

ISLAM AND RADICALISATION MANAGEMENT: THE MUSLIM BROTHERHOOD *DA'WAH* APPROACH

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Abstract

The radical situation in Nigeria presently is something to be worried about since there are incessant acts of criminalities, crisis, corruption, and so on to the extent that it is almost very difficult to single out an individual or a sector that is free from one act of radicalisation or the other. Nigeria has been inundated with sad news of killings, maiming, armed robbery activities, arson, communal, tribal, political, or religious clashes, kidnapping and so on. It can be concluded that radicalisation occurs when heart and/or soul is corrupt as a result of which the thought is also affected negatively. This, therefore, calls for deradicalisation of such heart and/or soul accordingly. Consequently, various methods of deradicalisation have been used, not only in Nigeria but also in other parts of the world where they experience various types of radicalism without success. Meanwhile, Islam recommends *da'wah* as the best remedy for prevention and cure of all forms of radicalisation since it appeals to the heart and/or soul generally. One of the most popular Muslim organisations in the world is the Muslim Brotherhood whose ultimate aim is to restore the lost Islamic government and caliphate onto the surface of the earth as it was. In order to achieve this goal, the organisation designed some spiritual and mundane training programmes based on what it believes to be in agreement with the prophetic syllabus in training the companions. This study seeks to examine the approach of the Muslim Brotherhood organisation towards recruiting and training its members to achieve its aim. It, therefore, studies the organisation recruiting and training programmes for the deradicalisation of Nigerian Muslim community only.

Keyword: Approach, *Da'wah*, Muslim brotherhood, Management, Radicalisation, *Tarbiyah*

Introduction

Man is made up of both spirit and material, i.e. the breath blew unto him in the womb of his mother and mud or soil. Both are expected to develop simultaneously because of the inevitable connection between them.¹ Islam, therefore, emplaces balance and guidance for each of them so that one will not transgress on the other since they are inseparable elements.² Man is perfectly created by his Creator, both spiritually and materially, and has been given free-will as well as knowledge to discern what is right from what is wrong, and act accordingly to determine his final abode in the hereafter.³ Consequently, Allah sent Messengers and Divine Books to man in order to guide him towards that which is good and prohibit him from evil. Today, man has separated his inseparable elements by giving consideration to material part over the spiritual part. This is manifested in the rate at which man is being radicalised in all his endeavours as a result of his spiritual pollution because of the material world. Radicalism and violent extremism are increasingly taking root in Nigeria and across Africa and have become threat to national, regional and global peace and security. In Nigeria, for example, Boko Haram has and is wreaking havoc in the North-eastern part of the country. The group kills, maims, destroys livelihood and displaces helpless citizens, majority of who are women and children. Religion is the tool which this group and some others across the globe use to negatively indoctrinate the innocent followers to achieve their aims.⁴ This may be the reason why radicalisation is disproportionately focused on Islam. This also suggests why phrases like ‘Islamic terrorist’, ‘Islamic extremist’, ‘Islamic violence radicalism’ are commonly discussed by the western scholars, majority of who have never attached terrorism, extremism or radicalism to other religions.⁵

The radicalisation which leads to violence spares almost no nation of the world. Afghanistan, Iraq, Pakistan, Saudi Arabia, India, Jordan, Bahrain, Amman, Britain, United States of America (USA), France, Algeria, Libya, Egypt, Indonesia, Morocco, Singapore, Russia, Bangladesh, and others are victims of radicalisation. These countries, like Nigeria, are either jointly or separately taking steps to peacefully or forcefully moving individuals and groups away from violent extremism but with little or no success. A huge amount of money is confirmed to be involved in the deradicalisation programmes of these countries. Two types of programmes are identified for deradicalisation. These are force and soft measure programmes. While soft measure is nonviolent, force measure is tagged counter-terrorism, which is a

hard approach involving the use of Military. The US uses counter-terrorism to deal with radicalisation, which costs her one hundred and fifty billion US dollars (\$150,000,000,000) per year in comparison with the Saudi Arabia deradicalisation soft measure programme, which costs twelve million US dollars (\$12,000,000) per year. While the US costly hard approach programme is yielding insignificant result, the Saudi Arabia soft measure is yielding some results.⁶

