Islamic faith is the Quran, which Muslims consider to be the authentic word of God. The Prophet Muhammad's recorded sayings, deeds, and customs, known as the Hadeeth, are a vital addition to the Quran and provide thorough instructions on how to interpret its laws.

The foundation for comprehending and practicing Islam is provided by the Quran and Hadeeth, which are both essential to Islamic beliefs and practices. In Islam we get the meaning of Quran verse through the following ways: firstly, through other verses in the Quran, secondly through hadeeth of the Prophet (SAW), and lastly through the translation of the past predecessors. The Quran verses usually get it's meaning from other verses in the Quran like verses that talk about 'Zulm' and there are other verses in the Quran that explain that Shirk is the zulm, there are many verses in the Quran in which another Quran verses that elaborate and explain it to us, and there are others verses in the Quran that their meaning are only gotten from the hadeeth of the Prophet, for example, the Verse that talks about Prayer was not elaborated in the Quran it is the hadeeth that explain and elaborate about, it is the hadeeth of the Prophet that gives the description and ways to pray and other verses of the that was explained by the Hadeeth of the Prophet, and lastly there are many verses of the Quran that were explained by the companions and past scholars of Islam in which they explain deeply that this is what Allah intended in this verse and this is what he wants from us in this explain.

The meaning of the hadeeth was gotten directly from the Prophet (SAW) itself and some were gotten from his companions and sometimes we can get the meaning of some hadeeth in the Quran. The meaning of hadeeth of the Prophet might be from him directly, from the Quran, or from the understandings of the companions.

However, this type of controversy has been recorded among Yoruba Muslims in Nigeria because this type of controversy is being caused by ideological differences and mostly determined by the heart desired also because some try to interpret Quran and hadeeth to the dimension that best suit their ideology.

Causes (Nigeria)

4.10.5.1 Ideological Differences

This is the first theme under the causes of controversies among Yoruba Muslim, Ideological differences: In the broader setting of Islam, "ideological differences" refer to the disparities in the practices, beliefs, and interpretations of various groups or sects within the Muslim community. These discrepancies may result from different interpretations of Islamic doctrine, Sharia law, the Quran, and the Hadeeth (the sayings and deeds of the Prophet Muhammad). ideological differences is the basic cause of controversies among the Muslims in Yoruba land there are some with the Salafiyyah's ideology, there are some with Sufi ideology, there are some with Ash'ariy ideology, there are some with Shia ideology, and there are other ideologies. Muslims in this region usually have controversies on matters relating to theology (Tawheed) in which some believe in Allah and his Prophet (SAW) and also strictly follow the messages in the Quran and Hadeeth and the sayings and actions of the Muslim salaf, there are some that follow the Quran fully, the hadeeth briefly, and the sayings of their scholars in the sect they belong to and strictly avoid or neglect the hadeeth or anything evidence that prohibits the sayings of their scholars.

Here are some of the key ideological differences among Muslims in Nigeria:

Table 4.4

The Key Ideological Differences among Muslims in Nigeria

Madzhab	Summarize
Sunni	Sunni are the so-called Ahlus Sunnah and they are the sect that follows the teaching of the Quran, Hadeeth, and the actions of the companions of the Prophet. They follow the teachings of the Prophet (SAW) as interpreted by the past predecessors like Maliki, Shafi'i, Hanbali, and Hanafi. The most prominent school of thought in Nigeria is Maliki.
Shia	Shia: These are sects of people who claim to be following Ali and believe that Ali (RTA) was supposed to be the caliph after the Prophet (SAW). The Shia are a smaller group in Nigeria.
Sufism	Sufism: The mystical branch of Islam known as Sufism is quite popular in Nigeria. There are two major Sufi orders: the Tijaniyya and the Qadiriyya.
Izala Movement	Izala Movement: Izalatil Bid'a Wa Iqamatis Sunna, or Jama'atu Izalatil: The goal of this reformist movement, also known as the Society for the Removal of Innovation and Re-establishment of the Sunna, is to encourage adherence to the Sunnah and do away with activities that it views as un-Islamic inventions (Bid'a).
Ahmadiyya	Ahmadiyya: a small group of people who consider Mirza Ghulam Ahmad to be the prophetic Mahdi and Messiah. Mainstream Muslim organizations frequently persecute and view Ahmadiyya as non-Muslims.

The theme of Ideological differences has three sub-themes which include Conservative, Extremist, and Moderate.

4.10.5.2 Conservative

Conservatives are the sects that hold averse beliefs and they are always below the normal standard and never want to disturb themselves they just act according to what they heard or their previous knowledge without seeking more knowledge about the religion. This group are not accepted in Islam.

4.10.5.3 Extremism

Extremists: These are the set of people who go the extra mile and react badly to other Muslims who did not follow their path or understand the religion as they do, sometimes referring to others as non-Muslim. This set of people Allah and Prophet

Muhammad condemn them and Islamic scholars warn about being extremists and stay away from such ways. The people that falls into this category are always lenient with the religion and did not want anything that will stress them, whenever they found anything that can frustrate and it is a recommended act in Islam they avoid and they call preachers of that actions extremist. Everything that is not known to them or they feel is hard for them will be tag extremism and they are always sometimes mixing up the religion of Islam with other religions and say that Allah is not harsh he is merciful that whatever you do just make sure you are a Muslim and make sure you do it with good intention Allah will surely forgive you and he will not punish for that especially in an environment like Nigeria in which we have mixed religion we should be doing everything together when you are a Muslim in the morning you can also be an idol worshipper in the afternoon and visit the church in the morning. This set of people are bad and not encouraged in Islam.

4.10.5.4 Extremists

The second sub-theme is the “Extremists” In Islam, the term "extremist" refers to persons or groups who adhere to rigid, literal, and often violent interpretations of Islamic teachings, departing from the religion's mainstream, moderate approach. These interpretations can result in behaviours and activities that the greater Muslim community considers excessive and un-Islamic. This set of people overreact to religious matters and usually do not take religious matters lightly even the minor ones will be taking seriously and anything that other people do that is not in line with their beliefs or teachings of Islam they will tag such person a disbeliever even if it is a mistake. These people usually ruin a lot of things in society that make Islam unattractive to the people around them and can also make people leave Islam with their behaviors. They will make Islam look rigid and harsh and people looking at Islam far away will always think Islam encourages bad acts or behaviors, this kind of people are the one who will later become a terrorists or initiate terrorism in the society where they will train their followers to be rigid and even to their fellow Muslim brothers and that is how we will see Muslim killing Muslims and when asked what is the offense he will say he is no more a Muslim because he did not have the same belief as he has and he is relating with people from other religion example of such organization is Boko haram whereby they said book is haram because it was brought by the westerners and they are enemy of Islam, these

people will warn Muslim not to attend school and also not to participate in anything that include the Westerners or anyone that did not believe in Allah. The extremist usually like imposing their ideas on everyone and they are violent in nature, they cause violence anywhere they are and usually do not take religious matters lightly, they are rigid, intolerant, and also engage in Takfir of other Muslims, for example, there is a group in the region which stated that whoever use spoon to eat has turned to a kafir and whoever drives car will not enter Paradise, and all of sort that usually comes from them which are inappropriate. The Quran and Sunnah had warned against extremism as a Muslim.

4.10.5.5 Moderate

Moderate: this is the part in which the people will neither be conservative nor extremist. They will balance their religion by not abusing everyone or calling other non-Muslims rather will they be reluctant in their acts of worship.

Allah says in the Quran: "And thus we have made you a moderate nation that you will be witnesses over the nations (mankind) and the Messenger will be a witness over you" (al-Baqarah, V143). a moderate attitude to religious practice and belief, avoiding extremes. This concept is based in the Quran and Hadeeth and is commonly related with the Arabic term "wasatiyyah" (وسطية), which implies moderation or the middle way. Moderate people are those who follow the Quran, Hadeeth, and sayings of the Prophet moderately, they apply Islamic teachings to their lives steadily without being conservative or extremist. Allah and his Prophet had warned against being conservative and extremist and mentioned in various verses of the Quran and hadeeth of the Prophet (SAW) that stated that being moderate is the best option. People who are conservative usually make religion seem like play and people with extremist ideology make it look the religion is harsh and not bearable for humans to practice that is why Allah said in the Quran that we have made you people moderate people so as to serve as evidence for people and also people can emulate you in your doings.

The conservatives and the extremists are not encouraged by Allah and his Prophet, Allah in his book encourages a Moderate position and the Prophet in his sayings and actions encourages a moderate position. There are a lot of narrations that made known to us how the Prophet is kind to non-believers and how he treated them well so that they can see the beauty of Islam in him even in the city of Makkah both the believers and non-believers trusted the Prophet and know him to be moderate individual

and everyone love him for his personality suppose the Prophet was an extremist most people will stay away from him and never try to relate with him. There are narrations that he had business with disbelievers and he has good business ethics suppose he is not a good person and a person that cheats or he is an extremist he will never relate with the disbelievers talkless of doing business with them.

In conclusion, being moderate is what Allah and his Prophet encourage and they disregard anything that relates to being conservative or extremist because Islam is a religion of peace and a moderate religion.

However, this type of controversy has been recorded among Malay Muslims in Malaysia but not as the way it is among Yoruba Muslims. Malay Muslims usually deal with the ideological differences with peace and tranquility in which the government also help in regulating this type of causes of controversies.

4.10.5.6 Intellectual Power to Manage Controversies

The second theme under the causes of controversies among Yoruba Muslim is the Lack of intellectual power to manage controversies: this is one of the causes of controversies, people involved in controversies have less or no intellectual power to manage controversies. Islam encourages everyone to apply intellectual power whenever there are disputes or get involve in arguments with people when there is a lack of intellectual power or inadequate understanding, it can lead to difficulties in managing controversies and disputes. There are many verses in the Quran that emphasizes the importance of knowledge and applying intellectual power while involve in controversies. Allah says in Surah An-Nahl (16:125): "Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." Scholars or followers that have a limited or low intellectual power to handle controversies are those who allow controversies to escalate and take more than what it supposed to be, they always act childish whenever there are controversies. Sometimes these people lack critical thinking skill which will not make it easy for them to think straight or positively so as to know how to handle controversies, also these kinds of people lack adequate information which makes them make misunderstand escalate and more than how it supposed to be. The lack of capacity or aptitude within a community to properly discuss and resolve disagreements and

disputes. This might result in the growth of conflicts and controversies. Among Malay Muslims, this issue can manifest in a variety of ways, contributing to ongoing and unsolved disputes. These people have limited access to scholarly resources to learn more about religious issues that occur or that might occur in the future. This kind of people might have been blindfolded by the cultural practices in their region which makes it difficult for them to think straight which will prevent controversies in the region. This might result in dogmatic positions and an inability to recognise or reconcile opposing viewpoints. Furthermore, a lack of critical thinking abilities and intellectual openness can stifle meaningful discourse and conflict resolution, deepening societal divisions. As a result, rather than cultivating a culture of mutual respect and understanding, the intellectual vacuum frequently leads to increasing polarisation, with various factions unable to reach an agreement on critical matters.

However, this cause of controversy can be related to the Malay Muslims also because some of them lack the intellectual power to address controversies but not as escalated among Yoruba Muslims.

4.10.5.7 Lack of Decoding Maturity from Islamic Source

The third theme under the Lack of decoding maturity from Islamic sources: The term "lack of decoding maturity from Islamic sources" describes the intellectual immaturity that results in an incorrect interpretation and application of the Hadeeth and Quran's teachings. Inappropriate applications of religious texts, misunderstandings, and disputes within the Muslim community can result from this immaturity. Muslims need deep thinking and contemplation before interpreting Islamic text and before arguing about religious matters so that they won't be arguing blindly or falsely. Scholars should steer clear of immature interpretations, Allah says in Surah Al-Imran (3:7): "It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, 'We believe in it. All [of it] is from our Lord.' And no one will be reminded except those of understanding."

The lack of decoding maturity from Islamic texts is a major source of disagreement among Muslims, especially when individuals and groups fail to interpret

and apply the Quran and Hadeeth correctly and contextually. Decoding maturity is the ability to critically and correctly comprehend the meanings, implications, and applications of Islamic scriptures. Many disagreements arise when this maturity is lacking, resulting in literal or superficial readings that disregard the historical, cultural, and situational settings in which these texts were revealed. For example, individuals may accept Quranic texts or Prophetic traditions at face value, disregarding the sophisticated exegesis supplied by experienced scholars over centuries. Furthermore, failing to acknowledge the historical and cultural contexts in which these texts were exposed exacerbates misunderstandings. Scholars have always emphasized the need of comprehending the causes for revelation (asbab al-nuzul) and the principles of abrogation (naskh) in order to correctly contextualise Islamic teachings. However, ignoring these key components results in the misapplication of Islamic rulings and ideas, which fosters division and extremism. Furthermore, a lack of intellectual engagement with contemporary issues through the prism of Islamic tradition impedes the creation of appropriate and harmonious solutions to modern challenges. As a result, communities become polarised, with groups clinging to opposing views and each claiming authenticity.

However, this cause of controversy has not been recorded by the Malay Muslims in Malaysia because controversies are being managed intellectually most of the times. Unlike the Yoruba Muslims which just cause controversies with their lack of decoding power.

4.10.5.8 Lack of Knowledge of Deen

The fourth theme is the Lack of knowledge of deen: A person with less or no knowledge of the deen of Islam will surely cause controversies among Muslims, because he will be will not understand the concept of the Quran and Hadeeth. He will mislead people who follow him. Islam is a religion that lay stress on seeking of knowledge and encourages everyone to learn before acting. Islam places a high value on knowledge and warns against the repercussions of ignorance in the Quran and Hadeeth. Ignorance of the Deen can result in misunderstandings, dissent, and disputes within the Muslim community. To properly comprehend and practice their faith, Muslims must so actively seek knowledge, consult trustworthy sources, and engage in ongoing learning and contemplation. Allah says in the Quran. Surah Al-Alaq (96:1-5):

"Read in the name of your Lord who created—created man from a clinging substance. Read, and your Lord is the most Generous—Who taught by the pen—taught man that which he knew not."

The lack of complete knowledge about deen (religion) is a major contributor to conflicts among Yoruba Muslims. This shortcoming manifests in a variety of ways, including a lack of grasp of core Islamic concepts, limited exposure to the vast diversity of Islamic jurisprudence and theology, and a superficial interaction with religious materials. When individuals and groups lack a firm foundation in their faith, it is easy for errors and misinterpretations to spread. For example, without sufficient information, one may fail to discern between essential principles (aqeedah) and secondary problems (furu' al-deen), resulting in undue stress on minor variations while overlooking the overarching oneness of the faith. Furthermore, a lack of understanding of the diversity of thought within Islam, such as the numerous madhabs (schools of thought) and their respective rulings, frequently leads to intolerance and sectarianism. In educational contexts, a lack of comprehensive Islamic education that includes both classical knowledge and contemporary themes exacerbates these issues, leaving Muslims unprepared to interact with modern challenges through the prism of their faith. This lack of understanding can also be exploited by charismatic but unqualified persons who espouse extreme or simplistic beliefs, further alienating the community.

However, this cause of controversies can be for the Malay Muslims in Malaysia also because people that usually start controversial matters lack the knowledge of deen in most cases. This can be a cause of controversies among Malay Muslims in Malaysia and also Yoruba Muslims in Nigeria.

4.10.5.9 Taqwah

The fifth theme under the causes of controversies In Islam, the term "taqwa" refers to the awareness of and dread of Allah, which results in piety and righteousness in all deeds. Living a life that constantly demonstrates this awareness and fear of Allah is necessary for the proper application of Taqwa. Improper application of Taqwa can have a number of detrimental effects on an individual's life as well as the community. Allah says the Quran that taqwa (fear of Allah) is an essential quality for receiving guidance. Surah Al-Baqarah (2:2): "This is the Book about which there is no doubt, a guidance for those conscious of Allah (the Muttaqun)." Taqwa, often known as "piety"

or "God-consciousness," is a basic concept in Islamic theology and practice. However, conflicting interpretations and applications of taqwa have sparked major debate among Yoruba Muslims in Nigeria. Taqwa comprises a profound knowledge of Allah, which guides one's activities in accordance with divine intention and avoids sinful behaviour. Variations in Yoruba Muslims' concept of authentic taqwa have produced strife. For some, taqwa is defined primarily by strict adherence to ritualistic rituals and visible gestures of piety, such as frequent prayer, fasting, and public religious devotion. Others see taqwa as having a broader ethical and moral dimension, emphasizing honesty, compassion, and justice in everyday encounters. The dispute is exacerbated by the impact of several Islamic movements and thinkers, each promoting their own interpretation of taqwa. Sufi-influenced societies, for example, may emphasize spiritual rituals and inner purification, whereas Salafi-oriented groups may emphasize strict obedience to the Quran and Sunnah, frequently rejecting behaviors they consider to be innovative. This ideological disagreement can lead to social fragmentation as each group seeks to establish its own interpretation of taqwa as the legitimate one. Furthermore, the impact of colonial history and Western education in Yoruba country has introduced modernist interpretations of Islam, which may clash with traditional views, resulting in generational and ideological differences.

However, this cause of controversies is mostly applied to the Yoruba Muslims compared to the Malay Muslims because most people in Yoruba land lack the fear of Allah in their doings with that they cause a lot of controversies whereas the Malay Muslims do not cause controversies unnecessarily.

4.10.5.10 Prophetic Praise Poetry (Qasidah)

The last theme under the causes of controversies among the Yoruba Muslims relates to prophetic praise poetry. Such poetry involves praising Prophet Muhammad (peace be upon him) by commending his moral excellence, his remarkable contributions to humankind, and his exemplary life, which serves as a model for all Muslims.

The controversy arises from diverging interpretations regarding the appropriateness, scope, and theological implications of these praises. Traditionalist and Sufi-inclined groups consider expressing deep love and reverence for the Prophet through elaborate qasidahs (prophetic praise poems) a spiritually commendable act. They argue that such compositions enhance devotion, draw believers closer to Allah,

and affirm one's faith. A well-known example is Qasidat al-Burdah ("Poem of the Mantle") by Imam al-Busiri, which has inspired centuries of devotional practice across the Muslim world (Al-Busiri, 2009).

Conversely, Salafi-oriented groups advocate a more restrained approach, arguing that excessive praise may lead to theological issues, particularly shirk (associating partners with Allah), if divine attributes are ascribed to the Prophet or his status is elevated beyond that of a human messenger. From their perspective, expressions of love for the Prophet must remain strictly grounded in the Qur'an and Sunnah, avoiding any embellishment or practices not explicitly sanctioned by Islamic scripture.

Within this discourse, two major practices emerge among Yoruba Muslims:

1. Madhu – poetic praise of the Prophet, often performed during religious gatherings.
2. Mawlud Nabi – celebration of the Prophet's birthday, which typically involves recitations of qasidahs and other devotional activities.

These differing interpretations and practices continue to be a source of religious controversy within the Yoruba Muslim community.

4.10.5.11 Madhu Eulogy of the Prophet

Madhu (Eulogy of the Prophet): This includes praising the prophet and commending his great efforts towards guiding people to the right path and humanity. Nowadays, some sects in Islam has gone extreme in eulogizing the prophet, in which the prophet has condemned eulogizing him extremely or comparing him with Allah in the process of eulogizing him. There are verses in the Quran that praise him for his Noble character, Surah Al-Qalam (68:4): "And indeed, you are of a great moral character."

The hadeeth that forbids excessive praising of him, Hadeeth from Sunan Abi Dawud: Narrated Abu Huraira: "The Prophet (peace be upon him) said: 'Do not praise me excessively as Jesus, son of Mary, was praised. Call me a servant of Allah and His Messenger.'" (Sunan Abi Dawud, Book 41, Hadeeth 4729). The controversy centres on statements made by this person, who identifies as a spiritual or religious leader and frequently refers to themselves as a prophet. The moniker "Madhu Nabi" implies a

relationship to prophetic or spiritual claims, probably influenced by Islamic traditions in which "Nabi" signifies prophet.

