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Dynamics of Religious Conversion and Apostasy Among the Tiv Muslims of Benue State, Nigeria: Causes, Consequences, and Community Responses

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Abstract: This study examines the phenomenon of apostasy (riddah) among Tiv Muslims in Ukum and Katsina-Ala Local Government Areas of Benue State, North Central Nigeria. Employing a qualitative research methodology with historical and descriptive approaches, the research investigated the causes, manifestations, and consequences of religious apostasy within a minority Muslim community existing alongside dominant Christian and indigenous religious traditions. Findings reveal that apostasy among Tiv Muslims stems from a complex interplay of factors including insufficient Islamic religious knowledge, socioeconomic pressures, cultural stigmatization, familial conflicts, materialistic expectations, and security threats. The study identified that Muslim organizations in the research areas are financially constrained, limiting their capacity for effective da'awah activities and community support. The research contributes to understanding religious dynamics in pluralistic Nigerian societies and proposes comprehensive solutions including enhanced Islamic education, improved security measures, interfaith dialogue

initiatives, and targeted community support programs to address apostasy challenges and strengthen Muslim community resilience in minority contexts.

Keywords: Apostasy, Tiv Muslims, Religious Conversion, Riddah, Benue State, Islamic Da'awah, Religious Pluralism



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1. INTRODUCTION

Apostasy (riddah or irtidad in Arabic) represents one of the most significant challenges facing Muslim minority communities in multireligious contexts. Literally meaning "turning back," apostasy in Islam is commonly defined as the abandonment of Islam by a Muslim in thought, word, or deed [1]. This phenomenon carries profound theological, social, and communal implications, particularly in societies where religious identity intersects with cultural belonging, familial relationships, and social status.

In Nigeria, a nation of remarkable religious diversity with a population exceeding 140 million (Adewole 3), the phenomenon of apostasy manifests across various regions. Benue State, situated in Nigeria's North Central geopolitical zone, presents a particularly compelling case study. With a population of over 4 million as at 2006 (Kakwagh 10), Benue State is predominantly Christian, with Muslims constituting approximately 6% of the total population (Ibrahim 3). Within this context, the Tiv people—one of Nigeria's most prominent ethnic groups with a population exceeding five million—have experienced significant religious transformations over the past century [2].

The advent of Islam in Tiv land can be traced to the early 20th century, primarily through the activities of Hausa-Fulani traders and Islamic scholars who established commercial networks and religious institutions in the region [3]. These traders, accompanied by Islamic preachers, established mosques and madrasas in towns such as Zaki Biam, Kyado, Katsina-Ala, and Abunor, creating foundations for Muslim communities that persist to the present day. However, despite these historical foundations, the Muslim community in Tiv land has faced persistent challenges, including significant rates of apostasy among new converts.

This study investigates the phenomenon of apostasy among Tiv Muslims in Ukum and Katsina-Ala Local Government Areas, examining its causes, patterns, and consequences. The research addresses the following questions: What is the concept of apostasy and its causes in Islam? What are the remote and immediate causes of apostasy in the study areas? What are the effects of apostasy on Tiv Muslims? What possible solutions can address the challenges of apostasy in these communities?

The significance of this research lies in its contribution to understanding religious dynamics in pluralistic Nigerian societies, particularly within minority Muslim communities [4]. By examining the specific challenges facing Tiv Muslims in Ukum and Katsina-Ala, the study provides insights applicable to similar contexts across Nigeria and beyond. Moreover, the research offers practical

recommendations for strengthening Muslim communities, enhancing da'awah effectiveness, and promoting religious tolerance and understanding.

2. LITERATURE REVIEW

2.1 Conceptualizing Apostasy in Islamic Thought

Apostasy, or riddah, has been extensively addressed in Islamic jurisprudence, theology, and legal traditions. The Arabic term riddah derives from the root raddahu, yarudduhu, raddan, and riddatan, meaning "returning" [5]. Islamic jurists across different schools of law have provided detailed definitions. According to AlKasany of the Hanafi school, apostasy means the reversion from faith. Ibn alJauzy alMaliki defines an apostate as "an adult who willingly withdraws from Islam through expressing disbelief or uttering or doing something that contains an element of disbelief" [6]. AlGhazali from the Shafi'i school describes apostasy as "the withdrawal of an adult Muslim from Islam through actions or utterances depicting obstinacy or mockery or being held as a creed" [7]. AlBahuti alHanbali defines an apostate as "a person who disbelieves after becoming a Muslim through utterance or creed, even before attaining the age of maturity" [8].