Here in Nigeria, the government has developed an action plan for demobilisation, reintegration, and reconciliation (DDRR) which is aimed at reducing the threat of Boko Haram, achieving peace, and facilitating the provision of international support and assistance in the north east⁷. As a successful step taken by the government, over ninety Boko Haram insurgents, who surrendered to the Military have been listed in the operation safe corridor since its inception in 2016. The number is expected to grow due to military intense campaign against the terror group. These insurgents will be reunited into the society through the deradicalisation and rehabilitation processes.⁸

Radicalisation is considered as violent and non-violent one. According to the Centre for Prevention of Radicalisation Leading to Violence (CPRLV), there is no universally agreed upon definition of radicalisation leading to violence because it is vague and prone to definitions that are sometimes convergent and sometimes contradictory. Perhaps, the definition of the CPRLV which puts radicalisation leading to violence as a process whereby people adopt extremist belief system-including the willingness to use, encourage or facilitate violence with the aim of promoting ideology, political project or cause as a means of social transformation,⁹ is sufficient for the purpose of this study. This is because, Boko Haram as an example is a group of people who adopt extreme belief system of *Jihād* that willingly uses, encourages and facilitates violence in the North eastern part of Nigeria in order to achieve the idea of establishing its political ideology as a means of transforming the Nigerian society into an Islamic state of its belief. Similarly, other radicalised groups in Nigeria also adopt extreme ideologies to achieve their aims. Radicalisation sometimes has a positive connotation whereby an individual or a group designates a rejection of the *status quo* and a shift from moderate points of view to a less consensual opinion, without necessarily leading to violence.¹⁰

It is a fact that Nigeria is being faced with myriad of crisis and problems which are almost beyond comprehension. The situation has turned

to national crisis, ranging from insecurity, kidnapping, drugs, armed robbery, ritual killings, human trafficking, maiming, suicide bombing to vandalism, political or religious killings, communal clashes and persecution. No region is spared of one crisis or the other. Pages of national dailies are full of horrible reports and frightful crime of decapitations on daily basis. This crisis has been attributed to one phenomenon or the other. Some attribute it to bad governance, political or religious and ethnic differences, while others identify corruption, indiscipline, ineffective judicial system and security agencies, ignorance, and bad educational system among others as the root of the crisis. To us, every individual of this nation is almost being radicalised in one way or the other as a result of rottenness and pollution of spirit which has been denied of its deserved right and nourishment.

Efforts have been made by the government of Nigeria, other governments in the world where radicalisation is being experienced, to divorce every individual or group from his or its extreme views respectively. The situation has also involved international bodies as well. Huge amount of funds and human resources are expended on various programmes of deradicalisation with little or no success. Most of the programmes, which may be in form of counter-terrorism or soft measure do not appeal to the spiritual parts of the radicalised individual or group, hence little or no positive result. It is reported that the most successful deradicalisation programme is that of Saudi Arabia where the authority uses the state ideology of Islam to change the violent extreme ideologies of the radical individual or group.¹¹ This shows the impact of Islamic *da'wah* methodology on radicalisation. This study, therefore, discusses radicalisation management according to Islam, focusing on the Muslim Brotherhood *da'wah* approach, which is aimed at reforming every individual, family and the society at large for the herculean task of repositioning of the Islamic state and government. This approach is *da'wah* based.

Islam and Radicalisation Management

Radicalisation especially that which leads to violence is totally condemned by Islam. There are many verses of the Qur'ān where Allah warned those who caused mischief on the surface of the earth, and where He punished them for offences such as transgression as well as where punishments for offences related to radicalisation on the day of Judgment

are mentioned.¹² This confirms the reasons why there are numerous and diversified rules of Islam which are for peace and happiness, and are for all in this life and the life hereafter.¹³ Some of these rules deal with *‘Uqūbah* (criminal law) and *Hudūd* (punishment), *Qīṣāṣ* (law of equality) and *Ta‘zīr* (punishment not fixed by law but left for the judge’s discretion). Islam gives preference to society over individual. Therefore, it is the interest of society that overrides that of individual. For this reason, any crime that violates the peace and wellbeing of the society will be deemed as a crime against the Creator Himself.¹⁴ Allah says:

The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is: execution, or crucifixion, or cutting off of hands and feet from opposite sides, or exile from the land. That is their disgrace in this world and a heavy punishment is theirs in the hereafter (Q.5:33).