The controversy surrounding Madhu Nabiy stems from a variety of issues, including religious, cultural, and societal aspects. Yoruba country is a culturally and spiritually diverse territory with a strong presence of traditional Yoruba faiths, Christianity, and Islam. Any figure claiming prophetic status can elicit strong reactions, particularly if their beliefs or actions contradict established religious standards or conventional authorities.

Critics of Madhu Nabiy contend that such prophecy claims are misleading and may exploit followers' faith for personal gain. They sometimes cite a lack of recognized credentials or genealogy in established religious systems as proof of inauthenticity. Furthermore, the teachings and practices linked with Madhu Nabiy may be perceived as incompatible with mainstream faiths' moral or ethical standards or Yoruba traditional values, causing worry and criticism from established religious and cultural figures.

Supporters might view Madhu Nabiy as a genuine spiritual figure who provides new insights or alternative religious ideas, often appealing to those seeking spiritual guidance outside of traditional frameworks. This duality has the potential to increase tensions, particularly in a place where religious identity is central to social and community life. The media, social networks, and public debate magnify conflicts and spread misinformation, making it difficult to distinguish the truth amidst differing viewpoints.

4.10.5.12 Mawlud Nabiy

Mawlud Nabiy: Mawlid al-Nabi, which can also be written Mawlid an-Nabi, is the name given to the commemoration of the Prophet Muhammad's (peace be upon him) birth. Many Muslims around the world observe it. There are different views from various scholars about the Mawlud Nabiy. The Sunni scholars condemned this action because the prophet (SAW) himself did not engage in it and there are no evidences showing that the companions or past scholars did with this Mawlud Nabiy is prohibited while other sect like Sufi said Mawlud Nabiy is allowed in Islam because they are celebrating the Prophet of Allah, the one that aims good for everyone and the one that compassionate about others. They said the Prophet deserves to be Celebrate and they argue no evidence shows they should not celebrate and other sects with their own view

also. But the most correct of the opinion is that it is prohibited because it was not practiced by the Prophet and none of his companions did, which means it is a legal act that predecessors would have engaged in it and there will be shreds of evidence showing the permissibility.

The debate frequently revolves around differing interpretations of Islamic teachings and the proper ways to express loyalty and reverence for the Prophet Muhammad.

Mawlud Nabi is traditionally celebrated with activities such as poetry recitations, religious songs, public lectures, and community meetings. They see these activities as demonstrations of love and respect for the Prophet, as well as an opportunity to educate the community about his life and teachings. In Yoruba territory, these festivals frequently combine local cultural components, combining Islamic religious observances with indigenous customs such as music, dance, and communal feasting.

However, a major portion of the Yoruba Muslim community, particularly those who follow a more moderate or Salafi interpretation of Islam, is opposed to Mawlud Nabi celebrations. They believe that such festivities are not based on the Quran or Hadeeth (the Prophet Muhammad's sayings and actions), and thus constitute an innovation (*bid'ah*) in Islamic practice. For these Muslims, any conduct that is not specifically sanctioned by Islamic scripture is deemed a deviation from authentic Islam and may be interpreted as bringing believers away from the Prophet's pure, original teachings.

The conflicting opinions usually spark heated debates and confrontations within the community. Opponents of Mawlud Nabi festivals frequently criticize the presence of non-Islamic components, questioning the religious legitimacy of such ceremonies. This criticism is sometimes interpreted by supporters as an attack on cultural identity and social cohesion, particularly in a place where cultural and religious traditions are inextricably linked.

Furthermore, the influence of various Islamic scholars and clerics, both local and international, has a tremendous impact on community attitudes. These conflicts can be worsened by social and economic circumstances, as well as the media's role in propagating and sometimes sensationalizing religious debates. The outcome is a complicated interplay of religion, culture, and identity, with Mawlud Nabi serving as

a microcosm for larger concerns about tradition, modernization, and religious authority in Yoruba Muslim society.

However, this cause of controversy is also common among Malay Muslims in Malaysia because the Mawlid Nabi is widely celebrated all over the world. The people who usually celebrate the birthday of the Prophet will always be antagonized by their counterparts because they believe they are doing an illegal act of worship.

4.10.5.13 Conclusion

Diverse theological interpretations, cultural customs, intellectual and educational hurdles, and sociopolitical factors all contribute to disagreements between Yoruba and Malay Muslims. Conflicts arise from opposing perspectives on Islamic teachings, local cultural integration, and interpretations of the Quran and Hadeeth. Furthermore, insufficient theological education and the influence of sociopolitical dynamics intensify these disagreements. Spiritual and ethical difficulties, such as a lack of Taqwa and the violation of parental rights, exacerbate the fragmentation. To develop a more cohesive and harmonious community, these problems must be addressed via promotion of unity, polite discussion, increased education, and adherence to essential Islamic principles. Addressing the root causes of conflicts among Yoruba and Malay Muslims necessitates a multidimensional strategy that prioritises unity, education, and respect for varied interpretations of the Islamic faith. Promoting inclusive and respectful conversation, improving religious education, and cultivating a culture of Taqwa are all critical steps towards resolving these conflicts. By addressing the root reasons and working towards a more unified and educated community, we may overcome these issues and increase the collective well-being of the Muslim Ummah in these locations. Muslim communities in Yoruba land and among Malay Muslims may work together to create a more harmonious and unified future via concerted efforts and adherence to Islamic fundamental values.

RESEARCH OBJECTIVE THREE

4.11 The Effects of These Controversies and Misunderstandings on the Yoruba Muslims in Nigeria and Malays in Malaysia

This research objective three aims to evaluate the effects of these controversies and misunderstandings on the Yoruba Muslims in Nigeria and Malays in Malaysia.

In this objective, the researcher classified the effect of these controversies into 13 themes, 3 sub-themes and 1 sub-sub-theme for both Nigerian and the Malay Muslims. The table below summarized the themes and sub-themes accordingly.

Table 4.5
Summarized the Themes and Sub-Themes Accordingly

Sn	Controversies effects in Nigeria			Controversies effects in Malaysia		
	Main Themes	Sub-themes	Sub-sub themes	Main Themes	Sub-themes	Sub-sub themes
1	Legal and Human rights issues			Affecting teenagers		
2	Eradicating the Muslim brotherhood			Social division		
3	Discourage reverts to Islam			Social media bullying		
4	Causing confusion to the Muslim community			Weaken the ummah		
5	Parental rights abuse			Positive effects to Malay society	Gives room for research	
6	Threat to the National peace and security					
7.	Weaken the Muslim Ummah					

Sn	Controversies effects in Nigeria			Controversies effects in Malaysia		
	Main Themes	Sub-themes	Sub-sub themes	Main Themes	Sub-themes	Sub-sub themes
8.	Physical and Non-physical attack	Disrespecting scholars and elders Insulting themselves Bullying				

Figure 4.2 below portrays a framework for the effects of the controversies and misunderstandings amongst the Yoruba Muslims in Nigeria and Malays in Malaysia.

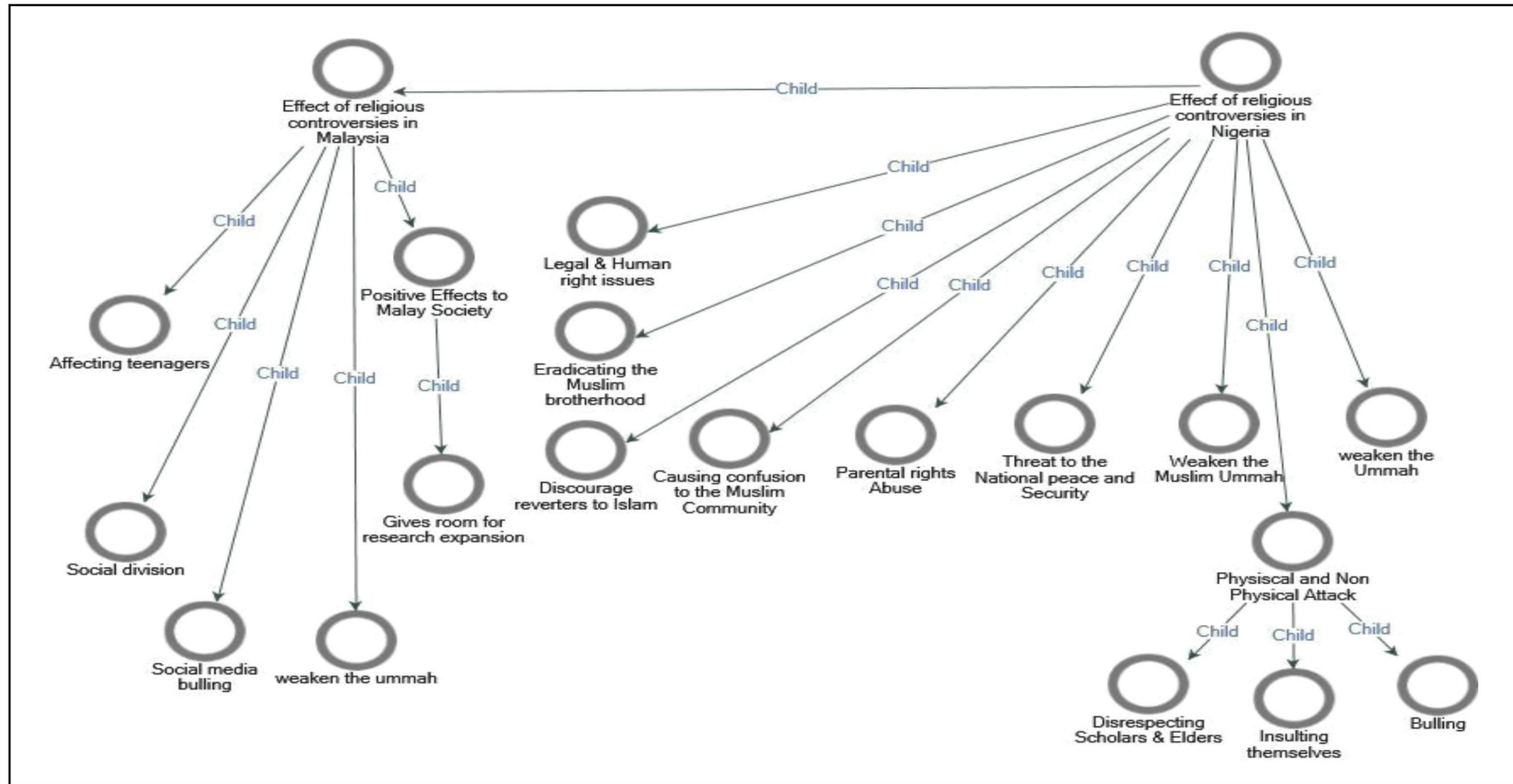


Figure 4.2 Framework for the Effect of the Intra Religioys Conytoversies amongst the Yoruba Muslims in Nigeria and Malaysia

4.11.1 Summary

Controversies between Yoruba Muslim communities and Malay Muslims have far-reaching consequences that go beyond doctrinal differences. These disagreements not only affect the internal dynamics of the communities, but they also have larger social, spiritual, and political implications. Understanding these consequences is critical for tackling difficulties and building a more united and resilient Muslim Ummah.

The effects include 13 themes and 4 themes.

4.12 The Effects of These Controversies and Misunderstandings on the Muslims in Malays in Malaysia

4.12.1 Affecting Teenagers

The first theme under the effects of controversies is Affecting teenagers: Religious and theological debates among Malay Muslims can have a profound impact on many areas of society, especially youngsters. These young people are especially vulnerable since they are in a formative stage of life, building their identities and ideas. Teenagers may get conflicting messages from various religious leaders, family members, and classmates, leading to uncertainty about their religious identity and views. Constant exposure to religious debates, as well as the pressure to agree with a specific position, can lead to severe stress and anxiety for teenagers. Exposure to opposing religious doctrines can foster skepticism and distrust in religious education systems. Teenagers looking for clear and decisive solutions may be tempted to extremist organizations that provide black-and-white interpretations of Islam.

One source of controversy that affect youth is the interpretation and application of Islamic teachings in daily life, which includes problems such as dress regulations, social behavior, and media use. With the rise of global connectivity and social media, Malay Muslim teenagers are exposed to a diverse spectrum of influences, including Western lifestyles and liberal views that may contradict strict Islamic teachings. This exposure can cause internal difficulties as teenagers try to reconcile external influences with the ideals they learn at home and in religious education.

Furthermore, the public discussion around these debates frequently includes moral judgements and cultural expectations, which can compound youngsters' feelings

of insecurity and inadequacy. They may have a greater fear of social rejection or criticism, which might impede open discussion and study of their beliefs. In severe circumstances, this pressure can lead to radicalization or rejection of cultural and religious identities entirely, as youngsters seek a sense of belonging and identification in alternative ways.

The community and religious authorities' reactions to these controversies might vary, sometimes resulting in greater enforcement of religious customs or public criticism of modern influences judged incompatible with Islamic ideals. Such activities might create a polarized climate in which youth may feel forced to conform to a specific viewpoint, such as carefully following traditional rituals or adopting more liberal ideas. This polarization can create a sense of alienation for those trapped between competing viewpoints, thereby harming their mental health and social well-being.

However, this effect of controversies is also common among Yoruba Muslims in Nigeria because teenagers are mostly the victims of controversies because they get affected and their youth exuberance will make them escalate the controversies and make way to cause violence in the region.

4.12.2 Social Division

The second theme under the effects of controversies on the Malay community is **social division**. Social division refers to the separation of a community into distinct, often competing groups based on differing **religious beliefs, practices, or interpretations**. Within the Malaysian context, this is particularly evident among Muslims, where differences in interpreting Islamic teachings have led to visible fractures within society.

One notable example is the **Sunni-Shia divide** in Malaysia. Although Malaysia officially follows the **Shafi'i school** of Sunni jurisprudence, **Shia Islam is banned** under state-level religious enactments in several Malaysian states. Shia Muslims have faced **stigmatization, discrimination, and even arrests** during Ashura commemorations (Musa, 2021). This has created an atmosphere of **fear and mistrust** between Sunni and Shia groups, leading to **social alienation** within Muslim communities.

Another example involves controversies surrounding **Wahhabism** and **Salafism**. Salafi-influenced groups in Malaysia advocate for a **literalist and**

puritanical interpretation of Islam, often clashing with traditional **Sufi-oriented Muslims** who emphasize spirituality, saint veneration, and mystical practices. These tensions have sometimes led to **heated debates, public protests, and accusations of deviance (sesat)**. For instance, the **Darul Arqam movement**, a Sufi-inspired Islamic revivalist group, was banned by the Malaysian government in 1994 due to allegations of un-Islamic teachings, sparking divisions among Muslims who supported and opposed the group (Hoffstaedter, 2013).

Additionally, disputes over **Islamic educational curricula** and **religious authorities** have intensified **generational divisions**. Some young, urban, and digitally connected Muslims tend to align with reformist scholars advocating for **ijtihad** (independent reasoning) and reinterpretation of Islamic laws, while more conservative groups resist these efforts, perceiving them as threats to Malaysia's Islamic identity (Noor, 2018). Such disagreements have spilled over into **social media**, where opposing camps often engage in heated online exchanges, amplifying polarization.

Furthermore, **political actors** have sometimes **instrumentalized intra-religious divisions** to consolidate their power. Political parties such as **UMNO** and **PAS** have historically used Islamic identity to mobilize support, sometimes portraying themselves as the sole defenders of "true Islam." This has **deepened ideological rifts** between conservative and progressive Muslims and fostered an environment where **religious identity politics** overrides broader communal solidarity (Nadzri, 2020).

The role of **traditional and social media** in amplifying these controversies cannot be overlooked. Media coverage often sensationalizes disputes between Islamic factions, while **social media platforms** have become battlegrounds where users spread **disinformation, attack opposing groups**, and reinforce **echo chambers**. This **digital polarization** exacerbates real-world conflicts, undermining efforts toward reconciliation and harmony.

Similarly, such divisions are also observable among **Yoruba Muslims in Nigeria**, where theological disputes often lead to **social estrangement, loss of communal trust**, and reduced cooperation. During such controversies, individuals may avoid greeting one another, withdraw from communal events, and, in extreme cases, engage in confrontations that threaten societal peace

4.12.3 Social Media Bullying

The third theme under the effects of controversies is social media bullying.

Social media bullying is the use of social media platforms to harass, threaten, or degrade people, usually in the context of religious or ideological disagreements. Victims of social media bullying may suffer from severe anxiety, sadness, and other mental health difficulties. Individuals who are subjected to constant harassment and unfavorable encounters on religious matters may begin to doubt their beliefs or abandon religious practice entirely. Public attacks on social media can harm individuals' reputations, making it difficult for them to participate in community activities or seek support. Bullying can further polarise the community, causing people to retreat into like-minded groups and avoid engaging with others who hold opposing ideas.

Like many others, the Malay Muslim community relies heavily on social media for public conversation. However, the anonymity and broad reach of these platforms may encourage aggressive behaviour and bullying. Individuals who express views that differ from conservative standards or contradict traditional interpretations of Islam may face internet attacks. These attacks frequently take the form of personal insults, threats, and disparaging remarks intended to discredit or silence the individual.

Social media bullying can have major psychological and emotional consequences for victims, such as anxiety, sadness, and feelings of isolation. The public aspect of social media exacerbates these impacts, as bullying comments are visible to a large audience, including the victim's friends, family, and colleagues. This exposure might instill a dread of social shame, hurting the victim's personal relationships and professional life. In other circumstances, fear of repercussions may deter people from participating in public debate or publishing their thoughts online, ultimately silencing them and suffocating diversity of thought within the community.

The nature of social media algorithms may exacerbate these concerns. Algorithms frequently prioritise information that elicits strong reactions, which can lead to postings with bullying or abusive comments receiving more visibility and engagement. This can result in a feedback loop in which negativity and anger become more prominent as people see and interact with these posts more frequently. Furthermore, group dynamics can play a role, as like-minded individuals may band together to harass and intimidate others, feeling empowered by their peers' support. While social media platforms provide a forum for varied voices and ideas, they can also

intensify existing controversies, leading to online harassment, cyberbullying, and social media bullying, particularly against people who express non-mainstream or controversial views.

However, this effect of controversies is common among Yoruba Muslims also, because they take the controversies to social media platforms and start to abuse other parties and even to the extent of raining curses on them and their family.

4.12.4 Weakens the Ummah

The fourth theme of the effects of controversies among Malay Muslims is that it weakens the ummah. In Islam, the term "ummah" refers to the global community of Muslims who are united by their shared faith and religious beliefs. Controversies among Malay Muslims over divergent interpretations of Islamic teachings, cultural customs, and responses to modern influences can severely erode this sense of togetherness, a phenomenon with far-reaching consequences for the ummah as a whole. These controversies frequently appear as disagreements over what constitutes "authentic" Islamic practice, discussions over the importance of tradition vs modernity, and opposing viewpoints on social issues such as gender roles and ethics. As these disagreements intensify, they have the potential to fracture the community, weakening the collective sense of belonging and solidarity that is important to the ummah notion.

One significant manner in which these conflicts undermine the ummah is by causing splits among believers. When community members take firm viewpoints on contentious matters, they may come to regard those with opposing views as outside the scope of acceptable Islamic doctrine or practice. This can result in a shrinking of what is regarded respectable within the community, marginalising people who have opposing views and cultivating an environment of exclusion and intolerance. The consequent factionalism affects the community's spiritual and social coherence, as well as the collective strength and unity that the ummah is supposed to represent.

Furthermore, these internal divisions can impede the community's ability to respond collectively to external threats. The ummah is frequently portrayed as a source of mutual support and collaborative action, particularly in solving challenges that impact Muslims worldwide, such as prejudice, poverty, and political conflict. When internal controversies dominate the agenda and lead to infighting, the community's attention and resources may be diverted away from more pressing issues. This lack of

cohesion can undermine the effectiveness of advocacy efforts, lessen the impact of philanthropic projects, and weaken the community's voice in public and political arenas.

Furthermore, the exposure of these debates can influence public perceptions of Islam and Muslims, both within and outside the community. Internal conflicts and public debates might be interpreted by outsiders as signs of discord and confusion within the ummah, undermining efforts to create a favorable image of Islam. This can have an impact on interfaith relations and Muslims' absorption into broader society by fostering preconceptions and misconceptions about the religion and its adherents.