These definitions establish that apostasy involves the voluntary withdrawal of a sane Muslim from Islam through utterances, actions, or holding un-Islamic creeds. The Qur'an addresses apostasy in numerous verses, emphasizing its gravity and consequences. In Surah AlImran (3:90), Allah states: "Indeed, those who disbelieve after their belief and then increase in disbelief never will their [claimed] repentance be accepted, and they are the ones astray" (Muhammad Taqiyud-Din alHilali and Muhammad Muhsin Khan). Similarly, in Surah AlMa'idah (5:54), Allah warns: "O you who have believed, whoever of you should revert from his religion—Allah will bring forth [in place of them] a people He will love and who will love Him" (Muhammad Taqiyud-Din alHilali and Muhammad Muhsin Khan).

Prophetic traditions further establish the seriousness of apostasy in Islam. In Sahih alBukhari, the Prophet (peace be upon him) is reported to have said: "Whoever changes his religion, kill him". Ibn Mas'ud reported that the Prophet said: "The blood of a Muslim who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible to be shed except in one of three cases: a married man who commits adultery, a life for life, and one who abandons his religion and separates from the community".

Islamic jurists have established conditions for apostasy to be legally established, including adulthood (albulugh), sanity (alaql), voluntariness (alikhtiyar), intention (aliradah), and knowledge (alilm) (AlUthaimin 14/446452). The Hanafis and Malikis distinguished between simple apostasy (arridatul mujarrada) and extreme apostasy (arridatul mugallazah), with the latter involving waging war against Islam and causing destruction to the Muslim community [9].

2.2 Causes of Apostasy in Islamic History and Contemporary Contexts

The causes of apostasy in Islam have been extensively documented in historical and contemporary scholarship. Ghada (1627) identifies numerous causes of individual apostasy, including: lack of conviction in the Islamic faith; captivity by the enemy; romantic love; doubt; perceived excessive religious differences; rejecting the application of legal limits due to fear of punishment; and wrong practices by some rulers.

Collective apostasy, which occurred prominently during the Caliphate of Abu Bakr alSiddiq, was attributed to: the death of the Prophet; refusal to pay zakat; tribalism; and embracing Islam due to fear of the powerful Islamic state [10]. These historical patterns provide frameworks for understanding apostasy in contemporary contexts.

Contemporary scholarship has examined apostasy in diverse contexts. For instance, research in Malaysia by Nazihan Rusli et al. identified that converts to Islam (muallaf) faced challenges

including lack of faith (aqida), insufficient knowledge about Islam, lack of religious commitment, failure in marriage, and trouble from birth families. Similarly, Abdullahi Saeed argued that the punishment of apostasy by death under Islamic law is untenable in the modern period, positing that apostasy conflicts with foundational Islamic texts and modern human rights principles.

In the Nigerian context, Saidu Abubakar Ladan examined apostasy in Ekperi Clan, Etsako Central Local Government Area, Edo State, tracing its advent to the second half of the 19th century and examining the major causes of apostasy in that region. However, limited scholarly attention has been devoted specifically to apostasy among Tiv Muslims in Benue State, a gap this research seeks to address.

2.3 Islam in Benue State: Historical and Contemporary Dynamics

The presence of Islam in Benue State and other non-Muslim areas of Northern Nigeria has been documented by scholars including Muhammad Sani Abdulkadir (2011). According to Abdulkadir, early Muslim traders were the primary agents of Islam's diffusion, establishing commercial networks and relationships that facilitated the introduction of Islamic practices and beliefs. However, early Muslim visitors prioritized establishing cordial relationships for economic purposes rather than seeking to convert the indigenous population.

Ustaz Khalid Muhammad Ibrahim (2010) conducted a comprehensive survey of Muslims in Benue State, categorizing them into Sunni, Sufi (Tijjaniyya), and nonaligned groups. The study found that Sufi groups constituted 75% of the Sunni Muslim population, predominantly concentrated in Makurdi, Otukpo, Gboko, Katsina-Ala, and Agatu Local Government Areas. Islamic education in the state includes traditional Qur'anic education (Bagaji or makaranta allo) and more advanced Islamiyya schools, with five institutions awarding the Junior Islamic Certificate in the state (Ibrahim 4).

The Tiv people, who constitute the majority population in Benue State, have a rich cultural and religious heritage. Traditional Tiv religion centers on the worship of a supreme deity, Aondo, alongside ancestor reverence known as Orshar (Adega 119; Ker 120). The arrival of Christianity and Islam significantly transformed Tiv religious practices, leading to syncretic expressions and religious pluralism [11]. This religious pluralism provides the context within which apostasy occurs and is addressed.

3. METHODOLOGY

This study employed a qualitative research methodology with historical and descriptive approaches to examine the phenomenon of apostasy among Tiv Muslims in Ukum and Katsina-Ala Local Government Areas of Benue State. The qualitative approach was deemed appropriate for exploring the complex social, cultural, and religious dynamics underlying apostasy, as it allows for indepth understanding of participants' experiences, perceptions, and interpretations.