It is required of man to establish peace, happiness and order on the surface of earth and to make it populated as a vicegerent of Allah, Who subdues other creatures to him. Therefore, his duty is to live on the surface of the earth, engage in everything that ensures a sustainable life for all with fairness and equity, and worship his Lord. It can thus be established that Allah appoints man as vicegerent in order to engage in good deeds that will benefit others,¹⁵ not to be radicalised and become problem for himself and the society.

Islamic *Da‘wah* and Radicalisation Management

The importance of *da‘wah* as a guidance for mankind cannot be over emphasized. There are various verses and texts of the Qur’ān on this.¹⁶ *Da‘wah* is an indispensable responsibility of a Muslim, because neglecting it is a negligence of his duty towards Allah, Who expects him as His vicegerent to command what is good and forbid what is wrong in order to promote righteousness and abandon radicalisation. The spread of radicalisation in the society is due to abandonment of *da‘wah*. Man is exposed to an environment that is prone to evil. It is reported that the Prophet said that while the Paradise is surrounded (fenced) by the good deeds which are distasteful by soul, the Hellfire is surrounded by evils which are beloved to the soul.¹⁷ This is a manifestation of events that led to expulsion of man from Heaven (Paradise) to the Earth. The same call made

by Satan to Adam constitutes the main desire of every human today. Allah says:

And indeed We made a covenant with Adam, but he forgot, and We found on his part no firm will-power. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblīs (Satan), who refused. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed." Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat. Then Shayṭān (Satan) whispered to him saying: **"O Adam! Shall I lead you to the Tree of Eternity and to a Kingdom that will never waste away?"** (Q.20:115-120).

Every man can be enticed with the same thing used by Satan to deceive Prophet Adam. These are life forever and everlasting wealth which prone people to evil acts in order to gain them. It is doubtful that Prophet Adam would have fallen to the satanic plan should someone had reminded him of the repercussion of Satan's call against Allah's prohibition of eating from the said tree, as a result of which he was expelled from Heaven to settle on the surface of this ephemera life. Satan always uses pleasurable whisper to deceive man without making him to consider or realise the consequence of the evil to which he is being inspired. For example, a fornicator is inspired to the attraction of beauty and sexual pleasure without considering or realising some Sexually Transmitting Diseases (STDs) accruable through such evil action. *Da'wah* serves the purpose of destroying the Satan's evil whisper in this case and other sinful actions.

The fact that the Glorious Qur'ān establishes it that punishment befalls everybody without exemption, the offenders and the innocents, as a result of sinful acts which are not checked through the act of commanding what is right and forbidding what is wrong confirms the importance of *da'wah*. Allah says:

And fear the *fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is severe in punishment (Q.8:25).

This can also be corroborated by the similitude given by the Prophet of a group of people who embarked on a journey through the sea. He said:

The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board of a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe (Al-Bukhārī).¹⁸

The role played by *daʿwah* in deradicalisation is evident in the history. Arabs were heavily radicalised before the prophethood of Muḥammad, when they were in the state of ignorance. This period was called 'ignorance period' not because there was no literacy but due to their crude behaviour. They were socially and religiously challenging, economically backward and politically disintegrated. Law and order, moral idea of right and wrong were replaced by honour, booty, plunder and violence reigned supreme. Tribal wars, killings, adultery and fornication and other abominable characters were orders of the day then.¹⁹

Islam recognises the states of human soul as *naḥsu muṭmaʿinnah* (a soul in a state of complete satisfaction), *naḥsu lawwāmah* (a self-reproaching soul that feels conscious of sin and resists it) and *naḥsu ʿammāratun bis-sūʿ* (a soul which seeks its satisfaction in the lower earthly desires).²⁰ The general condition of the Arabs were almost that of *naḥsu ʿammāratun bis-sūʿ* prior to the revelation. This condition changed totally to that of *naḥsu muṭmaʿinnah* within the twenty-three (23) years of the Prophet's *Daʿwah* campaign. This was not all that easy for the Prophet and his companions who were trained secretly in Makkah and openly in Madīnah. They were faced with a lot of persecutions and sanctions and various battles inspired by the enemies' radical ideology. At last, Islamic government, which was based on its ideology, was formed and survived alongside its empire for thirty-five (35) years uninterrupted through the instrument of *al-ʿamr bil-maʿrūf wan-nahyu ʿanil-munkar* (commanding what is right and prohibiting what is wrong). *Al-ʿamr bil-maʿrūf wan-nahyu ʿanil-munkar* is done according to

individual or group's capabilities. Hand in form of force is used by those in authority, while tongue is expected to be used by the '*Ulamā*' (Islamic Scholars) and rejection through the heart is used by the weak people, according to the statement of the Prophet.²¹