However, this effect of controversy is also recorded among Yoruba Muslims because due to the controversies the unbelievers have entered some of the cities that are majorly Muslim, Muslims have forgotten that there are enemies out there then they took their Muslim brothers as enemies instead of unbelievers then the unbelievers used the opportunity to penetrate in between their cities and establish places of worship there.

4.12.5 The Positive Effects to Malay Society

The last theme under the effects of controversies is the Positive effects to Malay society. Religious and theological debates can produce division and strife, but they can also have a good impact on the community. These advantages include developing critical thinking skills, encouraging deeper knowledge and contemplation, promoting conversation and tolerance, and providing opportunities for academic and theological inquiry. Controversies push people to evaluate their ideas and consider opposing viewpoints. This technique improves critical thinking skills and promotes a more sophisticated understanding of Islamic beliefs. Engaging with other ideas necessitates reasoning and evidence-based debate, which improves intellectual capacity. Students and researchers are encouraged to explore deeper into religious texts and interpretations, resulting in a more sophisticated and complete understanding of Islam. Controversies can spur more engagement in educational activities such as seminars, debates, and study circles, establishing a culture of lifelong learning. Controversies necessitate dialogue between different groups, which helps to bridge gaps and promote understanding among various elements of the community. Engaging with opposing ideas encourages tolerance and appreciation for diversity in the community.

These conflicts have had the positive impact of stimulating intellectual and theological discourse. When members of the Malay Muslim community encounter

opposing ideas and interpretations, they are often prompted to reconsider their beliefs and behaviors. This process of questioning and seeking knowledge can result in a more informed and active population that can articulate and defend their beliefs with greater clarity and depth. Such intellectual engagement is critical for the development of a lively and dynamic society in which ideas can be openly exchanged and debated.

Furthermore, disputes can spark discussion and involvement among many parts of society. When difficult situations arise, they frequently stir debate not only within the Muslim community, but also among non-Muslim Malaysians. This can lead to increased understanding and empathy among diverse ethnic and religious groups, so helping to dispel prejudices and misconceptions. In a multinational society like Malaysia, such encounters are critical to fostering a more cohesive and peaceful community. They enable individuals to discover common ground and collaborate on shared concerns, promoting a sense of unity and cooperation.

Furthermore, scandals can act as a catalyst for social and cultural transformation. As society grapples with new ideas and perspectives, attitudes and conventions may evolve throughout time. For example, discussions about gender roles, human rights, and cultural customs can lead to a rethinking of old values and the adoption of more progressive policies and attitudes. This can lead to a more inclusive society that values variety and upholds individual rights. Such transformations are frequently followed by legislative and institutional reforms, which can bolster social justice and equality.

The sub-theme under the last effect of controversies among Malay Muslims is that it gives room for research. Controversies among Malay Muslims, particularly those involving theological interpretations, cultural practices, and societal standards, can spark a need for deeper understanding and clarity, providing an opportunity for research. These debates can serve as a stimulus for academic and scholarly research, pushing both religious scholars and academics to investigate various elements of Islamic teachings, history, and modern applications more thoroughly. This push for research is critical for various reasons, including contributing to the intellectual and cultural development of the community and addressing important social concerns in an informed and conscientious manner.

When disputes develop, they can reveal areas of uncertainty or disagreement that necessitate additional examination. For example, discussions about the interpretation of Islamic jurisprudence (fiqh), gender roles, or the integration of ancient traditions with modern life might lead researchers to investigate original religious texts,

historical circumstances, and the growth of Islamic thinking. This research may result in a more nuanced and thorough knowledge of these concerns, offering clarity and guidance to the community. Such intellectual effort is critical in a dynamic and changing society, where new issues and questions are always emerging.

Academic exploration inspired by religious conflicts often promotes a culture of critical thinking and inquiry within the larger community. When disagreements arise over theological interpretations, such as debates on *ta'wīl* (allegorical interpretation), prophet eulogies (*madhu*), or the celebration of the Mawlid al-Nabi, scholars and laypersons alike are often motivated to investigate primary sources and revisit classical texts. For instance, in Malaysia, disputes between Salafi-oriented groups and Sufi adherents over Mawlid celebrations have prompted institutions such as the International Islamic University Malaysia (IIUM) and the Institute of Islamic Understanding Malaysia (IKIM) to organize seminars and public lectures to clarify doctrinal positions, producing academic papers and media materials that inform the broader Muslim community (Osman, 2020). Similarly, debates over Shia practices have led to increased publications from both Sunni and Shia scholars, aiming to educate Muslims about the historical and theological roots of sectarianism (Musa, 2021).

As these study findings are disseminated through books, journal articles, public lectures, online webinars, and mainstream media, they become accessible to a wider audience, encouraging individuals to think more deeply about complex religious issues. This process assists in eliminating misunderstandings, debunking myths, and challenging misinformation, resulting in a more informed and educated population.

This effect of controversies is also evident among Yoruba Muslims in Nigeria. For example, disputes over prophet eulogies and Sufi *dhikr* practices have spurred the publication of several books and pamphlets by Yoruba scholars defending their respective views. During the Izala-Sufi conflicts of the 1990s, Islamic scholars such as Sheikh Adam Abdullah al-Ilory and Sheikh Dahiru Bauchi delivered public lectures and wrote extensively on *bid'ah* (religious innovations) and orthodox practices, encouraging Muslims to study classical works like *Sahih al-Bukhari* and *Riyadh al-Salihin* to strengthen their arguments (Loimeier, 2013). Similarly, younger Yoruba Muslims increasingly turned to YouTube lectures and online fatwa portals to understand controversial issues and defend their positions in communal debates (Kane, 2016).

Overall, intra-religious controversies, while often disruptive, have paradoxically stimulated intellectual curiosity and expanded Islamic scholarship within both Malaysia

and Nigeria by motivating Muslims to revisit classical sources, engage in academic discourse, and critically examine contemporary interpretations.

4.13 The Effects of These Controversies and Misunderstandings on the Yoruba Muslims in Nigeria

Intra-religious controversies in Nigeria, particularly between different sects within Islam and Christianity, have had a significant negative impact on society. These conflicts often lead to physical attacks, with members of opposing sects engaging in violent confrontations. In some cases, people are bullied or ostracized for their religious beliefs, leading to social exclusion. Additionally, disputes over theological differences have escalated to legal battles, with individuals or groups suing each other in court over perceived religious grievances (Aluko, 2018). Such conflicts also lead to the practice of sending black magic or occult rituals to harm rivals, further exacerbating tensions. These actions not only damage individual relationships but also create a culture of fear and mistrust within communities (Hassan, 2019).

The consequences of these intra-religious disputes are severe, including loss of life. In some cases, members of different religious groups have resorted to killing in the name of defending their faith. This perpetuates cycles of violence and undermines national cohesion (Ojo, 2020). As such, the intra-religious controversies continue to weaken Nigeria's social fabric, hindering the development of peace and unity in the country.

4.13.1 Legal and Human Rights Issues

The first theme under the effects of controversies among Yoruba is Legal and Human Rights Issues: Disagreements can result in discrimination against persons or organizations within the community who have opposing opinions or behaviors. Discrimination can manifest as exclusion from community activities, denial of rights, or physical damage. Controversies can rise to legal conflicts regarding religious practices, inheritance rights, and other issues covered by Islamic law. Persistent conflicts may compel government engagement, complicating existing legal and human rights issues in the community. It usually leads to court cases where Muslims will appear in front of non-believers and they will settle religious issues for them and

even get insulted for that also it's a shameful act by Muslims. One important point of controversy is the establishment of Sharia-compliant legal systems alongside Nigeria's secular legal structure. This duality can lead to uncertainty and controversy about which laws should apply in areas such as family law, inheritance, and personal status. Differing interpretations of Sharia regarding women's rights in marriage, divorce, and inheritance, for example, might result in legal disputes and discrimination allegations. Women may find themselves in dangerous positions if local interpretations of Sharia deny them the equal rights guaranteed by Nigeria's federal legislation, resulting in human rights violations.

Furthermore, the implementation of specific Sharia punishments, such as corporal punishment or the death penalty for apostasy and blasphemy, has provoked heated debate and criticism from human rights organizations in and outside of Nigeria. Many people believe that these activities violate international human rights standards, prompting calls for reform and stronger protection of individual rights. The controversies have an impact on the legal recognition and protection of minority sects within Islam, such as the Ahmadiyya, who may experience legal discrimination and social exclusion due to conflicting theological beliefs. The legal system's struggle to reconcile religious law with universal human rights principles frequently leads to uneven and inequitable implementation, aggravating tensions and undermining the rule of law.

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Lastly, polarization among Yoruba Muslims can result in societal fragmentation, with communities divided into factions that argue for their own interpretation of Islamic law. This separation has the potential to undermine the community's ability to solve

greater legal and social concerns, resulting in a fragmented approach to justice and human rights. It also has an impact on political stability, as religious leaders and groups may use legal disputes to achieve political power, often at the expense of societal cohesion and human rights.

However, this effect of controversies is not rampant among Malay Muslims in Malaysia because controversies are being able to be managed due to some steps taken by the religious leaders or the government which make it easy for them to discuss controversial issues without attacking others' personalities.

4.13.2 Eradicating the Muslim Brotherhood

The second theme under the effects of controversies among Muslims in Yorubaland is Eradicating the Muslim Brotherhood: Controversies can rise to legal conflicts regarding religious practices, inheritance rights, and other issues covered by Islamic law. Persistent conflicts may compel government engagement, complicating existing legal and human rights issues in the community. Individuals or organizations with minority viewpoints may feel alienated and marginalized, limiting their involvement in community activities. The disintegration of brotherhood can result in the loss of critical support networks for those in need.

This behavior is a serious and worrying result of continuous communal debates. These issues are frequently caused by doctrinal disagreements, divergent interpretations of Islamic law, and differing approaches to religious rituals. As factions within the community join with different schools of thought, ideologies, or leaders, the feeling of a cohesive Muslim brotherhood fades. Rather than creating a unified and supportive workplace, these differences breed suspicion, mistrust, and competitiveness. The absence of a single front makes it difficult to address common challenges, whether they pertain to religious customs, social matters, or political activity. As several groups compete for influence and authority, the community's social fabric gets frayed. The unity that was intended to undergird the Muslim ummah (community) has been replaced by fractured loyalties and internal strife. This loss of brotherhood can have practical consequences, such as less philanthropic collaboration, weakening advocacy for Muslim rights, and fewer communal support systems. It can also affect the next generation, who may see and inherit these divisions, prolonging the cycle of discontent.

A lack of a strong, united community presence can make the Yoruba Muslim population more sensitive to external forces and less capable of defending their collective interests. Finally, the elimination of the Muslim Brotherhood damages the fundamental Islamic tenet of unity and brotherhood, making it critical for the community to find ways to bridge these gaps and rebuild a sense of solidarity and mutual respect.

However, this effect of controversies also happens among the Malay Muslims in Malaysia because during the era of controversies parties involved will not see themselves as a brother anymore and it will lead to destroying the Muslim brotherhood bond present among them before but this is not as heavy in Malaysia the way it is Nigeria.

4.13.3 Discouraging Reverts to Islam

The third theme under the effects of controversies among Muslims in Yoruba land is Discouraging Reverts to Islam: Internal disagreements and debates can harm Islam's public image, deterring potential reverts from exploring the faith. Potential reverts may be concerned about being embroiled in community disagreements or risking prejudice as a result of differing interpretations. A divided community may be unable to provide essential support and guidance to new Muslims, complicating their transition to the faith. Conflicting beliefs and practices can perplex new converts, making it difficult for them to comprehend and apply their new faith effectively.

Reverts frequently seek a friendly, supporting, and unified group to guide them through their new faith. Internal conflicts, differing views, and divisive behaviours within the Yoruba Muslim community, on the other hand, can be extremely disheartening for new Muslims. When reverts observe factionalism and infighting, they may become confused and disillusioned, as the ideals of unity and fraternity to which they were drawn are weakened by dissension. Theological disagreements, such as conflicting perspectives on the implementation of Sharia, the role of Sufism vs. Salafism, and other doctrinal concerns, foster instability and insecurity (Loimeier, 2013; Kane, 2016).

The lack of a unified and harmonious group makes it difficult for reverts to receive dependable counsel and assistance. Furthermore, social ostracism and judgmental attitudes from various factions can alienate reverts by making them feel unwelcome or compelled to take sides in ideological disputes they may not fully

comprehend (Suleiman, 2020). Because there is no united community, there are fewer formal programs and support networks in place to assist reverts in integrating and learning about their new faith in a helpful setting. Without such support, reverts may struggle to sustain their faith, causing some to abandon Islam entirely (Mahmood, 2018). The controversial character of these debates affects the overall perception of Islam throughout the community, potentially discouraging others from exploring the faith.

The negative representation of internal strife may overwhelm the beneficial features of Islamic teachings, making Islam less enticing to potential converts (Aliyu, 2023). To address this issue, the Yoruba Muslim community must focus on establishing unity, promoting inclusive dialogue, and offering strong support structures for reverts (Olayiwola, 2022).

However, this effect of controversies might not significantly affect the Malay Muslims because they have managed intra-religious disputes more effectively. Despite doctrinal disagreements, religious authorities in Malaysia, such as the Jabatan Kemajuan Islam Malaysia (JAKIM) and the Institute of Islamic Understanding Malaysia (IKIM), regulate debates and provide platforms for consensus, which minimizes public disruptions and preserves social harmony (Osman, 2020)

4.13.4 Causing Confusion In The Muslim Community

The fourth theme under the effects of controversies among Muslims in Yoruba land is Causing Confusion in the Muslim Community: Diverse interpretations and behaviors might create confusion regarding what constitutes proper Islamic belief and practice. Religious ambiguity: Community members may struggle to find clear and authoritative advice on religious issues, resulting in ambiguity and doubt. Conflicts can damage religious leadership, leaving the group without a clear direction. Religious differences can cause division and confusion during communal activities such as prayer and religious festivals.

These disagreements are frequently caused by diverse interpretations of Islamic teachings, opposing perspectives on jurisprudence, and various ideological positions within the society. As sects arise, each claiming to be the real embodiment of Islam, the typical Muslim is left unsure of what to believe and follow. This confusion is most obvious in daily religious practices such as prayer, fasting, and other acts of worship,

where contradicting regulations and guidance can lead to ambiguity and inconsistency in observance.

The presence of various religious authorities and experts, each with their own set of interpretations and teachings, adds to the complexity. This diversity of perspectives can result in a cacophony of viewpoints, making it difficult for community members to determine a clear and united route. For example, discussions over the permissibility of specific cultural traditions, the proper technique of executing religious ceremonies, and the interpretation of key Islamic texts can provide inconsistent directions. This affects not only individual religious confidence, but also communal cohesiveness, because people may choose to affiliate with other factions based on their knowledge or desire.

Furthermore, the situation of perplexity might undermine trust in religious leaders. When community members witness their leaders and scholars in constant conflict, it might rise to doubts about their integrity and reliability. This scepticism can spread to religious institutions and organizations, diminishing their ability to guide and unite the society. In such an environment, some Muslims may get disillusioned with community religious life, preferring a more personal and private approach to their faith. The misunderstanding caused by these disputes extends throughout generations. Younger Muslims who witness the unrest and competing messages may struggle to build a cohesive and confident understanding of their faith. This can have an impact on their religious identity and devotion, making them more susceptible to external influences and less inclined to engage in communal activities.

However, this effect of controversies also occurs among the Malay Muslims in Malaysia because Muslims with less or no knowledge only follow the common ways of practicing Islam but when they start to say different opinion on a matter he/she will be confused and won't know which one to go for or follow.

4.13.5 Parental Rights Abuse

The fifth theme under the effects of controversies among Muslims in Yoruba land is Parental Rights Abuse. Controversies can lead to disagreements on how children should be reared and schooled in the faith, with different factions asserting their positions. Parents may feel forced to conform to the dominant group's values, giving up their autonomy in making decisions for their children. Religious disagreements can

affect relationships between parents, children, and extended family members. In severe circumstances, disagreements might result in judicial battles over custody and religious upbringing for children.

In traditional Yoruba society, as in many Islamic cultures, parents are respected and authoritative figures, responsible for their children's moral and religious upbringing. However, when the community is divided by religious differences, this respect and authority may be compromised.

Conflicting religious counsel given to children is one of the most common forms of parental rights abuse. Different factions within the society may have different views of Islamic law and practice, causing youngsters to doubt or even reject their parents' beliefs. This condition can cause a schism between families, with offspring siding with one party and dismissing their parents' opinions as obsolete or erroneous. Such conflicts can undermine parental authority, making it harder for parents to successfully lead their children's religious and moral growth.

Furthermore, disagreements over educational techniques and religious instruction might worsen this problem. Parents who follow a specific interpretation of Islam may encounter pressure from other community members or religious officials who advocate for other approaches. For example, disagreements about the curriculum in Islamic schools, the role of secular education, and the permissibility of particular cultural practices can leave parents feeling marginalized or disempowered in their decision-making. This lack of communal consensus and support might damage parents' confidence in their ability to offer their children with consistent and logical religious instruction.

Furthermore, addressing these disputes can put an emotional and psychological strain on families, increasing friction and stress. Parents caught in the middle of these arguments may feel frustrated, helpless, and alone. This stress can have an affect on their relationship with their children, resulting in strained communication and damaged familial bonds. In severe circumstances, children may be influenced by outside people or groups within the society who take advantage of these splits, further alienating them from their parents and conventional family values.

However, this effect of controversies is only peculiar to the Yoruba Muslims in Nigeria and it does not affect the parental rights of the Malay Muslims in Malaysia. Parental rights are not being abused by Malay Muslims because one of the things scholars teach is the rights and how to be dutiful to parents.

4.13.6 Treat to National Peace and Security

The sixth theme under the effects of controversies among Muslims in Yorubaland is Threat to National Peace and Security. Religious disagreements can erupt into social unrest, protests, and even riots, endangering public order and safety. Conflicts within the Muslim community can spread throughout society, producing tensions and bloodshed among various religious and ethnic groups. Persistent debates and a lack of resolution can provide an ideal ground for extremist ideology to flourish, posing a risk to national security. In the worst-case scenario, radicalized individuals or groups may resort to terrorism, risking citizens' lives as well as national stability.

These disagreements, which are frequently rooted in doctrinal differences, competing interpretations of Islamic law, and differing cultural traditions, can create tensions not only within the Muslim community but also between Muslims and other religious or ethnic groups. The division and conflict that result from these issues can generate an atmosphere of instability and unrest, undermining efforts to maintain national cohesiveness and harmony.

The possibility of sectarian bloodshed is one of the most serious threats to national peace and security posed by these conflicts. When religious divisions within the Yoruba Muslim community become entrenched in their positions, the likelihood of confrontation grows. Disagreements about religious customs, leadership, and interpretations of Islamic doctrines can quickly escalate into physical altercations. Such confrontations can escalate into broader communal violence, particularly in areas where religious and ethnic identities are inextricably linked. This can result in confrontations between different Muslim groups or between Muslims and people of other faiths, destabilizing local communities and putting a load on law enforcement and peacekeeping resources.

Furthermore, the existence of extreme forces in these conflicts might increase security concerns. Extremist groups may use internal splits to recruit disillusioned members and promote their violent and radical agenda. The appeal to a purist view of Islam may resonate with those who feel marginalized or perplexed by competing messages within their society. This can result in the establishment of militant groups or the radicalization of individuals who may commit acts of terrorism or violence, posing a direct threat to national security.

Furthermore, the economic consequences of these debates cannot be ignored. Disruption of community cohesion and the possibility of violence can stymie economic progress, discourage investment, and displace communities. Religious strife can cause businesses to fail, schools to close, and healthcare services to become inaccessible, aggravating poverty and inequality. This socioeconomic instability might exacerbate the conflict cycle by making impoverished people more vulnerable to radicalization and violence.

However, this effect of controversies does not affect the Malay Muslims in Malaysia because they do not disturb the National peace and security due to controversies, everyone is peaceful both during the time of controversies and the time there are no controversies.

4.13.7 Weaken the Muslim Ummah

The seventh theme under the effects of controversies among Yoruba Muslims is Weaken the Muslim Ummah. The Muslim ummah's strength is its solidarity. Controversies that split the community erode its collective power and togetherness. A fragmented ummah may struggle to effectively fight for Muslim rights and interests on both a local and national scale. Instead of spending time, energy, and resources in community development, they are used to resolve conflicts and disputes. A divided society has a smaller impact in the social, economic, and political realms, reducing its influence and ability to affect constructive change.

These disagreements, which are frequently based on divergent theological interpretations, ideological viewpoints, and cultural traditions, cause disintegration, eroding the Ummah's collective power and impact.

One of the key ways in which these disagreements undermine the Ummah is by instilling divisiveness and mistrust among its members. As diverse segments in the Yoruba Muslim community unite with different schools of thought or religious leaders, the consequent splits foster hostility and antagonism. This division makes it difficult to present a united front on problems of mutual interest, whether religious, social, or political. Because of the lack of a coherent and harmonious community, attempts to fight for Muslim rights and interests in Nigeria and elsewhere are less successful and more likely to be disregarded or marginalized.

Furthermore, internal disagreements might erode communal support networks. In a unified Ummah, Muslims help one another via charity, mutual aid, and collective action. However, when the community is split, these support networks become strained or disintegrate completely. As a result of the lack of collaboration and solidarity, individuals and families may be unable to obtain the aid they require during times of disaster, reducing the community's overall resilience. For example, philanthropic projects, educational programs, and social services that rely on widespread community support may struggle to function successfully if major sectors of the population refuse to join or contribute owing to ideological disagreements.

The weakening of the Ummah has a significant influence on the younger generation. When young Muslims observe continual infighting and conflict among their elders, they may become confused and disillusioned. They may struggle to have a clear and strong knowledge of their faith, and their sense of connection to a larger Muslim community may dwindle. This can make individuals more susceptible to external influences and less inclined to actively participate in collective religious life. In extreme situations, it may even push them away from Islam completely, jeopardising the Ummah's future.

Furthermore, the prevalence of these debates might impede the community's capacity to participate in effective da'wah (call to Islam). A divided and confrontational group is less enticing to potential converts, who may be turned off by the lack of unity and competing messages. This has the potential to limit Islam's development and spread, decreasing the Ummah's capacity to expand and strengthen.

This is the last sub-theme which states Physical and Spiritual Attacks and has three sub-themes. Controversies can reduce respect for religious academics and community leaders, diminishing their authority and advice. Scholars and elders may risk public criticism, slander, or even physical assault because of their stance on important matters. Community members may resort to insulting and verbally abusing people with opposing viewpoints, creating a poisonous environment. Individuals, particularly young people, may face bullying and harassment both online and offline, worsening mental health problems and social isolation. Persistent strife and hostility might lead people to lose faith or become disillusioned with Islam.

These arguments, which frequently result from differing theological interpretations, ideological conflicts, and cultural divides, can progress from verbal

disagreements to aggressive acts, endangering both the physical safety and spiritual integrity of community members.

Physical attacks emerge as violence and intimidation in the community. When factions become thoroughly established in their beliefs, conflicts can escalate into violent clashes. This can involve acts of violence such as fights, assaults, and even property damage intended to intimidate or punish others who hold opposing opinions. For example, disagreements about the proper way to execute religious rites or the legitimacy of specific religious practices can lead to conflicts during community meetings or religious festivals. These violent attacks not only hurt individuals but also create an atmosphere of dread and hatred, discouraging people from engaging in communal activities and instilling a sense of insecurity in the community.

The presence of extremist forces may worsen the issue. Extremist factions may use violence to assert their control or stifle competing viewpoints. This can lead to targeted attacks on religious leaders, intellectuals, and community members who advocate for alternative interpretations of Islam. Such violence affects the community's peace and safety, making it impossible for members to practice their religion freely and without fear.

Spiritual assaults are actions and behaviors that threaten people's spiritual well-being and religious integrity. These can include defamation, backbiting, and disseminating incorrect information about other people's beliefs and behaviors. When community members indulge in these behaviors, they not only contradict Islamic ethical norms but also impair the community's spiritual fabric. Accusations of heresy, blasphemy, or theological ignorance can result in social exclusion and isolation, inflicting severe emotional and psychological misery. This distrustful and hostile climate has the potential to destroy the sense of brotherhood and mutual respect that are important to Islamic teachings.

Moreover, spiritual attacks can cause individuals to question their faith and religious identity. When faced with constant criticism and condemnation, people may feel alienated and disillusioned with their religious community. This spiritual turmoil can lead to a weakening of faith, decreased participation in religious practices, and, in extreme cases, abandonment of the faith altogether. The internal conflicts and lack of unity within the community can make it challenging for individuals to find reliable spiritual guidance and support, further exacerbating their spiritual struggles.

However, this effect of controversies is being recorded among Malay Muslims in Malaysia also because what the Muslims need to do in collaboration they won't be able to do it due to controversies and that's how Islam loses its strength in both region.

4.13.8 Disrespecting Scholars and Elders

This is the first sub-theme under the last effects of controversies among Yoruba Muslims which is Disrespecting scholars and elders. Controversies among Yoruba Muslims frequently result in a disturbing loss of respect for scholars and elders in the society. In the midst of doctrinal debates and ideological battles, recognized religious figures' authority and advice might be questioned and disrespected. Scholars, who have traditionally played an important role in interpreting Islamic teachings and providing moral and spiritual guidance, may have their ideas and decisions contested or disregarded by opposing factions.

This lack of respect hinders their capacity to provide consistent counsel and uphold religious values in the community. Similarly, elders, who are viewed as caretakers of cultural and religious traditions, may be insulted or ignored, threatening the generational transmission of religious knowledge and values. Disrespect for these leaders exacerbates internal differences by marginalizing authoritative voices and questioning their teachings. This not only undermines the efficiency of religious leadership, but also breaks the community fabric, resulting in a breakdown in the transmission of Islamic values and principles.

However, this effect of controversies is being registered among Malay Muslims because the social media bullying will lead to this effect, followers of other ideology will start to abuse and disrespect the leaders and scholars of other sects due to the differences between them and this happens on social media platforms mostly in Malaysia but in Yoruba land it happens both online and real life.

4.13.9 Insulting Themselves

The second sub-theme under the last theme on the effects of controversies among Yoruba Muslims is Insulting themselves. Controversies among Yoruba Muslims sometimes result in people degrading themselves, exacerbating internal dissension and undermining community stability. When theological disputes and ideological

confrontations occur, passions can run high, prompting some to use harsh language and personal assaults on other Muslims. These insults are generally the result of intense discussions about religious practices, interpretations of Islamic precepts, and communal authority. Such behavior not only reflects negatively on the collective character of the society, but it also undermines the concepts of mutual respect and brotherhood inherent to Islam.

Insulting one another breeds enmity and division, making it difficult to engage in meaningful discourse or find common ground. It also causes personal complaints and a breakdown in interpersonal ties, further dividing society. The ensuing climate of animosity and disdain impedes efforts to confront and resolve underlying issues, as people become more entrenched in their beliefs and less inclined to engage in peaceful conflict resolution. To restore unity and build a healthy community spirit, it is critical to handle individual issues and promote a culture of respect, understanding, and forgiveness. Emphasizing Islamic concepts like as compassion and mutual respect might assist in healing divisions and develop relationships within the Yoruba Muslim community.

However, this effect of controversies is not being recorded among Malay Muslims in Malaysia because mostly they do not abuse or insult each other only the Yoruba Muslims that usually abuse and insult others due to controversies.

4.13.10 Bullying

The last sub-theme under the last theme of effects of controversies among Yoruba Muslims is Bullying. Bullying develops as a prominent consequence of debates among Yoruba Muslims, expressing as both psychological and social aggressiveness inside the group. When ideological and religious debates get heated, individuals and groups may resort to bullying people who hold opposing viewpoints. Verbal harassment, exclusion, and intimidation are common tactics for asserting control or silencing opposing viewpoints. Bullying dynamics in this setting may be motivated by a desire to impose obedience to specific religious views or practices, and they frequently reflect deeper divisions within the community. Such behavior not only affects the targeted individuals, but it also exacerbates communal differences, making it more difficult to build a sense of mutual respect and collaboration.

Victims of bullying may experience severe mental distress, including feelings of loneliness, anxiety, and despair, which can further alienate them from the community and reduce their participation in communal activities. Furthermore, the frequency of bullying hinders the community's collective ability to confront and resolve problems constructively, since the emphasis moves away from finding common ground and towards controlling interpersonal conflicts and preserving social hierarchy. To offset the negative impacts of bullying, the Yoruba Muslim community must foster a culture of empathy, open discourse, and respect for opposing viewpoints. Establishing clear rules for respectful behavior and supporting people who have been bullied can assist to repair trust and enhance community cohesiveness.

However, this effect of controversies happens among Malay Muslims also but mostly online in the region whereas for the Yoruba Muslims, it happens both online and in real life. They bully the scholars and followers of their counterparts just to defend their views or opinions.

4.13.11 Conclusion

Controversies between Yoruba and Malay Muslims have far-reaching and varied consequences. They erode a feeling of togetherness and community, causing greater social fragmentation and misunderstanding among Christians. These conflicts can also result in bodily and spiritual harm, such as violence and mental misery. Furthermore, conflicts can impede efforts to recruit new converts, strain community support networks, and jeopardise national peace and security. The fragmentation of the Ummah has an impact on both individual and community well-being, emphasizing the importance of effective dispute resolution and unity-building initiatives.

The effects of controversies within the Yoruba and Malay Muslim communities highlight the critical need for peace and integration. Communities may try to restore unity and build their collective integrity by addressing the root causes of these disagreements and fostering open discourse, education, and respect for other points of view. Fostering a peaceful atmosphere will help not just the Muslim Ummah, but also overall society stability and peace.

RESEARCH OBJECTIVE FOUR

To recommend Viable Solutions to the Controversies and Misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia

This research objective four aims to recommend viable solutions to the controversies and misunderstandings among Yoruba Muslims in Nigeria and Malays in Malaysia. In this objective, the researcher screw up the viable solutions to these controversies in to 13 themes, 7 sub themes and 3 sub sub themes for both Nigerian and the Malay Muslims. The table below summarized the themes and sub themes accordingly.

Table 4.6

Viable Solutions to Eradicate Controversies among Malay Muslims.

	Controversies Viable Solutions in Nigeria			Controversies Viable Solution in Malaysia		
Sn	Main Themes	Sub-themes	Sub-sub themes	Main Themes	Sub-themes	Sub-sub themes
1	Consciousness of Allah			Strictly follow the authority in charge		
2	Interfering of reputable Islamic organizations			JAKIM harmonized the groups	Adab ikhtilaaf book	
3	Modern approach of conflict resolution			Office of the Prime Minister	Etiquette of dealing with conflict	
4	Via Primary education	Religion tolerance	Etiquette of Religious Controversies in islam	Impact of Mufty of each state	Standardize their fatwas	Nominating the majority of Muftis
5	Religion regulator			Impact of Mufti office	Introduce Turāth book Bishārah	Translation of turath book to Malay

	Controversies Viable Solutions in Nigeria			Controversies Viable Solution in Malaysia		
Sn	Main Themes	Sub-themes	Sub-sub themes	Main Themes	Sub-themes	Sub-sub themes
					Mufti's book	
6	Interfering of the credible scholars in the society			Enlighten teenagers through education	Religion tolerance	
7.	Etiquette of Ikhtilaaf					

Figure 4.3 below portrays a framework for the viable solutions of the controversies and misunderstandings amongst the Yoruba Muslims in Nigeria and Malays in Malaysia.

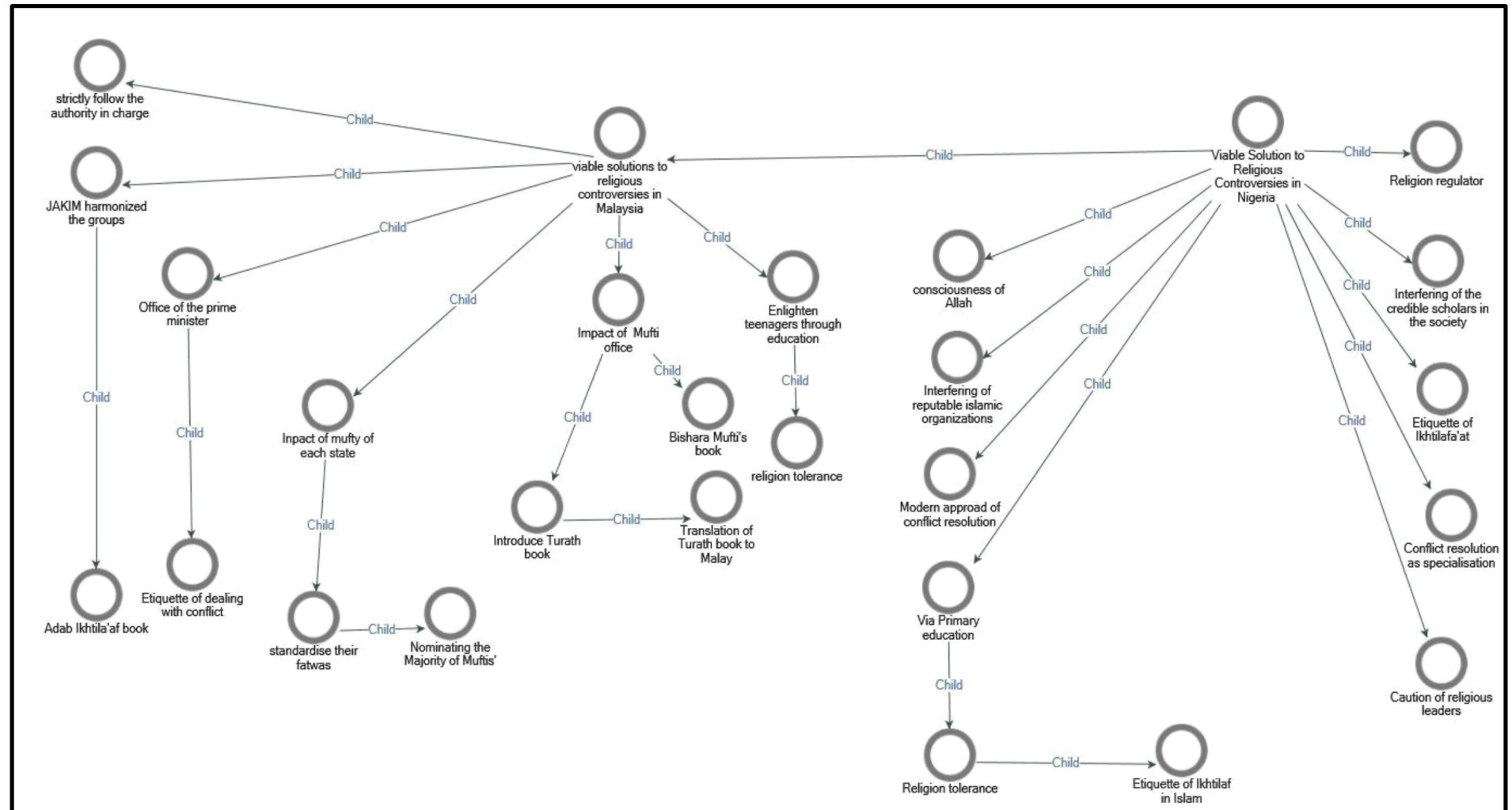


Figure 4.3 The Framework for Viable Solutions to the intra Religious Controversies amongst the Yorub Muslims in Nigeria and Malays in Malaysia

Disagreements within Muslim communities, whether in Malay or Yoruba contexts, are frequently caused by divergent interpretations of Islamic teachings, socio-cultural factors, and varied religious practices. These differences, if not addressed appropriately, can cause substantial division and unrest within the group. Addressing these disputes involves a multidimensional strategy that draws on religious leaders' wisdom, authority, and influence, as well as organized and institutional conflict resolution methods. Viable solutions, such as the caution of religious leaders, the involvement of credible scholars, the institutionalization of conflict resolution as a specialization, adherence to Religious Controversies etiquette (respectful disagreement), and the establishment of a religion regulator, provide comprehensive strategies for fostering Muslim unity and harmony.

4.13.12 Strictly Following the Authority in Charge

The first theme under the viable solutions to controversies among Malay Muslims is Strictly Following the Authority in Charge: Adherence to a centralized religious authority can provide consistent and authoritative direction on religious issues, decreasing the possibility of opposing interpretations. Strict adherence to the designated religious authority's decisions and advice can help to minimize deviations and problematic activities. Scholars and followers should make sure they are following the rules and regulations laid down by the authority regarding the religious issues or controversies happening. They should follow the steps stated by the authority on how to engage in controversies or things to do whenever controversies occur in Malay society.

By ensuring that all groups within the Muslim community accept and adhere to the decisions of these recognized authorities, the likelihood of disputes and fragmentation is considerably decreased. Centralized religious authorities have the competence and academic resources required to appropriately interpret Islamic teachings and apply them to current challenges. Their decisions are based on thorough consultation with learned scholars and careful examination of the many perspectives within the Islamic tradition, with the goal of providing balanced and well-reasoned guidance.

Strict loyalty to these authorities promotes uniformity in religious rituals and beliefs, which is crucial for communal cohesiveness. When individuals or organizations

question or disrespect the choices of this central authority, it leads to uncertainty and division, as competing interpretations and practices arise. This fragmentation can cause increasing stress and, in certain situations, outright animosity between various factions. In contrast, a communal commitment to adhering to recognized religious authority can serve to harmonize practices and beliefs, establishing a feeling of common identity and purpose among Malay Muslims.

Furthermore, obeying the authority in charge can improve the community's ability to respond to external threats. In a globalized world where Muslim communities confront a variety of sociopolitical pressures, a united front is critical to effectively campaigning for the community's rights and interests. Centralized religious leadership guarantees that the community may respond to these challenges in a cohesive and planned manner, relying on the legitimacy and influence of recognized authorities to traverse complicated problems.

Furthermore, the centralized authority acts as a mediator and arbiter in conflicts, providing a forum for communication and reconciliation. When problems emerge, these authorities can promote conversations, give objective assessments, and recommend solutions that are acceptable to all sides. This mediation position is critical for preventing disagreements from escalating and preserving social peace in society.

However, this viable solution will also help the Yoruba Muslims in Nigeria also if implemented because if Muslims listen and follow the instructions of their leaders there won't be much controversies and if any it will be manage well.

4.13.13 Jakim Harmonizing the Groups

The second theme under the viable solutions to controversies is JAKIM Harmonizing the Groups: JAKIM can operate as a facilitator of discussions between different religious groups, encouraging understanding and cooperation. JAKIM can assist resolve disagreements and harmonize diverse points of view within the Muslim community by holding structured dialogue sessions.

The Role of JAKIM:

Regulatory Framework: The Department of Islamic Development Malaysia (JAKIM) can establish a regulatory framework to regulate religious teachings and activities, ensuring that they are consistent with approved Islamic values.

Certifications and Approvals: Religious preachers, scholars, and institutions may need JAKIM certification or permission to ensure that they follow standardized teachings.

JAKIM can assist alleviate conflicts caused by theological, intellectual, and cultural differences by taking the initiative to unify disparate groups. One of the key ways JAKIM may do this is to facilitate open and inclusive talks amongst the various groups. These talks can help disparate groups voice their opinions, comprehend one other's points of view, and discover common ground based on shared Islamic beliefs. By encouraging mutual understanding and respect, JAKIM can assist to decrease the misunderstandings and misconceptions that frequently drive conflict.

JAKIM may also create and disseminate standardised guidelines and fatwas that represent a balanced and inclusive understanding of Islamic principles. These principles, developed after considerable consultation with scholars and representatives from various organisations, can assist to guarantee that religious practices and decisions are uniform throughout the community. This standardisation can help to prevent religious practices and beliefs from being fragmented, creating unity and cohesiveness among Malay Muslims. By offering clear and authoritative direction on sensitive matters, JAKIM can limit the opportunity for individual interpretations that might lead to conflict.