Muslims and Radicalisation

Radicalisation is mostly used in a political and religious sense to refer to any ideology considered to be far outside the acceptance of mainstream attitudes or society. This confirms the reality of schisms that started in Islam after the assassination of the third Caliph on the 17th of Dhūl-Hijjah, 35 A.H. (the 17th July, 656 C. E.) by 'Abdullah Bn Saba' and his followers, through their media radicalism activities, which resulted to everlasting confusion and disunity of the Muslims till today.²² The Muslim community became divided into four groups: 'Uthmānīs (supporters of 'Uthmān who demanded for capital punishment of the assassins, they did not want 'Ali to become Caliph), Shī'ites (loyalists of 'Ali), *Murhibah* (people who were on the Islamic battle field at the time of Caliph's assassination) and *Ahlus-Sunnah wal-Jamā'ah* (those were the majority of the companions and the Muslims of various parts of the Islamic state who saw no fault in 'Ali and 'Uthmān). Out of these groups, only Shī'ites and *Ahlus-Sunnah wal-Jamā'ah* still exist till today in the shape of permanent theological groups.²³ The divisions also led to great civil wars and battles between Muslims and eventually, the system of centralised government founded by the Muslims got shattered, the scenario that brought about the establishment of a number of internal movements of which the Kharijites was the most serious.²⁴ The consequences of these ugly events were various overthrows between dynasties, the decline of Islamic Empire and final fall of Islamic Empire in 1924.²⁵

Muslim radicalisation is presently fueled by the Western policies on the international issues like invasion of Iraq by the US and allied forces, issue of Palestine, Afghanistan, and so on, which are not in the best interest of the Muslims. Some rich Muslim countries' attitudes towards other Muslims, especially, the Muslim immigrants also contribute to radicalisation of the Muslims in that they are not motivated in term of economy as they are also denied citizenship. Apart from this, some Muslims are used to interpreting some Qur'anic verses and *aḥadīth* on *Jihād* freely, arrived at a conclusion that Islam is supreme, and should be purged out of corrupt ideologies²⁶ even if it requires the use of force.

In Nigerian, some Muslim youths are not also spared from some types of radicalisation. Some engage in calling most of the notable Islamic scholars including those from Nigeria names like religious innovators (*ahlub-Bid'ah*) or unbelievers (*Kuffār*) due to some matters, which go contrary to their opinions. They have developed ideologies of abandoning the mosque, marrying without the consent of their parents, who they claim are unbelievers and they divorce these ladies at will. Such ideologies include quarreling fellow Muslims, recruiting innocent youths to their fold, leaving city for bush since they cannot live with their so-called corrupt Muslims and cannot share with other people, the manufactured materials or goods, which they claimed are made by the unbelievers. This group is a threat for future Islamic development since they have been rationally radicalised and are ready to use weapons against the religious leaders and the generality of Muslims.

Islam frowns at all sort of radicalization, which leads to violence and therefore there is a need for deradicalisation. Islamic *da'wah* should be a continuous responsibility of the Muslims if the society is to be purified of vices that lead to radicalisation. In order to achieve the best result, *da'wah* should be subjected to the methods of the Prophet. Following the biographical processes of the prophetic mission in-toto is therefore the best and only way to purify individual Muslim soul, family and the society at large. Consequently, these processes should be in stages since the responsibility is intensive and technical, as it can be perceived from the *da'wah* antecedent of the Prophet who did not use violent or force until he was forced by the enemy's aggressions. This means that the use of force is considered to be the last result as observed from the actions of the first generation of the Muslim community,²⁸ who did not use force until the formation of Islamic State. One of the Islamic groups that is mostly concerned with the need to purify individual Muslim soul, family and the society by means of *da'wah* in order to retain the Muslim glory without the use of force is the Muslim Brotherhood. It also believes that a successful *da'wah* should follow the methods of the Prophet and his companions.