JAKIM-led educational projects can also help to bring the community closer together. JAKIM may contribute to the development of a well-informed and tolerant Muslim population by fostering comprehensive Islamic education that includes varied perspectives within the Islamic tradition. These educational activities can emphasize the significance of unity, respect for opposing viewpoints, and Islam's essential principles that transcend sectarian lines. Educating the community about the etiquette of Religious Controversies (disagreement) in Islam can help to develop a culture of courteous dialogue and constructive interaction with opposing viewpoints.

Furthermore, JAKIM can serve as an adjudicator in settling specific conflicts through unbiased and authoritative mediation. When disagreements emerge, JAKIM's

involvement may assist in guaranteeing that outcomes are founded on solid Islamic principles and accepted by all parties concerned. This mediation position is crucial for preventing disagreements from escalating and promoting social peace in society. JAKIM's ability to enforce and implement its judgments through a partnership with state religious authority and community leaders increases the organization's ability to successfully harmonise groupings.

JAKIM's activities can help to create a more cohesive and united Muslim community in Malaysia. By developing understanding, standardising religious practices, giving education, and resolving disagreements, JAKIM may address the core causes of problems and build a culture of harmony and collaboration. This harmonisation helps not just the Malay Muslim community's internal dynamics, but also its capacity to interact constructively with larger social concerns, helping to overall national peace and stability.

However, this viable solution will be of aid to Yoruba Muslims als by creating a religion regulatory body that will be listened to and followed whenever they make rules about issues or give instructions on how to deal with issues the same way it is being implemented in Malaysia will reduce the number of attacks due to controversial issues.

4.13.14 A‘dāb al-Ikhtilāf (The Etiquette of Disagreement)

The sub-theme under the second theme is the book “*A‘dāb al-Ikhtilāf fī al-Islām*” (The Etiquette of Disagreement), which is a valuable resource that provides a comprehensive framework for handling and resolving conflicts among Muslims in accordance with Islamic principles. Drawing on the rich tradition of Islamic scholarship, the book presents ethical and courteous approaches to managing diverse ideas and interpretations within the Muslim community.

For Malay Muslims who may encounter numerous challenges arising from differing religious beliefs and practices, *A‘dāb al-Ikhtilāf* offers practical and theologically grounded guidance that fosters unity and mutual understanding. By emphasizing the importance of tolerance, humility, and respectful communication, the book contributes significantly to preventing violence and social fragmentation.

The book teaches that *ikhtilāf* (differences of opinion) is both natural and historically common in Islamic discourse and argues that such diversity can be intellectually productive when approached with proper *adab* (etiquette). It encourages

Muslims to engage in open-ended debates, seek knowledge from reputable sources, and avoid personal attacks or harsh words. Furthermore, it emphasizes empathy and the importance of understanding others' perspectives, thereby promoting a culture of mutual respect.

Additionally, *A'dāb al-Ikhtilāf* cites historical examples of how renowned Islamic scholars, such as *Imam al-Shāfi'ī* and *Imam Mālik*, managed their theological disagreements with dignity and integrity, offering paradigms for modern Muslims to emulate.

By adopting the principles outlined in *A'dāb al-Ikhtilāf*, Malay Muslims can cultivate a more unified and tolerant community where diverse viewpoints are respected, and disagreements are addressed peacefully. This approach not only strengthens communal relationships but also aligns with core Islamic values of compassion, justice, and wisdom, providing a practical and sustainable solution to religious disputes.

Similarly, Yoruba Muslims in Nigeria can benefit from these principles by educating scholars and followers on the etiquette of handling controversies. Applying these guidelines will help manage disagreements constructively, ensuring that such conflicts do not escalate to disrupt national peace and social cohesion.

4.13.15 Office of the Prime Minister

The third theme under viable solutions to intra-Muslim controversies highlights the **Prime Minister's Office (PMO)** as a pivotal institution for promoting religious harmony and unity.

Legislative and Policy Coordination

The PMO leverages its authority to integrate religious and unity agendas through collaborative efforts with agencies such as **JAKIM** and the **National Unity Ministry (KPN)**. Prime Minister Anwar Ibrahim has emphasized this alignment, stating that Islamic affairs governance must be “implemented in an integrated and effective manner” Prime Minister's Office of Malaysia. Additionally, he affirmed that all efforts are aligned with the **Malaysia MADANI** framework, which promotes values like

compassion, trust, respect, and unity toward sustainable governance Prime Minister's Office of Malaysia Wikipedia.

Interfaith and Intrafaith Engagement

To enhance dialogue and reduce friction, the PMO reactivated the **Interfaith Harmony Committee**, serving as a formal platform for religious leaders to resolve sectarian and interfaith issues MalaysiaNow. This reflects the PMO's use of structured, inclusive forums to foster understanding and cohesion within Malaysia's multi-religious Muslim populace.

National Vision and Policy Integration

Under the PMO's leadership, religious considerations are incorporated into broader national planning instruments. Anwar directed **JAKIM** and other Islamic agencies to provide input into national development plans like the **12th Malaysia Plan (12MP)**, ensuring policies reflect Madani's principles across all sectors, not just religious ones Prime Minister's Office of Malaysia.

Summary

Through strategic coordination, public messaging, and integration of faith into national policy, the PMO plays an essential role in unifying Malaysia's Muslim community. Its top-down but consultative approach helps standardize religious practice, foster tolerance, and reinforce social cohesion.

4.13.15 The impact of Muftis of Each State

The fourth theme under viable solutions to controversies among Malay Muslims is the Impact of Muftis of Each State: Regular meetings amongst state muftis to discuss and harmonize their Fatwas (Islamic legal rulings) will help maintain consistency across states. Setting up a central fatwa committee to examine and standardize fatwas issued by state muftis. Ensure that muftis are appointed based on their qualifications, knowledge, and capacity to foster unity within the Muslim community. Decisions on contentious subjects can be made by a majority of muftis, minimizing individual biases

and encouraging collective agreement. Using the combined power and skill of state Muftis, a coordinated strategy to settling religious and ideological disagreements may be achieved, encouraging unity and peace among Malay Muslims.

State Muftis can play an important role in coordinating religious rituals and interpretations across areas. State Muftis can maintain consistency and alignment with national religious norms by working together under the canopy of a central religious body, such as JAKIM. This stability helps to prevent religious practices and beliefs from being fragmented, which is common when local laws differ. When state Muftis deliver decisions that represent a balanced and broad knowledge of Islam, they decrease the possibility of opposing interpretations, which can lead to conflicts.

Furthermore, state Muftis have the benefit of being thoroughly embedded in their communities, allowing them to understand and address the unique cultural and socioeconomic factors that shape religious practices. This localized understanding enables them to deliver specific advice that resonates with community members while remaining true to Islam's greater teachings. State Muftis can help to alleviate tensions and misunderstandings that may occur as a result of the administration of religious judgments.

State Muftis have a great effect on encouraging educational activities that improve religious literacy and understanding in the community. State muftis can spearhead efforts to teach Muslims about the concepts of Religious Controversies (disagreement) in Islam, emphasizing the value of courteous debate and tolerance for opposing opinions. State Muftis can assist to lessen the intensity of disagreements and establish a more peaceful community by cultivating an environment of educated and polite conversation.

Additionally, state Muftis might act as mediators in resolving disagreements within their jurisdiction. Their authoritative position and extensive understanding of Islamic law enable them to arbitrate conflicts and propose answers based on Islamic principles. This mediation function is critical in reducing conflict escalation and ensuring that settlements are acceptable to all parties concerned.

State Muftis can work together to solve current concerns affecting the Muslim community. State Muftis can give unified and relevant direction to the society as it navigates complicated sociopolitical environments by assessing and reacting to current concerns collectively. Their common attitude on crucial problems can boost the community's resilience and togetherness.

4.13.16 Standardizing Their Fatwas

The sub-theme under the fourth viable solution for controversies among Yoruba Muslims is Standardizing Their Fatwas. Standardizing fatwas offers a potential solution to the conflicts among Malay Muslims by offering consistent and unified Islamic guidance throughout the country. Fatwas, or religious rules, are critical in guiding Muslims through all parts of their life, from everyday routines to difficult ethical quandaries. However, when fatwas issued by various authorities clashes, it can cause confusion, division, and disagreements within the community. Standardizing fatwas can help to alleviate these challenges, encouraging greater unity and consistency in Islamic practice and interpretation. The standardization process involves central religious authorities, such as JAKIM (Department of Islamic Development Malaysia), collaborating with state religious councils and prominent scholars to create fatwas that are consistent, well-researched, and reflect a balanced interpretation of Islamic teachings. This joint process guarantees that fatwas reflect Malaysia's unique cultural and socioeconomic situations while remaining true to Islam's essential teachings.

One of the primary benefits of standardising fatwas is the avoidance of inconsistent decisions, which frequently result from autonomous and isolated interpretations. When various areas or organizations issue contradictory fatwas, it can lead to fragmentation, with people adopting different behaviors based on the advice of their local religious leaders. This discrepancy not only hinders Malay Muslim solidarity but also fosters disagreements and misunderstandings. A standardized method guarantees that all Muslims get the same Islamic instruction, promoting consistency in practices and beliefs throughout the community.

Furthermore, standardizing fatwas increases the legitimacy and authority of Islamic pronouncements. When fatwas are issued through a rigorous, centralized procedure involving prominent scholars and authoritative agencies, they have more weight and are more likely to be regarded and followed by the community. This centralized procedure also includes extensive thought and consultation to ensure that the fatwas are sound and meet the community's needs and concerns adequately. The growing validity and acceptance of standardized fatwas help to reduce opposition and disagreements over religious decisions.

Standardisation also helps to solve current concerns that necessitate sophisticated and context-sensitive interpretations of Islamic law. As society changes

and new difficulties emerge, a standardized method guarantees that fatwas remain current and relevant, offering unambiguous counsel that reflects both basic Islamic principles and modern realities. This flexibility is critical in ensuring that Islamic rulings remain relevant and that obsolete or contradictory fatwas do not cause confusion and dissension.

Furthermore, the process of standardizing fatwas encourages collaboration and mutual respect among academics and religious authorities. Scholars from various backgrounds and areas participate in constructive debate and sharing of ideas as they collaborate to establish cohesive verdicts. This collaborative atmosphere serves to bridge the divide between diverse schools of thought, promoting a more inclusive and harmonious understanding of Islam.

Finally, standardizing fatwas is a potential solution to Malay Muslims' disputes since it gives uniform, reliable, and appropriate Islamic instruction. Standardization serves to unify the Muslim community by removing inconsistent decisions, increasing the authority of fatwas, and encouraging joint studies. This strategy not only improves the consistency of religious practices and beliefs, but it also ensures that the community receives clear and authoritative direction on both traditional and contemporary challenges.

4.13.17 Nominating the majority of the Muftis

The sub-sub-theme under the viable solutions to controversies is Nominating the majority of the Muftis. Nominating the majority of muftis (Islamic legal scholars eligible to give fatwas or religious decisions) is a practical and successful way to resolve disputes among Malay Muslims. By ensuring that the majority of muftis participate in religious decision-making, the community may benefit from a diverse range of academic perspectives, promoting a more inclusive and balanced approach to Islamic law. This method helps limit the possibility for problems that develop due to solitary or restrictive interpretations of Islamic law.

A varied panel of muftis, representing various schools of thought and areas, may together deliberate on sensitive matters, resulting in well-rounded and complete decisions that take into account many views. This inclusion not only increases the legitimacy and acceptability of the verdicts, but it also fosters community unity by making diverse groups feel represented and heard. Furthermore, having the majority of

muftis cooperate to issue fatwas guarantees that the decisions are more solid, as they are subjected to intense review and discussion before being finalised. This method decreases the possibility of impulsive or poorly planned judgements, which might lead to disagreements.

Furthermore, the cumulative experience of various muftis aids in adjusting religious decisions to the current context of Malay Muslims, solving modern-day difficulties while adhering to Islamic precepts. This flexibility is critical to the continued relevance and applicability of Islamic law in a continuously changing world. Nominating the majority of muftis emphasises the value of scholarly consensus (ijma), a reputable source of Islamic jurisprudence. By reaching an agreement among the majority of muftis, the community may be certain that the verdicts are not only well-founded but also broadly accepted.

This communal support contributes to lowering disagreement and boosting conformity with the judgements, hence eliminating conflicts. Furthermore, this strategy promotes an environment of continual learning and collaboration among Islamic scholars, encouraging mutual respect and cooperation. It also gives a chance for mentorship and the development of future academics, assuring the long-term viability of competent and diverse religious leadership. To summarise, choosing the majority of muftis as a solution to Malay Muslim problems draws on the strengths of collective decision-making, inclusion, and intellectual consensus. It fosters unity, lowers disagreement, and guarantees that religious decisions are complete, trustworthy, and context-relevant. This strategy not only efficiently resolves present conflicts, but it also builds the groundwork for peaceful and cohesive community dynamics in the long run. However, this viable solution will also be of help to Yoruba Muslims in which they make sure that the religious regulatory body appoints the Mufti of each state and not being appointed by politicians so that they can be guided and cautioned during the time of controversies.

4.13.18 Enlightening Teenagers Through Education

The last theme under the viable solutions for controversies among Malay Muslims is Enlightening Teenagers Through Education: Implementing a balanced religious curriculum that exposes a variety of perspectives while emphasizing Islam's essential principles. Encourage critical thinking and open debate about religious matters

to help teenagers gain a mature and educated view of their beliefs. Organising workshops and seminars for youth to address current concerns and provide help on handling religious debates. Creating peer mentoring programs in which older kids can guide and support younger teenagers on their religious journey. Young Muslims can acquire a more balanced and educated perspective by incorporating Islamic education that emphasizes critical thinking, respect for other opinions, and Islam's fundamental values. This instructional method can help decrease exposure to radical beliefs and controversial interpretations, which frequently drive debates.

A thorough Islamic education curriculum for teens should cover not only the fundamentals of the faith, such as the Quran, Hadeeth, and Fiqh (Islamic law), but also the concepts of Religious Controversies (disagreement) and adab. Teaching Religious Controversies etiquette helps young Muslims learn that there have always been variations in interpretation and practice in Islam, and they can be negotiated respectfully and productively. This knowledge can help to develop a culture of tolerance and conversation, in which opposing viewpoints are viewed as opportunities for learning and progress rather than sources of conflict.

Furthermore, including current topics into the curriculum might help youngsters apply Islamic concepts to modern situations. Education can help to bridge the gap between traditional teachings and current reality by addressing issues like social justice, human rights, and ethical quandaries within an Islamic framework. This relevance allows youngsters to understand the application of their faith in everyday life and provides them with the tools they need to negotiate difficult sociopolitical environments without turning to divisive or extremist views.

Educational initiatives should also emphasize the value of togetherness and community in Islam. Highlighting anecdotes and lessons about the Prophet Muhammad's attempts to create a cohesive and inclusive society might motivate young Muslims to prioritize harmony and mutual respect. Community service, interfaith events, and joint projects can help to reinforce these values by giving hands-on experiences that correspond with Islamic teachings about compassion and cooperation.

Furthermore, incorporating trained and renowned Islamic scholars into the educational process can give authoritative and reputable sources of information. These experts may provide subtle views and interpretations, allowing students to comprehend the depth and breadth of Islamic study. Regular encounters with experienced academics

can also help to mitigate the effect of untrained or radical voices who seek to exploit religious uncertainty.

Furthermore, using new educational techniques and technology can improve the efficacy of Islamic teaching for adolescents. Interactive platforms, social media, and multimedia materials can improve learning engagement and accessibility for the digital-native generation. Teenagers are more likely to connect fully with their faith and pass on the values and principles they learn if Islamic education is interesting and relevant. However, this viable solution will be useful to Yoruba Muslims in which they start to teach their teenagers about Islam from an early stage and also enlighten them on controversial issues and how to deal with them or relate with others during that time. So that they will know the right position to choose and make sure they do not cause conflict with it.

Viable Solutions to Eradicate Controversies Among Yoruba Muslims

4.13.19 Taqwa

The first theme under the viable solutions for controversies among Yoruba Muslims is Consciousness of Allah (Taqwa): The emphasis on Allah's consciousness (taqwa) in all parts of life can help to reduce disagreements. When people are aware of their responsibility to Allah, they are more inclined to engage in courteous and constructive discussions. Encouraging frequent spiritual instruction, including the study of the Quran and Hadeeth, with a focus on creating a strong sense of faith and moral integrity. Organising spiritual retreats and programs that emphasize personal development and the practice of taqwa. Imams play the following role: Encourage imams to emphasize taqwa in their speeches and teachings. This God-consciousness can change how people approach problems, enabling them to overcome conflicts with wisdom and patience, in accordance with Islamic teachings.

A society infused with Taqwa is directed by a communal sense of accountability to Allah, which acts as a potent deterrent to behaviors that cause strife. When Muslims' fear of God and desire to earn His pleasure take precedence, they are more likely to exhibit self-control and approach contentious subjects with humility and respect. Taqwa encourages Muslims to follow the Quranic injunctions and the Prophet Muhammad's (peace be upon him) teachings on maintaining unity and avoiding behaviors that cause division. For example, the Quran instructs believers to remain firm to Allah's rope and

not be split (Surah Al-Imran 3:103). This notion, when internalised via Taqwa, can considerably diminish the likelihood of factionalism and sectarianism.

Furthermore, Taqwa instills a strong feeling of empathy and concern for the welfare of other Muslims. Empathy facilitates positive discussion and conflict resolution by fostering mutual regard and understanding. When people are aware of their responsibility to treat others with compassion and justice, as emphasized in various hadeeths and Quranic passages, they are more inclined to participate in peaceful and fruitful talks rather than aggressive confrontations. The Prophet Muhammad's focus on brotherhood and the significance of maintaining positive relationships among Muslims strengthens Taqwa's role in establishing a cohesive community.

Taqwa also promotes an emphasis on similar aims and beliefs, rather than differences. When Muslims are guided by Allah's consciousness, they are more inclined to prioritize communal interests and the larger benefit of the Ummah. This collective perspective can help overcome divisions among groups and support collaborative efforts to address societal concerns. For Yoruba Muslims, this might entail collaborating on social, educational, and economic activities that benefit the entire community, lessening the emphasis on controversial topics.

Furthermore, leaders and intellectuals who embrace Taqwa can serve as role models for the community by directing it with integrity and knowledge. Their influence may assist build a tone of unity and collaboration by setting a good example in conflict resolution and cultivating a culture of mutual respect. Their Taqwa-based teachings and conduct might motivate the community to take a similar approach and choose harmony over conflict.

In summary, the consciousness of Allah (Taqwa) is a possible solution to disagreements among Yoruba Muslims because it redirects the community's attention towards spiritual and moral perfection, encouraging togetherness, empathy, and collaboration. Taqwa can assist resolve disagreements and create a more cohesive and peaceful Muslim community by creating a feeling of accountability to Allah, encouraging empathy and respect, and supporting common aims. This spiritual method treats not just the symptoms of conflicts, but also their underlying causes, resulting in long-term peace and harmony.

However, this viable solution will be of aid to Malay Muslims in Malaysia, because whoever has the fear of Allah will be cautioned about what to say and do and will want to engage in controversial issues only when he has good things to say.

Scholars, leaders, and followers who have the fear of Allah will manage controversies properly.

4.13.20 Interference of Reputable Islamic Organization

The second theme under the viable solution to controversies among Yoruba Muslims is Interference of Reputable Islamic Organizations: Reputable Islamic organizations can serve as mediators in community issues, providing neutral and respected arbitration. Providing resources and guidance on Islamic ethics and conflict resolution. Encourage coordination among Islamic organizations to provide a unified stance on major issues and avoid fragmentation. Creating support networks that allow community members to seek help and advice from respected organizations. These organizations, which include well-known institutions like national and local Islamic councils, academic societies, and faith-based non-governmental organizations (NGOs), have the competence and credibility required to confront and arbitrate religious and ideological differences. Their participation can assist in standardizing interpretations of Islamic teachings, maintaining uniformity, and eliminating fragmentation caused by local practices and belief disparities.

Reputable Islamic organizations can serve as mediators in disagreements by providing well-researched and balanced fatwas based on a thorough grasp of Islamic jurisprudence and the socio-cultural background of Yoruba Muslims. This mediation is critical in settling problems resulting from divergent interpretations of religious texts or practices. These organizations contribute to conflict prevention and create a common understanding of Islamic values by giving clear, authoritative, and culturally appropriate information.

Furthermore, these organisations are well-positioned to support intergroup conversations and encourage collaboration among the various factions of the Yoruba Muslim community. They can organise forums, conferences, and workshops to bring together leaders, scholars, and community members to address thorny subjects in a systematic and polite setting. These discussions allow for the expression and understanding of many points of view, paving the path for mutual respect and accord. By focussing on similar aims and ideals, respected organizations serve to overcome gaps and create community relationships.

These organizations' effect also extends to educational efforts. They can create and execute programs that teach the community about the ideas of Religious Controversies (disagreement) in Islam, emphasizing the value of polite discourse and tolerance for opposing viewpoints. These educational activities can provide individuals with the information and skills required to constructively negotiate religious disagreements, lowering the chance of confrontations caused by ignorance or misunderstanding.

Furthermore, credible Islamic organizations play an important role in advocating for and defending Islamic principles and values in public life. By interacting with legislators, community leaders, and the media, these organizations may create a favorable picture of Islam and dispel myths that fuel debate. Their advocacy activities may assist in guaranteeing that Islamic beliefs are correctly and respectfully portrayed, resulting in a more inclusive and understanding atmosphere for all community members.

In summary, the intervention of recognized Islamic organizations is a possible solution to disagreements among Yoruba Muslims because it gives authoritative direction, fosters healthy discourse, and promotes educational and advocacy initiatives. These organizations can use their experience and reputation to resolve disagreements, standardize religious interpretations, and build communal harmony. Their involvement in education and public advocacy enhances their ability to discuss and resolve disputes, resulting in a more united and peaceful Muslim community.

However, this viable solution is also being implemented by the Malay Muslims in Malaysia, with the establishment of JAKIM that regulates religious matters and this will be of assistance to Yoruba Muslims also if they establish a good regulatory body that will manage religious affairs in the region.

4.13.21 Adaptation of the Mordern Conflict Resolution

The third viable solution to controversies among Yoruba Muslims is Modern Approval of Conflict Resolution: Providing training programs on modern dispute resolution strategies that are in line with Islamic teachings. Establishing mediation centers where professional mediators can assist in the resolution of communal problems. Create legal frameworks that include Shariah-compliant mediation and arbitration processes. Encourage government support for these frameworks so that they

are recognized and accepted. This method entails using and modifying modern conflict resolution strategies—such as mediation, negotiation, and consensus-building—to confront and resolve religious and ideological differences in a way that respects both cultural context and Islamic teachings. By embracing these contemporary techniques, the Yoruba Muslim community may benefit from structured and methodical means of resolving issues, which can lead to more fair and durable solutions.

Modern dispute resolution emphasizes discussion and understanding, which are consistent with Islamic ideals of reconciliation and justice. Structured mediation mechanisms enable impartial third parties, frequently selected from renowned local or national Islamic organizations, to mediate negotiations between disputing parties. This mediation method provides for the expression of complaints, the discovery of common ground, and the development of mutually acceptable solutions, all within the context of Islamic principles. Using these modern strategies, problems may be addressed in a way that encourages healing and togetherness rather than prolonging division and animosity. Furthermore, current conflict resolution strategies frequently include features like active listening, empathy, and collaborative problem-solving. These factors are critical in resolving the root reasons of disagreements, which might include misconceptions, disinformation, or unfulfilled demands. Using these strategies makes the settlement process more inclusive and attentive of all parties' viewpoints, which helps to create trust and collaboration. This approach adheres to the Islamic ideals of fairness and compassion, ensuring that the settlement process is both successful and consistent with religious beliefs.

Furthermore, modern conflict resolution emphasizes the need of prevention measures and early intervention. Potential problems can be avoided by teaching community leaders, researchers, and members in conflict resolution skills and techniques. This proactive approach can contribute to a more peaceful community climate in which issues are resolved constructively and with minimum disturbance.

Incorporating modern dispute resolution into community activities also entails utilising technology and new tools. For example, digital platforms can help to enhance communication and offer access to dispute resolution tools. Online forums, webinars, and social media may be used to facilitate conversation and education, raising knowledge of conflict resolution procedures and cultivating a culture of polite discourse.

Furthermore, contemporary conflict resolution includes the development of institutional institutions for addressing communal grievances and disagreements. Creating specific groups or committees that specialise in conflict resolution can give an organised and dependable method for resolving disagreements. These committees can work in a transparent and accountable manner, ensuring that disagreements are settled equitably and in compliance with both Islamic teachings and modern justice norms. However, this viable solution will support the Malay Muslims in Malaysia also by adopting the new conflict resolution scheme in which everyone will know how to tackle controversies and also how to relate with other parties during controversies.

4.13.22 Primary Education

The furth viable solution to controversies among Yoruba Muslims is Primary Education: Religion Tolerance and Etiquette of Religious Controversies in Islam. Including teachings on religious tolerance and the etiquette of Religious Controversies (differences of opinion) in the primary education curriculum. Ensuring that religious education is balanced, with lessons on respect, empathy, and understanding of opposing ideas. Giving instructors professional development opportunities to learn how to successfully teach these concepts. Encouraging teachers to demonstrate polite behavior and tolerance in the classroom. By incorporating Islamic teachings into the primary school curriculum, pupils can obtain a strong understanding of Islam's essential concepts, such as justice, compassion, and respect for opposing opinions. This early exposure to balanced and thorough religious education helps to avoid misunderstandings and disputes that might come from ignorance or misinterpretation of Islamic principles.

Primary school also gives a chance to convey the notion of Religious Controversies (disagreement) in Islam, emphasizing that diverse viewpoints within the framework of Islamic law are natural and acceptable aspects of the faith. Teaching children the value of polite discussion and the variety of views within the Muslim community develops a culture of tolerance and mutual respect from an early age. This knowledge helps to counterbalance the polarising impacts of difficult subjects, promoting a more peaceful and cohesive community.

Furthermore, basic education can include teachings on civic duty, ethics, and social relations, which reinforce the principles of empathy, collaboration, and

community service. By emphasizing these principles, educational institutions may help students acquire a feeling of responsibility for their peers and society, encouraging them to make good and constructive contributions to their community. This method not only targets individual behavior, but it also improves the social fabric by encouraging overall well-being and peace.

Primary education is also important for developing critical thinking and problem-solving abilities. Educational programs that cultivate these abilities equip students to tackle religious and social concerns thoughtfully and analytically. This competence allows people to engage in issues in a reasoned and educated manner, lowering the chance of conflict caused by disinformation or emotional reactions.

Furthermore, including Islamic principles in the curriculum influences the character and behavior of young Muslims. Moral principles, respect for others, and the necessity of acquiring information all help to shape a well-rounded and ethical person. This foundation is critical for addressing and resolving conflicts in accordance with Islamic principles and building a culture of peace and understanding.

In summary, elementary education is a possible answer to disagreements among Yoruba Muslims because it provides a solid foundation in Islamic beliefs, encourages tolerance and polite debate, and fosters critical thinking and ethical behaviour. Primary education contributes to successful conflict prevention and resolution by including comprehensive religious education into the curriculum, involving parents and the community, and emphasizing civic duty. This method not only develops individual personalities, but it also promotes a more cohesive and harmonious Muslim community, paving the path for a more peaceful and unified nation.

However, this viable solution will be useful to Maly Muslims in Malaysia also by making sure that religious matters are being explained and well impacted in teenagers starting from their Primary education stage so that no religious matter will be new to them.

4.13.23 Religious Regulator

The fifth viable solution to controversies among Yoruba Muslims is Religion Regulator: Creating a regulatory organization to regulate religious teachings and activities to ensure they are consistent with mainstream Islamic norms. Implementing certification mechanisms for religious teachers and preachers to guarantee they achieve

specific levels of knowledge and conduct. Regularly monitoring religious activities and teachings to ensure they meet set standards. Taking necessary action against those who espouse divisive or radical beliefs. A religion regulator aims to avoid and manage conflicts that may occur as a result of differing interpretations or practices by giving clear rules and responses to controversial topics.

A religion regulator is responsible for a number of crucial duties. First, it acts as a central authority, issuing standardized religious decisions and fatwas to ensure conformity in religious practices throughout areas and groups. This standardization helps to remove competing viewpoints and practices that can cause division and misunderstanding. By issuing authoritative and well-researched fatwas, the regulator provides a single source of advice, assisting the community in navigating complicated theological matters with clarity and coherence.

Second, a religion regulator is critical in settling conflicts between various factions or groups within a society. By providing a neutral venue for communication and settlement, the regulator may enable positive talks and agreements, so bridging gaps and reconciling disputes. This mediation procedure is vital for resolving disagreements caused by opposing interpretations or practices, as well as creating unity and mutual understanding among Yoruba Muslims.

Furthermore, a religious regulator is responsible for regulating the execution of religious laws and regulations. This monitoring guarantees that religious organizations, educational programs, and community activities follow Islamic values and norms. By monitoring and reviewing these activities, the regulator may resolve any deviations or concerns that may lead to disputes, ensuring that religious practices are consistent with Islam's essential beliefs.

The creation of a religion regulator entails encouraging openness and accountability in the religious domain. By establishing clear norms and standards for religious leaders and organizations, the regulator works to avoid abuse of religious power and guarantees that judgments are made in accordance with accepted Islamic law. This transparency fosters confidence in the community and strengthens the legitimacy of religious pronouncements and decisions.

Furthermore, a religious regulator might be proactive in educational and awareness campaigns. By organizing workshops, seminars, and outreach programs, the regulator may educate the community on essential Islamic concepts, the value of unity, and how to handle differences. This educational endeavor serves to clarify

misunderstandings and misconceptions that might lead to controversies, resulting in a more educated and united community.

However, this viable solution is being implemented in Malaysia already and has been useful to them, and if implemented in Yoruba land also it will be useful and resourceful because body will guide scholars, followers, and the community at large on controversial issues and penalize violators of the rule.

4.13.24 Interference of Credible Scholars in the Society

The sixth theme under the viable solution to controversies among Yoruba Muslims is Interference of Credible Scholars in the Society: Including respected experts in resolving disputes and providing authoritative direction on religious issues. To foster unity and understanding, experts are encouraged to engage the public through lectures, seminars, and media appearances. Creating fatwa councils where credible scholars can issue collective fatwas on difficult matters, so insuring uniformity and reducing individual bias. Building trust in the community by making researchers available and responsive to community issues. Credible scholars with extensive knowledge of Islamic law, theology, and history play an important role in resolving and mediating conflicts by providing well-researched and contextually applicable interpretations of Islamic teachings. Their engagement contributes to religious discussions and disagreements being treated with a nuanced knowledge and respect for established Islamic norms, lowering the possibility of misunderstandings and sectarianism within the community. Credible scholars can serve as mediators in disagreements by offering impartial and analytical viewpoints on sensitive matters. Their authority and knowledge allow them to analyse difficult situations from numerous perspectives, providing answers that are both compatible with Islamic teachings and sensitive to the Yoruba Muslim community's socio-cultural environment. Scholars may bridge gaps and foster meaningful communication between competing parties, making mediation a vital tool for resolving problems caused by divergent interpretations or practices.

In addition to mediation, respectable scholars help to standardise religious practices and teachings by issuing well-thought-out fatwas and guidelines. These fatwas seek to clarify obscure or contentious matters by offering a single source of authoritative counsel that the community can follow. By providing consistent and dependable

religious verdicts, academics serve to minimise fragmentation and discord caused by opposing interpretations or practices.

Furthermore, the participation of competent scholars in educational and outreach endeavors is critical to developing a more educated and united community. Scholars may teach the public about essential Islamic principles, the value of unity, and good conflict resolution through lectures, seminars, and community initiatives. This instructional position helps resolve misconceptions and foster a greater grasp of Islamic principles, lowering the possibility of disagreement and conflict.

Credible scholars have an important role in encouraging ethical and moral behavior in the community. Scholars act as role models for religious leaders and laypeople alike by demonstrating the ideals of honesty, humility, and fairness. Their acts and teachings can motivate others to follow Islamic ideals in their interactions and decision-making, resulting in a more peaceful and courteous communal environment.

Furthermore, the presence of respectable experts mitigates the effect of fringe or extreme voices that may exploit religious ambiguities or grievances. Scholars provide a counter-narrative to extreme or divisive beliefs, encouraging a more moderate and inclusive vision of Islam.

However, this viable solution will be helpful to the Malay community also in which reputable scholars with integrity. When reputable scholars interfere in controversial matters and try to explain and give the Muslim community the details of the issues.

4.13.25 Etiquette of Religious Controversies

The seventh viable solution to controversies among Yoruba Muslims is Etiquette of Religious Controversies: Educating the community on correct Religious Controversies etiquette, emphasizing respect, humility, and accepting valid differences of opinion. Islamic institutions can help teach and promote Religious Controversies manners. Organizing workshops and seminars on Religious Controversies etiquette, with an emphasis on open and courteous discussion. Creating publications and tools that emphasize the value of respectful disagreement and offer guidance on how to participate in it.

The first step in applying the Religious Controversies etiquette is education. It is critical to educate the community on the principles and practices of peaceful

disagreement, as taught by Islamic scholars throughout history. This education can be provided through sermons, lectures, seminars, and instructional materials emphasizing the value of tolerance and the variety of opinions within Islam. When people realize that differences of opinion are normal and acceptable in Islam, they are less likely to see opposing viewpoints as threats, lowering the likelihood of violence.

Incorporating Religious Controversies etiquette into the community entails encouraging humility and empathy as virtues. Muslims are advised to approach arguments with the awareness that no one person has a monopoly on truth. Humility enables people to listen to others' perspectives and see the validity of opposing viewpoints. Empathy allows people to comprehend why others hold different opinions, resulting in a more caring and inclusive workplace.

Furthermore, Religious Controversies etiquette emphasizes the significance of preserving respect and decorum in all encounters, including those involving conflicts. This includes abstaining from using personal attacks, slander, or harsh words, which can exacerbate confrontations and harm relationships. Instead, people are urged to engage in constructive discourse, focussing on the problems at hand rather than criticizing those with whom they disagree. By keeping a courteous tone, the community may resolve differences without severing social ties.

Community leaders and intellectuals play an important role in demonstrating and upholding Religious Controversies etiquette. Leaders who model polite disagreement in their personal relationships establish a strong example for others to follow. They can enable conversations and debates in an open and respectful way, so contributing to the development of a culture in which opposing viewpoints are respected rather than suppressed. Scholars, in particular, can use Islamic law and history to demonstrate how previous scholars dealt with Religious Controversies constructively, giving the practice historical context and validity.

Iktilaf etiquette needs institutional assistance as well. Religious organizations, schools, and community centers can develop standards and processes for resolving differences that adhere to the ideals of respectful disagreement. These institutions can develop venues that foster open discourse and have conflict-resolution processes in place. This institutional support guarantees that Religious Controversies is not simply an ideal, but a reality in the community.

Finally, Religious Controversies etiquette is a possible answer to disagreements among Yoruba Muslims because it fosters a culture of polite disagreement, tolerance,

and understanding. By educating the community, cultivating humility and empathy, preserving respect and decorum, modeling acceptable behavior, and offering institutional support, the community may handle disagreements and differences in a way that fosters unity rather than divides. Embracing Religious Controversies etiquette enables Yoruba Muslims to respect Islam's variety of ideas while working together to create a cohesive and peaceful community.

However, this viable solution will be helpful to Malay Muslims in Malaysia, because everyone has to learn about the etiquette of dealing with controversies so that the consequences of our actions during the time of controversies will not be regretted.

4.13.26 Curriculum for the Conflict Resolution as Specialization

The eighth viable solution to controversies among Yoruba Muslims is conflict Resolution as Specialization: Providing specialized conflict resolution training to community leaders, imams, and intellectuals. Accreditation for people who finish conflict resolution training will ensure their recognition as certified mediators. Establishing conflict resolution centers with skilled professionals who can resolve disagreements. Providing continuing education and support for conflict resolution practitioners to keep their skills up to date.

The first advantage of specialized dispute resolution is the use of tried-and-true approaches and methodologies that are customized to the specific needs of Yoruba Muslims. These professionals are educated in a variety of tactics, including negotiation, mediation, and arbitration, which can be used to effectively resolve religious disagreements. They provide a methodical approach to conflict resolution, assisting parties in identifying underlying difficulties, communicating their positions effectively, and exploring mutually acceptable solutions. This expert management of conflicts promotes a more rapid and fair settlement procedure.

Specialized dispute resolution practitioners have a thorough awareness of the cultural and theological subtleties unique to Yoruba Muslims. This cultural knowledge is essential for earning the trust of all parties involved and ensuring that the settlement process adheres to Islamic teachings and Yoruba customs. Recognizing and implementing these cultural and religious factors allows professionals to deliver solutions that are not only effective but also culturally and religiously suitable, increasing acceptability and adoption.

Furthermore, specialized conflict resolution can assist in depersonalising conflicts, allowing participants to concentrate on the issues rather than their personal grievances. Specialists serve as impartial third parties, facilitating discussion and assisting opposing parties in understanding each other's points of view. This neutrality reduces the emotional intensity of confrontations while encouraging a more reasonable and cooperative approach to issue-solving. By creating a more objective environment, professionals can assist the parties to fair and balanced decisions.

Community leaders and members get continual education and training as part of their conflict resolution specialization. Specialists can provide workshops and seminars on conflict resolution skills, teaching the community how to successfully resolve disagreements on their own. This proactive strategy contributes to the development of a culture of peace and understanding by providing individuals with the tools necessary to resolve problems before they grow into larger issues. It also gives the community the ability to take ownership of their problems, instilling a sense of action and responsibility.

Furthermore, specialized conflict resolution practitioners can provide valuable insights and recommendations to religious and community leaders on how to prevent future conflicts. By analyzing patterns and causes of disputes, they can identify systemic issues and propose changes to practices, policies, or education programs that address these root causes. This preventive approach helps to create a more harmonious community environment in the long term.

Finally, conflict resolution as a specialization is a realistic solution to disagreements among Yoruba Muslims because it incorporates professional experience, cultural competency, impartiality, and systematic methodology into the settlement process. Specialized conflict resolution practitioners may assist resolve disagreements in the Yoruba Muslim community by offering personalized and effective conflict management, educating the community, and fostering accountability.

However, this viable solution will be useful to Malay Muslims in Malaysia because people has to learn about conflict resolution as a specialization so that people can contact them and learn from them about how to deal with controversies and they will frequently make orientation on how to handle conflict.

4.13.27 Caution of Religious Leadership

The last theme under the viable solutions for controversies among Yoruba Muslims is Caution of Religious Leaders: Creating a code of conduct for religious leaders that outlines ethical behavior and polite dialogue with opposing ideas. Setting up systems to hold religious leaders accountable for their acts and words. Religious leaders will receive training on ethical leadership and the necessity of promoting communal harmony and respect. Encourage religious leaders to serve as role models for their congregations, displaying humility, respect, and tolerance.

Religious leaders, given their positions of power, are frequently seen as role models and sources of instruction by their followers. When they tackle controversial matters with prudence and judgment, they create a strong example for their congregations to emulate. This entails carefully analyzing the consequences of their teachings and avoiding aggressive or divisive language that might escalate tensions. Religious leaders can assist heal divides and create happy cohabitation among communal groups by advocating a balanced and inclusive view of Islam.

Furthermore, cautious religious leaders are more likely to engage in ongoing study and seek guidance from other experienced academics before making public statements on complicated problems. This process of consultation with peers guarantees that their interpretations and choices are well-informed and grounded in a thorough comprehension of Islamic law and theology. This method not only strengthens the legitimacy of their leadership, but it also fosters a culture of intellectual collaboration and respect for other viewpoints within the Islamic tradition.