Muslim Brotherhood (*Al-Ikhwān Al-Muslimūn*) in Brief

The Muslim Brotherhood is the largest contemporary Islamic movement which calls to reversion to Islam based on the dictates of the Glorious Qur'ān and *Sunnah* (the tradition of the Prophet and at the same time calls for application of *Sharī'ah* (Islamic law or conducts) to the

mundane affairs. It is also against the separation of religion from the government and opposes the imposition of government system other than that of Islam on the Arabs and the Islamic World. It was established by Ḥasan Al-Bannā in Dhūl-Qi'dah 1327 A.H. equivalent to April, 1928 C. E. in the city of Isma'īlyyah, Egypt where he started with six (6) workers of the Suez Canal Company, as a pan-Islamic, religious, political and social movement.²⁷ He was bothered by the problems of the Muslim community and sought solutions to end the suffrage as he was greatly disturbed by the declining Muslim morals in Egypt society and the disunity of the Muslims. He was also disappointed for the abolition of caliphate in Turkey due to western influence. This is why his ideas were all centred on the unity of *Ummah* under one state and community. The movement was as a response and a protest to the declining state of Islam.²⁸

Ḥasan Al-Bannā was born in Egypt in 1324 A.H. - 1906 C. E. In addition to his study of religious knowledge at home and mosque, he also studied at the government schools before he finally got admission into Dārul-'Ulūm in Cairo where he passed out in the year 1927. He was appointed as a teacher in one of the government primary schools in Isma'īlyyah where he started his *da'wah* activities. He set out of Isma'īlyyah to Cairo in 1932 where various magazines and newspapers of the movement were released and in 1941 he composed the first highest committee of the movement, called *Hay'at ta'sīsiyyah*, which consisted of one hundred members, appointed by Ḥasan Al-Bannā himself. The movement participated in the war between Israel and Palestine in 1948. Its forces fought the Israel forces until it got to Tel Aviv.²⁹ He was assassinated on the 12th of February, 1948. Muslim Brotherhood was proscribed by the Egyptian government in 1948.³⁰ Ḥasan Al-Bannā was succeeded by Ḥasan Al-Huḍaybī as *Murshid 'Āmm* (General Guide) in 1950.³¹ The movement believes in gradualist moral reform with no plan for a violent takeover of power.³²

The call of the Movement is based only on two (2) issues as follow:

- i. The introduction of Islamic *Sharī'ah* as the basis for controlling the affairs of state and society; and
- ii. Working to achieve unification among the Islamic countries and states, mainly among the Arab states, and liberating them from foreign imperialism.³³

The Muslim Brotherhood realises the existence of many Islamic organisations with slogans and activities, which attract the youths to their circles. For this reason and the importance of its *daʿwah* work, especially to achieve its principles, the Brotherhood carefully formulated a mechanism through which members are recruited under the programme called '*ad-daʿwah al-fardiyyah*' (the individual-to-individual call). Muṣṭafā Mashhūr's book is a treatise on this mechanism. It is expected that any new intake of the movement should be made to pass through seven (7) stages by his caller who must have received *daʿwah* training of the brotherhood accordingly.³⁴ The stages are summarised as follow:

- ❖ Creation of relationship and introduction between a caller (a trained member of the Brotherhood) and the person he is inviting to join the movement (a *daʿwah* recruit).
- ❖ Awakening the narcotic faith in the mind of the person who is being invited.
- ❖ Assisting him to discover his level of understandings towards the religion and to let him improve in the religious issues.
- ❖ Explaining the complete meaning of *al-ʿibādah* (act of worship) to him as it covers all aspects of life.
- ❖ Explaining to him that Islam cannot be practised in isolation from other Muslims and that it is a collective religion.
- ❖ Explaining to him the inevitability of being in the Islamic organisation.
- ❖ Answering to a question that comes to his mind, i.e. with which Islamic organisation should he work for *daʿwah* purpose?

In summary, a member of the movement is enlisted into the movement by a senior member and it has to start with familiarization between the two. The senior member uses every lawful and *daʿwah* system to get his target, the new trainee. The call starts with the issue of reforming his faith, assessment and improvement of his level of religious understanding accordingly, realisation of every aspect of life as an act of *ʿibādah* and that Islam is a collective religion which according to the Brotherhood, should be practised in an Islamic organization.