Religious leaders might also use caution by emphasizing the concepts of Religious Controversies, or polite dissent, which are well-established in Islam. Leaders can remove the stigma associated with expressing opposing views by educating their followers about the validity and advantages of contrasting perspectives within the framework of Sharia. This education promotes a more tolerant and welcoming culture in which differences are viewed as sources of strength rather than division. Furthermore, careful religious leaders are aware of the sociocultural milieu in which they work. They understand the Yoruba Muslim community's specific dynamics and sensitivities, and they modify their messaging accordingly. This cultural sensitivity allows them to address issues in a way that connects with their audience while avoiding undue offense.

Religious leaders who are aware of their community's needs and problems can give meaningful and practical answers that foster social cohesion.

Furthermore, cautious religious leaders take aggressive steps to teach their audiences about Islamic ethics and morals. By regularly instilling the principles of justice, compassion, and respect for others, they contribute to the development of a solid moral foundation that inhibits division. This ethical foundation is essential for fostering a society that values unity and mutual respect over conflict and division.

In summary, religious leaders' caution is a possible solution to disagreements among Yoruba Muslims since it encourages deliberate, inclusive, and well-informed leadership. Religious leaders may considerably reduce conflict and build a more peaceful society by modeling polite disagreement, engaging in continual learning, being culturally sensitive, and serving as mediators. Their measured approach contributes to the wise and respectful navigation of religious differences, eventually strengthening the social fabric of the Yoruba Muslim community.

However, this viable solution will be helpful to Malay Muslims in Malaysia due to the fact that scholars should cautioned themselves because whatever they say or do will be the one to trigger controversies if they abuse, insult, or bully, their followers will also reciprocate and use it to disturb the peace of the society and if they do otherwise their followers will use it as an excuse to make the society peaceful.

4.13.28 Conclusion

Addressing conflicts among Malay and Yoruba Muslims involves careful leadership, intellectual competence, systematic conflict resolution, and institutional assistance. By emphasizing religious leaders' caution, incorporating competent academics, institutionalizing dispute resolution, fostering Religious Controversies etiquette, and establishing a religion regulator, these communities may negotiate their disagreements with wisdom and respect. These tactics not only serve to address present problems but also provide the groundwork for long-term peace and cohesiveness by ensuring that varied Islamic interpretations and practices are managed constructively and harmoniously.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The main drive of this study was to severely look at the religious controversies among Yoruba Muslims in Nigeria and Malay Muslims in Malaysia. It also investigates the Nature of the controversies among the Yoruba Muslims in Nigeria and Malay Muslims in Malaysia.

This study investigates the complex and diverse debates that develop between the Yoruba Muslim community in Nigeria and the Malay Muslim community in Malaysia, analyzing their causes, manifestations, and potential remedies. It investigates the intricate interplay between religious beliefs, cultural behaviors, and interpretations of Islamic teachings, which frequently results in disagreements and misunderstandings among these communities. The research focuses on the varied circumstances in which these conflicts occur, which are determined by historical, cultural, and sociopolitical elements specific to each nation. The research provides a comprehensive analysis of how different Islamic sects and schools of thought, such as Ahlu Sunnah, Salafiy, Sufi, Ash'ariy, and Maaturidy, interpret core Islamic principles such as Aqeedah (faith), Fiqh (jurisprudence), and Akhlaq (morality), by engaging with religious leaders who have extensive knowledge and experience in Islamic jurisprudence, theology, and community leadership. These interpretations frequently disagree, sparking heated arguments and, at times, clashes within the Muslim community.

In Nigeria, the multiplicity of Islamic sects has resulted in heated debates over religious practices and interpretation. Key problems include the Mawlid Nabi celebration, which honors the Prophet Muhammad's birthday, interpretation of the primary and the secondary Islamic rulings either from the Qur'an or Hadeeth of the prophet Muhammad (P.B.U.H) and the interpretation of mutashabiat, or ambiguous Quranic passages. Furthermore, traditional customs like as wearing the hijab have become source of conflict. These debates are exacerbated by the influence of many sects, each of which promotes their own interpretation of Islamic teachings as more legitimate or orthodox. According to the study, these disagreements frequently evolve

into considerable tensions within the Muslim community, as different groups strive to push their views over others, resulting in social divides and conflicts. The study emphasizes the difficulties presented by such a diversified religious environment, in which conflicting perspectives on fundamental components of religion and practice can destroy social cohesion.

In contrast, the scenario in Malaysia paints a slightly different image. While the Malaysian Muslim community is less prone to public confrontation, the study highlights persistent conflicts, notably over religious text interpretation and the Mawlid Nabi festival. These arguments, albeit more restrained than those in Nigeria, nonetheless indicate underlying tensions in the society. The Malaysian environment is distinguished by a greater respect for the plurality of religious experts' ideas, which contributes to societal cohesion and prevents debates from escalating into open violence. However, the study cautions that if these debates are not carefully managed, they have the potential to destroy the community's cohesiveness and cohesion.

The study continues by emphasizing the necessity of continual discourse, education, and promoting a culture of tolerance and diversity as critical instruments for overcoming these challenges. It encourages Muslims to have a better grasp of religious ideas while also respecting other perspectives. To prevent tensions and foster unity, inclusive behaviours that welcome diversity within the Muslim community are also suggested. Religious leaders, in particular, are emphasized as crucial participants in this process since they have the ability and influence to steer the society toward more peaceful cohabitation. By encouraging open conversation and understanding, these leaders may assist to bridge gaps and develop community connections.

This study contributes significantly to the greater discourse on religious peace by providing useful insights into the intricacies of intra-religious disagreements in two diverse Muslim communities. It gives a thorough examination of how these disputes are affected by local settings and how to handle them in a way that promotes unity rather than division. By contrasting the experiences of Yoruba Muslims in Nigeria with Malay Muslims in Malaysia, the study emphasizes the significance of context-specific methods to addressing intra-religious disputes. It also emphasizes the importance of taking a balanced approach that accepts different interpretations while promoting the fundamental qualities of tolerance, understanding, and inclusion found in Islamic teachings. Furthermore, Malaysia has proven the ability to manage religious differences among themselves as a result of the fact that, the differences in Malaysia community

does not affect their peace and doesn't appear as a threat to the national security compare to Nigeria Muslim Community. In addition to that, this study want to make Malaysia as a bench mark and follow some measures their government put in place to ensure the peaceful and conducive Muslim brotherhood in the Malaysia community. Finally, this study provides a road map for religious leaders and community members alike to manage the problems given by different interpretations and practices of Islam, promoting a more unified and resilient Muslim community.

5.2 Summary of the Research Findings

Islam, regarded as the world's fastest-growing religion, has important political, economic, socio-cultural, and geo-environmental consequences, provoking debate among numerous organisations, governments, and countries. With its complete precepts and worldwide reach, Muslims see Islam as the only authentic religion in Allah's eyes. Despite its all-encompassing character, Islam is subject to a wide range of interpretations and views, which frequently result in unfavourable stereotypes, misconceptions, and exploitation for ulterior objectives. The issues surrounding Islam in Nigeria and Malaysia centre on important themes such as AQEEDAH, FIQH, and AKHLAQ.

The Nigerian Muslim community is embroiled in disagreements about AQEEDAH, FIQH, and AKHLAQ, resulting in chaos, identity crises, and divergence from Islamic doctrines. Scholars and sects disagree on themes such as commemorating the Prophet's birth (Mawlut Nabiyy), resulting in internal turmoil and instability. In Malaysia, conflicts revolve around faith and beliefs, with worries about societal security and stability among the Muslim population.

In Malaysia, conversations over FIQH are largely steady, with a focus on accepting various perspectives among academics (Fuqahah). The celebration of the Prophet's birth (Mawlut Nabiyy) raises questions about its permissibility and the Prophet's real birth date. Ideological variations across Islamic sects such as Ahlu Sunnah, Salafiy, Sufi, Shia, and others impact opinions on honoring the Prophet's birthday, with diverse interpretations and traditions.

The argument about Hijab use among Muslim women has sparked controversy in Nigeria and Malaysia. While the Quran recommends on wearing Hijab to cover one's personal parts, interpretations vary, resulting in ideological disputes. In Yoruba country,

Muslim academics disagree on the requirement of Hijab, with some emphasising its societal advantages in averting temptation. Disputes arise about whether Hijab is mandatory or simply a cultural practice.

Another problematic topic is how to interpret Mutashabih in the Quran, which refers to metaphorical or ambiguous phrases. Different groups, including as Salafis, Ash'aris, and Sufis, interpret these passages differently, resulting in theological dispute. The issue revolves around whether to read these words literally or allegorically, which influences perceptions of Allah's qualities.

Yoruba Muslims disagree on the legitimacy of Western education. While some see Western education as useful to societal growth and the promotion of Islam, others oppose it, citing worries about cultural dilution and Western influence. Extremists completely reject Western education, whilst moderates urge for a balanced approach that preserves Islamic principles while accepting contemporary knowledge.

The notion of Free Friday, which proposes a day off work for Muslims, has sparked discussion throughout Yoruba nation. Advocates urge for a full day of worship on Friday, emphasising the significance of spiritual acts on that day. However, competing views read the Quran differently, arguing that labour should resume after Jum'ah prayer to seek Allah's blessing. The conflict highlights opposing viewpoints on reconciling religious obligations with everyday responsibilities, with some arguing for a balance that allows for both work and worship.

Another difficult topic concerns the abuse of parental rights by certain leaders or scholars who assume parental duties in religious affairs. This practice, witnessed in some extremist groupings, causes disagreements between children and parents, particularly over beliefs and activities. Extremist ideas that replace parental authority with that of religious leaders cause strife within families and undermine communal stability.

While Malaysia does not record Free Friday controversies, certain Islamic states, such as Kuala Terengganu and Kedah, observe it as a working holiday. In contrast, the issue of abusing parental rights, which is common in Yoruba country, is not seen as a big worry among Muslim Malays in Malaysia.

The intricacies of these debates show the many views and practices among Islamic communities, which influence religious discourse and community dynamics.

The issue "Authenticity of Hadeeth" emphasizes considerable disagreements among Yoruba Muslims over the usage, interpretation, and validity of Hadeeth as a

source of Islamic law. Hadeeth, which includes the sayings, acts, and endorsements of Prophet Muhammad (SAW), is generally classified into three types: *Ṣaḥīḥ* (genuine), *Da'īf* (weak), and *Mawduh* (manufactured). Disputes arise not just over the interpretation of Hadeeth, but also over the narrators' reliability and the Hadeeth itself. Some people challenge the veracity of certain Hadeeth or reject Hadeeth entirely, causing divides among the community.

Accusations made against the Prophet's companions have sparked debate, with some parties challenging their honesty and dependability in delivering Hadeeths. This disagreement sparks alternative viewpoints that emphasise respect for the companions and warn against ruining their name, in accordance with the Prophet's teachings.

Some sects, such as the Quraniyyun, advocate for adhering to the Quran alone, rejecting Hadeeth as a basis of Islamic law. This rejection derives from worries about human mistake in Hadeeth transmission, which has led to arguments over the Quran's adequacy as a single guide for religious actions. Disagreements occur among groups with differing acceptance and interpretations of Hadeeth, reflecting varied viewpoints on religious allegiance.

The complexity of these arguments highlights the multidimensional character of Islamic research and the continuous discussions among Muslim communities.

The topic of Allah's attributes (*Asma' wa Sifat*) sparks controversy among Yoruba Muslims, with a special emphasis on interpreting these traits from the Quran and hadeeth. Controversies emerge regarding literal vs. metaphorical readings, with diverse Islamic groups such as Salafism, Sufism, Ash'ari, and Maturidi impacting differing perspectives on Allah's characteristics.

Controversies regarding *Usul U Deen* (basic principles in Islam) cause disagreement among Yoruba Muslims. The disputes cover subjects such as meddling with Allah's judgement, criticising the Prophet's companions, and believing in divine determinism (*Qadar*). The controversies come from divergent interpretations of unseen events, which call into question the fundamentals of Islamic theology and the balance between free choice and divine determinism.

Challenging or challenging Allah's decrees and choices, also known as interfering with Allah's judgment, is a theological mistake in Islam. Fatalism vs free will, interpretations of life events, and the integration of Yoruba cultural traditions with Islamic beliefs all spark debate, influencing perspectives on divine judgment and human responsibility.

Disparaging the Prophet's companions (Sahabah) is regarded extremely insulting in orthodox Sunni Islam, causing controversy among Yoruba Muslims. Differences in sectarian views, historical critiques, and disputes on divine predestination (Qadar) can cause heated debate and unrest within the community.

These issues are multidimensional, reflecting the different interpretations and influences affecting Islamic debates among Yoruba Muslims in Nigeria. In Malaysia, disputes among Malay Muslims frequently revolve around key Islamic concepts such as Aqeedah (creed), Fiqh (jurisprudence), and Akhlaq (morality/ethics), resulting in a variety of issues. Disputes may develop over interpretations of Tawhid, ceremonial procedures, and the use of various schools of thought in Fiqh, such as Shafi'i, Hanafi, and Maliki. Discussions on moral behaviour, influenced by cultural customs and modern challenges such as social justice and lifestyle choices, can provoke communal disputes. The numerous arguments among Malay Muslims in Malaysia are shaped by the interaction of religious beliefs, ethical standards, cultural norms, and contemporary moral issues.

In Malaysia, the term "Mutashabat" refers to Quranic passages that are metaphorical or ambiguous, having interpretations that are not completely obvious or definitive. These verses contrast with "Muhkamat," which is explicit and specific. Muslims, particularly Malay Muslims, have been divided on how to interpret Mutashabat. The issue centres on whether these passages should be interpreted literally, as the Salafis propose, or allegorically, as advocated by the Ash'aris, Maturidis, and Sufis. Each school of thought offers a unique viewpoint, combining heavenly knowledge and human understanding, resulting in many interpretations that impact theological, epistemological, and practical elements of Islamic practice. The debate also covers particular rituals and customs, such as those involving Taharah (ritual purity) and disagreements in Fiqh (Islamic law) about daily religious observances.

Yoruba and Malay Muslims' disagreements stem from a complex interaction of religious, cultural, and societal influences. These arguments frequently centre on differing interpretations of Islamic teachings, cultural traditions, and the impact of historical and present sociopolitical processes, resulting in continuous controversies within the Muslim community. These debates have far-reaching consequences, possibly compromising the Muslim Ummah's unity, social stability, interfaith relations, and the overall well-being of the communities concerned. Understanding these fundamental reasons is critical for dealing with the repercussions and building a more peaceful and

cohesive Muslim community. In Malaysia, one major point of controversy is the interpretation of "Al-Ilaahiyyah" (divine nature), namely the characteristics and essence of Allah. Different theological schools, such as Ash'ari, Maturidi, and Salafi, have opposing viewpoints on concepts such as "Tahweel" (allegorical interpretation) and "*Tafwīḍ*" (leaving interpretation to Allah). These arguments extend to the distinction between "Khaaliq" (Creator) and "Makhlūq" (creation), with some academics emphasising the significance of avoiding anthropomorphism and instead using allegorical interpretations. Furthermore, the historical dispute between Muawiyah and Ali, which has important significance for Sunni-Shia ties, adds to debates among Malaysia's Muslim community. Scholars frequently emphasise the need of taking a balanced approach that honours the Prophet Muhammad's (SAW) companions while avoiding divisive sectarianism. These theological and historical disagreements underscore the larger issues that the Muslim community has in preserving unity and coherence among varied interpretations and practices.

The term "lack of decoding maturity from Islamic sources" refers to intellectual immaturity, which leads to inaccurate interpretations and uses of the Hadeeth and Quran, resulting in misunderstandings and controversies among the Muslim community. This immaturity stems from an inability to truly interact with the texts, resulting in shallow interpretations that disregard historical, cultural, and situational circumstances. Such misinterpretations frequently result in disagreement and radicalism, as people adhere to literal definitions or ignore the nuanced exegesis established by academics over centuries. Furthermore, the lack of comprehensive knowledge of Islamic teachings (deen) adds greatly to disputes between Muslims, as it leads to misinterpretations of basic principles, a limited comprehension of different Islamic jurisprudence, and an unwillingness to interact with current concerns. Unqualified individuals take advantage of this ignorance, promoting radical or simple opinions that further divide society. Furthermore, the idea of taqwa, or God-consciousness, is a cause of dispute, with varying interpretations leading to ideological differences. Some organizations prioritize rigid ritual observance, while others focus on larger ethical and moral issues. This schism in comprehending taqwa has resulted in societal disintegration as various factions assert legitimacy. The praise of the Prophet Muhammad, particularly the customs around Madhu and Mawlud Nabi, provokes controversy. While some Muslims, notably Sufis, perceive these activities as demonstrations of love and devotion for the Prophet, others, particularly Salafis, see

them as inventions (*bid'ah*) that contradict Islamic doctrine. This dispute frequently revolves over the propriety and breadth of praising the Prophet, with traditionalists emphasising emotional devotion and orthodox groups advising against excessive worship, which may lead to *shirk* (associating partners with Allah). These conflicts are exacerbated by the impact of many Islamic scholars, societal and economic considerations, and the media's role in spreading religious discourse. Overall, these difficulties represent larger conflicts in Yoruba Muslim society, where religion, culture, and identity collide, resulting in a complex terrain of tradition, modernization, and religious authority.

The disputes between Yoruba Muslim communities and Malay Muslims go well beyond theological differences, having far-reaching consequences for these groups' social, spiritual, and political structures. Understanding these effects is critical for overcoming problems and building a more cohesive and resilient Muslim Ummah. The consequences of these conflicts are varied, encompassing 13 issues for Yoruba Muslims and 4 themes for Malay Muslims. One notable consequence is the influence on youth in the Malay Muslim community. Religious discussions and contradicting messages from many sources can cause young people to become confused, anxious, and even radicalized, especially as they build their identities and beliefs. The pressure to adhere to certain religious beliefs can also produce stress and isolation, which can lead to mental health problems and feelings of inadequacy.

Another significant outcome is social separation throughout the community. Disagreements on what constitutes "authentic" Islamic practice can split the society into different, often competing groups. This split may destroy social bonds, stymie collaboration, and create echo chambers in which people only communicate with others who share their opinions, exacerbating the divide. The influence of conventional and social media in escalating these disputes cannot be underestimated. Media outlets frequently sensationalize matters, heightening tensions and creating a polarised climate. Another severe effect is social media bullying, which involves online abuse and threats directed at those who have opposing viewpoints. This can result in significant psychological suffering, social isolation, and the suppression of various voices in the community. The prominence of these attacks on social media platforms worsens the impact since victims fear social shame and may withdraw from public conversation entirely.

These conflicts undermine the ummah, or worldwide Muslim community, by splitting the sense of togetherness and solidarity that is important to the ummah notion. Disagreements about religious practices, cultural norms, and modern influences can weaken the Muslim community's collective identity, resulting in a more fractured and less cohesive ummah. As these debates worsen, they erode the community's shared feeling of belonging and togetherness, limiting its capacity to collaborate on common goals and concerns. This weakening of the ummah has far-reaching consequences, as it impacts both the internal dynamics of the Muslim community and its capacity to connect successfully with the rest of the world.

While disagreements within the Malay Muslim community are sometimes linked with division and strife, they also have a number of good consequences that contribute to the society's intellectual and social development. These religious and theological conflicts promote critical thinking by forcing people to rethink their beliefs and evaluate alternative viewpoints. This method not only improves intellectual skills, but it also promotes a more in-depth and nuanced knowledge of Islamic beliefs. Furthermore, controversies promote educational involvement through seminars, debates, and research, cultivating a culture of lifelong learning and inquiry. These disputes demand conversation among various groups, fostering tolerance, understanding, and respect for diversity within the community. The intellectual and theological conversation that emerges from such debates helps to create a lively society in which ideas are openly exchanged and discussed, resulting in a more educated and engaged people. Furthermore, these issues frequently stimulate larger social conversations, which can help to bridge barriers between Malaysia's many ethnic and religious groups, promoting unity and collaboration. Such interactions are critical in a multicultural culture because they foster empathy, eliminate stereotypes, and contribute to a stronger community. Controversies can serve as catalysts for social and cultural change, motivating a reconsideration of old values and the implementation of more progressive legislation, ultimately leading to a more inclusive society. Finally, these discussions provide opportunities for academic and theological study, which contributes to the intellectual and cultural growth of the Malay Muslim community while also tackling critical social concerns in an educated manner.