Tarbiyah* and Stages of Muslim Brotherhood's *Daʿwah

Tarbiyah (training or education) is adopted by the movement as necessary, inevitable and very important means and process for achieving

the objectives of Muslim society, Muslim nation and Muslim state that governs according to the Qur'ān and *Sunnah*. *Tarbiyah* began in the movement since the establishment of the Principal Board of the Organisation in 1349 A.H. (1931 C.E.). To carry out this, Imam Ḥasan Al-Bannā clearly divided the stages of work within the movement to three namely: *marḥalah ta'rīf* (introductory stage), *marḥalah takwīn* (reformatory stage) and *marḥalah tanfīdh* (implementation stage). Each of these stages has its own peculiar training.³⁵ The movement has a certain definition of *tarbiyah* derived from its reliable sources as follow:

Tarbiyah is the ideal method for dealing with human *fiṭrah* (instinct). This *tarbiyah* is done through direct guidance using direct speech and verbal means of communication, and indirect guidance by setting a model to follow. This process of *tarbiyah* is set in accordance with a specific programme and special means, in order to create a better change in mankind.³⁶

The means of *tarbiyah* are numerous and are conducted in a way to assure the integrity in discipline the Muslim individual, and to ensure the profound realisation of sound methodology on which the Islamic *tarbiyah* is based and by which the needs of Muslim individual can be fulfilled, therefore enabling him to successfully shoulder all his responsibilities in both this world and the Hereafter. These means are analysed through definitions of their historic background, aims, pillars, prerequisites, etiquettes, programmes and the prerequisites needed for those responsible for all of them. The *tarbiyah* programme is set up in respect of individual, a family, society as well as surveying about the status of the contemporary Muslim World. The idea of the *tarbiyah* is based on that which Allah used in dealing with the Prophet and that which the Prophet used in dealing with his Companions, which are clearly contained in the *Sunnah* in general and in the biography of the Prophet in particular. It deals with *fiṭrah*, human nature with all its virtues and defects, and with all its contradictions, such as good and evil, love and hate, fear and anticipation, collectivism and individualism, obligation and degeneration, positivism and negativism. The *tarbiyah* is also a direct guidance which is concerned with direct teaching, discipline and reformation of individual, carried out through direct speech or verbal means that involves commanding, forbidding, recommendation, alienation, attracting attention, arousing the desire for something, or

intimidation towards the other. The speech could also be a piece of advice, a story, quoting an incident, an article, a study, cassettes or video tapes which are used with the intention to promote a change in human being. These are led to providing a model and example to follow, a model in righteousness, proper behaviour and morals, so that individuals undergoing training would follow the model of the tutor.³⁷

In order to find solutions to the challenges facing the Muslims in terms of radicalisation, the Brotherhood group enplaces ten (10) principles under which the aims and objectives of the movement and the Muslims in general, can be realised. These are contained in the teachings of the movement across the stages of its *da'wah*. The first principle is *al-fahm* (comprehension), followed by *al-Ikhlās* (pure and sincerity of purpose), *al-'Amal* (work, action or deed), *al-Jihād* (striving in the cause of Allah), *at-taḍḥiyah* (sacrifice), *aṭ-Ṭā'ah* (obedience), *ath-Thabāt* (steadfastness), *at-Tajarrud* (abstractness), *al-Ukhwah*, (brotherhood) and *ath-Thiqqah* (trust).³⁸

These principles were adopted by Imam Ḥasan Al-Bannā to cater for the movement's needs of the Muslims who are in extreme anarchy and for their guidance towards the formation of the unitary guided authority which deserves taking pledge of loyalty from them.³⁹ Every aspect of these principles are given its deserved teachings and education with the evidence from the Qur'ān, *Sunnah* and biographies, using various books on Islam as well as magazines, newspapers, seminars and camps. The third principle, which deals with Islamic *da'wah* work of the movement needs to be studied since it has to do with reformation of individual Muslim, family and the society in general.

This principle is the result of the first and second principles respectively, *al-fahm* (comprehension), and *al-Ikhlās* (pure and sincerity of purpose) which also connects the remaining principles. Allah says: 'And say: 'work righteousness, for soon will Allah, His Apostle, and the believers observe your work. And soon will you be brought back to the Knower of what is hidden and what is open, then will He show you the truth of all that you did'. (Q.9:105). The principle contains seven stages, which are required from a sincere brother:⁴⁰

- (i) **Reformation of oneself:** A brother should strive to reform himself until he attains a strong body, good character, cultured thought, pure belief and sound worship. He should also be able

to strive for his life, manage his time, organise his affairs and be useful for others.