While controversies within the Malay Muslim community are frequently a source of conflict, they can also have substantial constructive social impacts. These disagreements often promote critical thinking by encouraging individuals to reassess

their beliefs and explore opposing viewpoints, thereby enhancing their intellectual and theological understanding. By compelling Muslims to engage with diverse interpretations, controversies foster a more nuanced and evidence-based approach to Islamic teachings. This process strengthens reasoning abilities and deepens personal engagement with religious knowledge, allowing individuals to approach faith matters more consciously and deliberately.

Furthermore, theological disagreements frequently stimulate deeper academic and theological research. Disputes regarding interpretations of the Qur'an, Hadeeth, and Islamic jurisprudence often motivate scholars and institutions to revisit classical texts and produce more comprehensive explanations of religious concepts and practices. Such debates frequently spark broader societal conversations involving both Muslim and non-Muslim Malaysians. These discussions can improve cross-cultural understanding, reduce biases, and foster empathy across diverse communities. In a heterogeneous society like Malaysia, these interactions are crucial for maintaining unity, promoting inclusivity, and enhancing cooperation among various religious and cultural groups.

Controversies can also serve as catalysts for social and cultural change. They often prompt a reevaluation of traditional norms and inspire the adoption of more progressive policies aimed at building a just and inclusive society. In this way, disputes create opportunities for scholarly inquiry and intellectual growth while addressing major social concerns through informed dialogue. Although disagreements may initially appear disruptive, they often contribute positively to the community's cultural and intellectual development, leading to a more tolerant, enlightened, and cohesive society.

Conversely, controversies among Yoruba Muslims in Nigeria tend to have serious negative consequences, particularly in fostering disdain for scholars and elders, as well as encouraging self-deprecation and internal divisions within the community. These disputes often undermine the authority of respected religious leaders, who have historically played vital roles in providing moral and spiritual guidance. When their knowledge and advice are disregarded during doctrinal conflicts, it weakens intergenerational transmission of Islamic values and creates deep fractures within the community. The marginalization of scholarly voices exacerbates existing divisions, eroding collective unity and trust.

Additionally, the passionate and confrontational tone of many Yoruba intra-religious disputes often leads to personal attacks and public denigration, thereby

intensifying internal discord. Such behavior diminishes the dignity of communal discourse and undermines efforts to foster reconciliation. These hostile interactions make it increasingly difficult to build mutual respect or resolve disagreements amicably, ultimately resulting in broken relationships and heightened resentment among members of the community.

Bullying has also emerged as a significant concern within Yoruba Muslim controversies, manifesting in forms such as verbal abuse, social exclusion, and intimidation. In many cases, individuals or factions use these tactics to assert dominance or suppress opposing views, further deepening divisions. This toxic environment often leads to severe emotional distress for victims, alienating them from the community and hindering their ability to participate meaningfully in religious and social life. Moreover, such practices weaken the collective capacity to engage in constructive dialogue and peaceful conflict resolution.

To address these challenges, the Yoruba Muslim community must cultivate a culture of tolerance, empathy, and open discourse. Encouraging respectful debate and prioritizing Islamic principles of compassion, justice, and mutual respect can play a vital role in healing divisions and strengthening communal relationships. By embracing inclusive dialogue and reaffirming traditional Islamic etiquette in handling disagreements, Yoruba Muslims can transform intra-religious controversies into opportunities for growth and unity rather than conflict and fragmentation.

The etiquette of dealing with disagreement among Malay Muslims, based on Islamic principles, provides an efficient method for settling conflicts while sustaining community harmony and togetherness. This style emphasises respect, understanding, and constructive discourse, based on the Quran and Hadeeth, which encourage patience, wisdom, and kindness, even in conflicts. By following these principles, disagreements may be resolved without raising emotions or fostering division. The strategy promotes listening to opposing ideas, distinguishing between topics and individuals, and prioritising common ground above winning disputes. When handled effectively, conflicts are perceived as opportunities for growth and better understanding rather than negative forces. The etiquette also includes seeking mediation from respected members of the society to ensure results are fair and connected with Islamic ideals. Educating the community about these conflict resolution tactics through mosques and Islamic schools provides individuals with the skills needed to resolve differences constructively. This complete approach promotes a culture of peace and mutual respect, in which problems

are addressed in ways that benefit, not undermine, the society. Malay Muslims may create a more cohesive and resilient community by widely adopting these conflict resolution strategies, which handle opposing ideas in a way that preserves Islamic teachings and promotes social peace.

Taqwa, or Allah awareness, is promoted as an important solution to problems among Yoruba Muslims. Emphasizing Taqwa in all parts of life allows people to have courteous and constructive debates, guided by a feeling of accountability to Allah. By encouraging frequent spiritual education, such as studying the Quran and Hadeeth, as well as organizing spiritual retreats, the community may cultivate a strong sense of religion and moral character. Imams are encouraged to emphasize Taqwa in their lectures because God-consciousness may affect how individuals approach problems, allowing them to resolve differences with knowledge, patience, and devotion to Islamic principles. Taqwa fosters a collective feeling of duty, discouraging divisive behavior and promoting harmony. It also fosters empathy and a focus on common goals, pushing Muslims to put the greater welfare of the Ummah ahead of personal disagreements. Leaders and intellectuals who embrace Taqwa act as role models, encouraging harmony and directing the society with honesty. Overall, Taqwa is viewed as a spiritual strategy that treats not only the symptoms of disputes, but also their root causes, resulting in long-term peace and harmony within the Muslim community.

The establishment of a Religious Affairs Council is advocated as a crucial answer to managing and resolving disagreements among Yoruba Muslims, ensuring that religious teachings and activities are consistent with mainstream Islamic values. This regulating authority would set up accreditation standards for religious instructors and preachers, monitor religious activities, and take action against individuals who promote divisive or extremist ideas. As a central authority, the regulator would issue standardized religious judgments and fatwas to encourage consistency in practices and interpretations, decreasing misunderstandings and disputes. Furthermore, the regulator would function as a mediator in disagreements, offering a neutral forum for debate and reconciliation among various sides. The regulator would avoid conflicts by regulating the application of religious legislation and ensuring that religious organizations and community activities comply to Islamic norms. The regulator's responsibilities would also include encouraging openness and accountability in religious matters, creating clear criteria for religious leaders, and building confidence within the community. Furthermore, the regulator would launch educational activities to enhance knowledge

about essential Islamic concepts and the value of unity, therefore preventing disputes and fostering a more educated and united Muslim society.

The "Caution of Religious Leaders" is a proposed method to reduce disagreements among Yoruba Muslims by encouraging religious leaders to practice ethical behavior and participate in respectful discussions with those who disagree. This strategy includes developing a code of conduct, holding leaders accountable for their actions, and giving training on ethical leadership and the value of maintaining communal peace. Given their power, religious leaders are seen as role models, and when they approach sensitive problems with wisdom and restraint, they offer a good example for their followers. This involves avoiding divisive language in favour of promoting a balanced, inclusive vision of Islam that encourages togetherness.

Leaders are also required to do continuing research, seek peer counsel, and emphasize the values of Religious Controversies, or respectful dissent, which are firmly ingrained in Islamic culture. Leaders may foster a more tolerant and welcoming community by teaching their followers the importance of varied opinions within Sharia.

Lastly, culturally aware leaders who understand the particular dynamics of the Yoruba Muslim community may modify their messaging to connect with their audience while avoiding offense. By emphasizing Islamic principles and values, religious leaders may lay a solid moral basis that prevents divisiveness and promotes societal cohesiveness. Finally, religious leaders must provide careful and knowledgeable leadership in order to reduce disagreements and build a peaceful, cohesive Yoruba Muslim community.

5.3 Research Implication and Recommendation

This research has several implications for the future researchers who are interested in the intra religious controversis. Meanwhile, the implications and recommedations are presented as follows:

5.3.1 Research Implication

Based on the findings of this study, various recommendations may be made to alleviate the disagreements and misunderstandings between Yoruba Muslims in Nigeria and Malays in Malaysia. First and foremost, comprehensive discussion and education

must be promoted to build a better feeling of togetherness and mutual understanding among the many Islamic sects. Religious leaders and intellectuals should take the lead in organizing inter-sect conferences, where differing viewpoints on sensitive matters like Aqeedah, Fiqh, and Akhlaq may be freely debated, and common ground can be discovered.

Firstly, religious education should be modified to emphasize the essential values of Islam that all Muslims share, rather than focusing on sectarian divisions. This can help alleviate the sense of disorder and incoherence that some Nigerian Muslims feel, according to the research. Furthermore, efforts should be made to educate the broader Muslim community about the historical and theological context of contentious practices, such as the celebration of Mawlid Nabiyy and the wearing of Hijab, in order to reduce misunderstandings and foster a more tolerant attitude towards different interpretations.

Furthermore, it is critical to promote inclusive discourse across Islamic sects and groups. Religious leaders, intellectuals, and community leaders should spearhead efforts to organize cross-sector debates and platforms in which varied viewpoints on sensitive matters may be publicly discussed. These talks can help establish bridges between opposing ideas and minimize the hostility that causes disputes by creating a climate in which differences in Aqeedah (creed), Fiqh (jurisprudence), and Akhlaq (ethics) can be politely debated.

Furthermore, this study emphasizes the necessity of informing the larger Muslim community about the historical and theological backgrounds of contentious behaviours. To avoid misconceptions matters such as celebrating Mawlid Nabiyy (the Prophet's birthday) and wearing the Hijab should be contextualized within Islamic history. This broader knowledge may foster tolerance and respect for different views, which is essential in varied communities like Nigeria and Malaysia.

In Malaysia, where the degree of controversy is reduced but still evident, it is critical to retain and develop the current respect for varied viewpoints. Continuous communication and education are critical to preventing these groups from becoming increasingly sectarian. The government and religious institutions both play important roles in this respect. These entities should support activities that promote unity by offering forums and resources for conversation and education. Government engagement, particularly through organizations like JAKIM (the Department of Islamic

Development Malaysia), may assist in standardizing religious practices among states and give clear rules that reduce the likelihood of conflict.

While religious traditions in Malaysia are more standardized and less likely to cause outright conflict, open conversations concerning the interpretation of religious scriptures and practices, such as Mawlid Nabi, are still required. These talks should include not just religious experts but also laypeople, enabling a diverse variety of opinions to be heard and valued. By cultivating an inclusive culture in religious discourse, the community may prevent the marginalization of minority viewpoints and foster more harmonious cohabitation among Muslims from all backgrounds.

Furthermore, the study emphasizes the significance of conflict resolution procedures customized to the requirements of Muslim communities. It is advised that conflict resolution practitioners have specialized training so they can conduct unbiased and objective talks. These practitioners can assist in depersonalizing arguments, which is critical for lowering the emotional intensity that is frequently linked with religious debates. Conflict resolution initiatives should be viewed as a long-term investment in the community's well-being since they have the potential to lead to more lasting peace and harmony. Additionally, fostering the development and transmission of Islamic literature that encourages diversity and tolerance has the potential to greatly affect popular opinions. Books, articles, and online material that show the historical cohabitation of many Islamic traditions and emphasize the value of unity in the face of variety might be effective tools for crafting a more inclusive narrative within the community.

The importance of media, particularly social media, cannot be overstated in this setting. Depending on how they are used, media channels can intensify or reduce religious conflicts. As a result, it is critical to use media wisely to spread themes of togetherness, tolerance, and understanding. Religious leaders and academics should actively participate in media interaction, using these venues to combat disinformation and extremist narratives that frequently drive tensions within the Muslim community. Media may help to create social cohesiveness and reduce disputes by giving factual information and promoting good themes.

Moreover, Government help is also essential in this endeavor. Nigerian and Malaysian governments should adopt and implement laws that promote religious tolerance and defend the rights of all religious groups. These rules should be devised such that no minority feels marginalized or persecuted, preventing religious tensions

from escalating into larger societal conflicts. Government actions may include financing for interfaith conversation programs, support for inclusive school curricula, and restrictions to prevent the spread of hate speech or disinformation.

Finally, the proposals emphasize the need of youth education in preventing future problems. The community can cultivate a generation better equipped to deal with religious differences with maturity and respect by educating teenagers on religious tolerance, critical thinking, and disagreement etiquette (*A'dāb al-ikhtilāf*). This proactive approach to education is critical to ensure that the next generation of Muslims can constructively contribute to the unity and peace of their communities.

In conclusion, the solutions presented in this study are intended to address the core causes of religious disagreements among Yoruba Muslims in Nigeria and Malay Muslims in Malaysia. These groups may strive towards a more unified and harmonious future by encouraging inclusive discussion, changing religious education, increasing historical and theological knowledge, supporting government and institutional initiatives, and focussing on conflict resolution and youth education.

5.4 Recommendations for Further Research

Building on the findings of this study, numerous more areas of investigation might give more information on the intricacies of intra-religious disagreements between the Yoruba Muslim community in Nigeria and the Malay Muslim community in Malaysia. Exploring the sociopolitical implications of these religious debates, particularly how local and national politics connect with religious identities and practices, appears to be a fruitful subject for future research. Understanding the role of political actors and institutions in increasing or reducing religious tensions might provide insight into the larger processes that impact intra-religious disputes. Furthermore, future research should look at the influence of globalisation and transnational Islamic movements on these local disputes. As ideas, rituals, and religious interpretations traverse borders more easily than ever before, it would be beneficial to explore how these global influences interact with local traditions, contributing to or resolving disagreements within communities.

Another important topic of research may be an analysis of conflict resolution methods in various Muslim communities throughout the world, focussing on how these groups have successfully navigated comparable conflicts. Identifying best practices and

tactics that have been beneficial in other settings, academics might give realistic advice for tackling intra-religious disputes in Nigeria and Malaysia. Furthermore, there is a need for in-depth research of the roles of women and adolescents in these debates, specifically how their participation—or lack thereof—in religious and communal decision-making processes affects the form and result of these disputes. Given the shifting demographics and growing importance of these groups in many Muslim communities, understanding their viewpoints and possible contributions to dispute resolution may open up new pathways for creating unity.

Research might also look at the psychological and emotional components of intra-religious disagreements, namely how sentiments of identity, belonging, and perceived threats to religious or cultural heritage fuel these disputes. Investigating the emotional basis of these disagreements might give a more comprehensive understanding of the motives behind various groups' perspectives and provide more compassionate methods to conflict resolution. Furthermore, the function of media, particularly social media, in generating and disseminating religious debates deserves deeper investigation. Future study might look into how digital platforms amplify religious conflicts and what steps could be taken to combat misinformation and foster healthy discussion online.

Finally, longitudinal studies that follow the course of these debates over time may provide useful insights into the efficacy of various intervention measures as well as the long-term effects of these disagreements on community cohesiveness. Following the growth of intra-religious disputes and the reactions to them over several years, researchers might find patterns and trends that influence more effective and durable solutions. These additional areas of research, which include political, social, psychological, and technological dimensions, could significantly deepen our understanding of intra-religious controversies in Nigeria and Malaysia, laying the groundwork for more comprehensive and informed strategies to foster unity and resilience within these Muslim communities.

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APPENDIX A

Professor AbdulRazzaq A. Alaro's Review of Research Questions

The questions are relevant and comprehensive enough for this kind of study. I have also not observed any contravention of *aqeedah* rules and principles in any of the questions. The researcher is, however, advised to check and correct the grammatical errors observed in some of the questions.

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RESEARCH OBJECTIVES WITH INTERVIEW QUESTIONS –NIGERIA RESPONDENTS

Research objective one

- 1- To investigate the nature of religious controversies and misunderstandings among Yoruba Muslims in Nigeria

The interview questions one

- a) How often do Muslims in Yoruba land have controversies among themselves?
- b) On what aspect of the religion do they usually have controversies?
- c) What are the categories of Yoruba Muslims that have controversies with one another?
- d) During the time of controversies, how do parties involved in react to each other?
- e) During the time of these controversies, do the parties involved still see themselves as brothers or enemy?

Research objective two

- 2- To analyze the causes of these controversies and misunderstandings among Yoruba Muslims in Nigeria.

The interview questions two

- a) Does these controversies centered on the fundamental of Islam (Usul) or the branches (Furu'h)?
- b) What are the aspects of Fiqh on which there have been controversy among Yoruba Muslims?
- c) What are the aspects of Aqeedah on which there have been controversy among Yoruba Muslims?
- d) What usually are the other reasons for these controversies?

- e) Does these reasons worthy enough to cause these controversies among themselves?
- f) Are the people involved knowledgeable enough to manage these controversies?
- g) Do these controversies affect the peace, unity and security in the society?

Research objective three

- 3- To evaluate the effects of these controversies and misunderstandings on the Yoruba Muslims in Nigeria.

The interview questions three

- a) Do these Controversies affect anything in the Muslim society in Yoruba land?
- b) What are the ways by which people are affected by the controversy among Muslims in Yoruba land?
- c) Is there any way by which these controversies are advantageous for some sets of Muslims in Yoruba land?
- d) What are the ways by which some sets of Muslims benefit from the controversies?
- e) What are the some of disadvantages of these controversies in the Muslim Umah in Yoruba land?
- f) Are any common Yoruba Muslims misled or astray from the right part due to these controversies?
- g) Has any Yoruba Muslim left Islam because of these controversies?
- h) Do these controversies caused any physical or spiritual attack in the Yoruba land?

Research objective four

- 4- To recommend viable solutions to the controversies and misunderstandings among Yoruba Muslims in Nigeria.

The interview questions four

- a) Is there any approach applied in addressing these controversies?
- b) Does it work? Why not?
- c) How can this situation be properly addressed?
- d) Are the people involved ready to give supports for the measures taken to address this properly?

RESEARCH OBJECTIVES WITH INTERVIEW QUESTIONS

Research objective one

1. To investigate the nature of religious controversies and misunderstandings among the Muslim Malays in Malaysia.

The interview questions one

- a) How often do Muslims in Malaysia have controversies among themselves?
- b) On what aspect of the religion do they usually have controversies?
- c) What are the categories of Malay Muslims that have controversies with one another?
- d) During the time of controversies, how do parties involved in react to each other?
- e) During the time of these controversies, do the parties involved still see themselves as brothers or enemy?

Research objective two

2. To analyze the causes of these controversies and misunderstandings among the Muslims Malays in Malaysia.

The interview questions two

- a) Does these controversies centered on the fundamental of Islam (Usul) or the branches (Furu'h)?
- b) What are the aspects of Fiqh on which there have been controversy among Muslim Malays?
- c) What are the aspects of Aqeedah on which there have been controversy among Muslim Malays?
- d) What usually are the other reasons for these controversies?
- e) Does these reasons worthy enough to cause these controversies among themselves?
- f) Are the people involved knowledgeable enough to manage these controversies?
- g) Do these controversies affect the peace, unity and security in the society?

Research objective three

- 5- To evaluate the effects of these controversies and misunderstandings on the Malay Muslims in Malaysia.

The interview questions three

- a) Do these Controversies affect anything in the Muslim society in Malaysia?
- b) What are the ways by which people are affected by the controversy among Muslims in Malaysia?
- c) Is there any way by which these controversies are advantageous for some sets of Muslims in Malaysia?
- d) What are the ways by which some sets of Muslims benefit from the controversies?
- e) What are the some of disadvantages of these controversies in the Muslim Umah in Malaysia?
- f) Are any common Malay Muslims misled or astray from the right part due to these controversies?

- g) Has any Malay Muslim left Islam because of these controversies?
- h) Do these controversies caused any physical or spiritual attack Malaysia?

Research objective four

- 3. To recommend viable solutions to the controversies and misunderstandings among the Muslim Malays in Malaysia.

The interview questions four

- a) Is there any approach applied in addressing these controversies?
- b) Does it work? Why not?
- c) How can this situation be properly addressed?
- d) Are the people involved ready to give supports for the measures taken to address this properly?

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