- (ii) **Establishment of an Islamic Home:** This is concerned with the marriage between the pious sexes who work towards promoting Islamic thoughts in every phenomenal among the family.
- (iii) **Orientation of the Society:** *Da'wah* dissemination in the society is required for both the married and single members here. Members are required to command what is right and prohibit what is wrong and gain the people's general thought for that of Islam.
- (iv) **Liberation of the Nation:** The nation is to be purged out of every authority strange from that of Islam, spiritually, politically or educationally.
- (v) **Reformation of the Government:** Government is to be reformed until it becomes purely Islamic, in order to discharge its responsibilities towards serving the community, work for its welfare, and to establish the Islamic law and its teachings. It is not objectionable to make use of non-Muslims for posts other than those of public leadership. The government can take any structure but in agreement with the general principle of Islam.
- (vi) **Restoration of International Essence of the Muslim Community:** In order to achieve this, all Islamic lands should be liberated, its glory and civilisation be revived and its voice united so that the lost caliphate and aspired unity are restored.
- (vii) **Mastership of the World:** This has to do with spreading of *da'wah* throughout the region ('Until there is no more tumult or oppression and the religion of Allah prevails' Q.8:39), ('Allah will not allow but that His light should prevail' Q. 9:32). The responsibility of achieving the last four steps falls upon the organisation as a whole and upon each brother as a member of the organisation. While it appears to people that this is imagination, a true Muslim sees it as achievable and will never lose hope. 'Allah's decree will always prevail, but most of people know not' Q.12:21.

In summary, the movement gives preference to education or training (*tarbiyah*) and preparedness over and above loneliness and strengthening one another, as well as over the use of force since it is evident in the history

that the Prophet trained and educated his companions firstly on *'aqīdah*, then unity followed by power of firearms and weapon which resulted to the formation of the first Islamic government.⁴¹ The fact that the Brotherhood won and produced the first democratically elected and first civilian President of Egypt in June 24th, 2012 general election, ruled for a year and was overthrown in a Military coup on July 3rd, 2013, which is suggested to be sponsored and backed by the world power including some Arab countries⁴² can be cited as a testimony to the good *da'wah* activities of the group. It shows that majority of the Egyptians admire the activities of the Brotherhood, a result of its *da'wah* approach which is based on the method of the Prophet. However, this does not mean that the Brotherhood is hundred percent perfect since some people have accused it of being political, sportive, anti-government while others also consider it as supporters of asceticism with imperfect expressions in its creed (*'aqīdah*) perspective.⁴³

Recommendations

There are dangers in radicalisation as there are needs to eradicate it from the individual as well as the society. The following are recommendations aimed at managing radicalisation:

- (i) There is need to study *da'wah* strategies of the Muslim Brotherhood with the aim to single out that which is cable of deradicalising the extremists from their evil thought.
- (ii) Most of the Muslim parents are after economic activities at the expense of their children. Some of them believe in financing the mundane aspects of their children without giving consideration to their spiritual life. Muslim parents should therefore make sacrifice to attend to their children, advise, monitor them and make sure they attend congregation where beautiful preaching with potential to purifying souls takes place.
- (iii) *Da'wah* duty should be a continuous engagement especially to transform every soul from *nafsu 'ammāratun bis-sū'* and the like to *nafsu muṭma'innah* accordingly. Therefore, every capable hand that can deliver *da'wah* based on wisdom and beautiful preaching, as mentioned in verse 125 of chapter 16 of the Holy Qur'an should participate. It was the continuous engagement of *da'wah* by the Prophet (SAW) that purified and deradicalised the first generation of the Muslims.

- (iv) The task should begin from the grass root, i.e. individual family, then community, the society at large and the Islamic organisations since the radicalised individual comes from a family, a community or a society and may even belong to an Islamic organisation as well.
- (v) The main task of the Islamic scholars is to reform the unguided souls because they are the inheritors of the Prophets⁴⁴ whose main duty is *da'wah* therefore, Islamic scholars at all levels should add the tasks of purifying the polluted souls through *da'wah* dispensations to the tasks upon them since it was through their efforts that some Islamic economic system and finance are recognised and adopted in Nigeria. For example, Islamic cooperative, insurance, non-interest banking system and use of some Islamic financial modes like *sukūk* are no more new developments to the Muslim and non-Muslim Nigerians. The Islamic Scholars' *da'wah* intervention will also play greater roles in managing radicalisation in Nigeria if handled the same manner in which the Islamic economic issues are handled.
- (vi) Furthermore, the Scholars of Islamic Studies should study the Muslim Brotherhood's *da'wah* activities, juxtapose it with that of the Prophet (SAW), extract that which is more beneficial to the Nigerian societies and compose books for public awareness and consumption as done in respect of Islamic economic system.
- (vii) Government should use soft measure for its deradicalisation programmes like Saudi Arabia whose soft measure programme, despite the fact that it is not costly, it is yielding positive results. It may be assumed that the Nigerian government changed the name of the Nigerian Prisons Service to the Nigerian Correctional Service with two (2) faculties called custodial and non-custodial service⁴⁵ to accommodate soft measure in dealing with the prisoners. Islamic scholars can also synergise with the government to manage radicalisation in prisons and other places where radicalization is being managed. In addition, pamphlets or leaflets capable of purifying souls can be composed printed and can be distributed, using helicopters in the territories held by extremist group like Boko Haram and the like. The same texts can be posted on the internet of these groups and other websites in order to dislodge them of their evil ideology. This is one of the

soft measures used by the Saudi Arabian authority which is also preferred by the deradicalisation oriented agencies like the Centre for Prevention of Radicalisation Leading to Violence (CPRLV).

- (viii) School curricula at all levels are designed to exclude the religious values. This is a big error because there are some problems which can be solved through religious dictates as there are some aspects also which prevent violence and vices due to fear of Allah and punishment accruable from such misbehaviour. It is unimaginable that while courses pertaining to Islamic economic activities are taught in some educational institutions in Nigeria, courses in *da'wah*, especially that which purify souls are totally absent in school curricula. It is believed that if religion is considered in the curricula, the government will have little or no fund to spend on deradicalisation programmes which engulf huge amount of money annually. Government should therefore task the Ministry of Education to include a *da'wah* based deradicalisation programme specifically and religious values in general, in the school curricula, right from the primary school to the university level. It is believed that the polluted souls of the Nigerian Muslims can be managed through *da'wah* based deradicalised courses in the schools.
- (ix) One of the duties of the National Orientation Agency (NOA) is to inform the public. An aspect concerning a *da'wah* based deradicalisation programme should be introduced and added to its programme. This is because the ideology that puts a Muslim under radicalization can be tackle, using the similar ideology which must be Islamic in nature if the soft measure is to be used. This programme can be channeled through the Supreme Council for Islamic Affairs in Nigeria.
- (x) Government at all levels should declare any religious or non-religious groups as radicalised groups if they commit similar offence, which subjects the Muslims to being labeled as radicalised because radicalisation which leads to violent is as a result of pollution of souls which cannot be confined to Muslims only.
- (xi) Freedom of religion should be allowed to take place. This will allow the Muslims to practice their religion without being

disturbed by others who do not consider religion as part of their life. This will disallow radicalism. Muslim ladies using *hijāb* (head covers) are subjected to ridicule in Nigeria and other parts of the World.

Conclusion

It is obvious that every man is born to be desirous of worldly materials and is always lured to get it by all means. This also affects his ideology and act of thinking; hence, he is prone to evil which makes him to be radicalised in most cases. There is no doubt that criminal activities resulting from extreme ideology or belief are rampant in the Nigerian society. The problems of Boko Haram in the North, Niger-Delta in the South-South, call for Biafra nation in the South East, Odua Peoples' Congress in the South West including kidnapping, hate speeches, fake news and host of others across Nigeria, constitute radicalism which can bring permanent disunity of the nation if solutions are not found on time. Consequently, Muslims and Islamic activities are the focal points of radicalisation leading to violence throughout the globe whereas non-Muslims are more radicalised in almost all activities. The media, politicians, economists, educationists, traditional rulers, students, ritualists, and so on, are involved in one or other acts of radicalisation. But names or adjectives other than radicalisation are given to them and most of the times they enjoy public sympathy through fake news, propagation and hate speeches. Whatever the case may be, the Muslim community should realise the importance of Islamic *da'wah* as an instrument to deradicalise the radicals among the Muslims as it is reflected in the *da'wah* activities of the Prophet, his companions, some immediate subsequent generations of Muslims, after the Prophet and the contemporary teachings of the Muslim Brotherhood. It is therefore inevitable for the Muslim community to study the Brotherhood's *da'wah* methodology, review it for purification of soul in order to guarantee a happy home, family and society free from radicalism.

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