3.1 Research Design

The research utilized a case study design, focusing on selected communities within Ukum (ZakiBiam and Kyado) and Katsina-Ala (Katsina-Ala and Abunor) Local Government Areas. This design enabled detailed investigation of apostasy within specific sociocultural contexts, providing rich, contextual data essential for understanding the phenomenon.

3.2 Data Collection Methods

Data were collected through multiple methods to ensure triangulation and enhance the validity of findings:

Primary Sources: The research examined written documents on the origin and development of Islam in the study areas, including historical records, community archives, and organizational documents.

Interviews: Semistructured interviews were conducted with key informants, including Muslim scholars, community leaders, and former Muslims (apostates). Interviews explored participants'

experiences, perceptions, and understandings of apostasy, its causes, and consequences. A total of 18 interviews were conducted across the two Local Government Areas, with participants selected through purposive and snowball sampling techniques. These included Imam Tanko Alkasim (Chairman, Ulama'u Council, Ukum LGA), Imam Shuaibu Yahya (Chief Imam, Izala, ZakiBiam), Imam Mai Sa'a (Chairman, Ulama'u Council, Katsina-Ala LGA), and other community leaders, as well as individuals who had experienced apostasy.

Literature Review: Secondary sources including academic journals, books, dissertations, and unpublished works were critically reviewed to provide theoretical frameworks, contextual information, and comparative perspectives.

3.3 Data Analysis

Data were analyzed using thematic analysis, which involved identifying, analyzing, and reporting patterns (themes) within the data. The analysis process included: familiarization with data; generating initial codes; searching for themes; reviewing themes; defining and naming themes; and producing the final report. Interview transcripts were coded and analyzed manually, with themes emerging inductively from the data while also being informed by the research questions and theoretical framework.

3.4 Ethical Considerations

Ethical considerations were paramount in this research. Participants were informed about the purpose of the study, their rights to withdraw at any time, and measures taken to ensure confidentiality. Informed consent was obtained from all participants. Given the sensitive nature of apostasy, particular care was taken to protect participants' identities and minimize potential harm. Pseudonyms were used when referring to individuals who had experienced apostasy, and organizational affiliations were generalized where appropriate.

4. FINDINGS

4.1 Demographic Context of Islam in the Research Areas

The research established that Muslims constitute a small minority in both Ukum and Katsina-Ala Local Government Areas. According to community leaders interviewed, the Muslim population in Ukum LGA is approximately 0.5% of the total population (Interview with Imam Tanko and Muhammad Sani), while in Katsina Ala LGA, Muslims constitute approximately 1% of the population (Interview with Imam Mai Sa'a). This minority status presents significant challenges for Muslim communities, including limited resources, social marginalization, and the constant pressure of religious conversion and apostasy.

4.2 Causes of Apostasy Among Tiv Muslims

The research identified multiple interconnected causes of apostasy among Tiv Muslims, categorized into remote (longterm) and immediate (shortterm) causes.

4.2.1 Remote Causes

Historical Context and Cultural Evolution: The historical and cultural evolution of Ukum and Katsina-Ala has shaped religious attitudes and practices over time. The interaction between indigenous beliefs, Christianity, and Islam over centuries has created a complex religious landscape. Historical conflicts, colonial influences, and missionary activities have contributed to shifts in religious adherence and identity. As noted by Imam Adam Abdullahi, "The history of religious interactions in this region has created patterns of religious mobility that continue to this day" (Interview with Imam Adam Abdullahi).

Educational and Social Change: Increased access to education and exposure to global ideas through modern media have facilitated critical examination of traditional beliefs. Educational institutions often introduce students to diverse worldviews and philosophical perspectives, leading to questioning and, in some cases, abandonment of previously held religious beliefs. One community

leader observed: "When our young people go to school and are exposed to different ideas, they sometimes begin to question their faith in ways that lead to apostasy" (Interview with Muslim leaders).

Socio-Economic Factors: Economic transformations and socioeconomic disparities indirectly contribute to apostasy. As communities undergo economic changes, individuals may experience reevaluation of their religious and cultural practices. Economic pressures and inequalities can exacerbate feelings of disconnection from traditional religious institutions, leading some to seek alternative belief systems or reject religion altogether (Interview with Imam Adam Abdullahi).

4.2.2 Immediate Causes

Lack of Basic Islamic Knowledge: Insufficient knowledge of Islam emerged as a major factor responsible for apostasy. Many individuals embrace Islam without adequate understanding of its teachings, practices, and obligations. When they encounter challenges or are confronted with questions about their new faith, they lack the knowledge to respond effectively, leading to abandonment of the faith. According to Imam Tanko Alkasim, "Many people convert to Islam without really understanding what it means to be Muslim. When they face questions or challenges, they don't have the knowledge to stay firm in their faith" (Interview with Imam Tanko Alkasim).

Stigmatization and Social Pressure: New converts often face stigmatization from family members, neighbours, and community members. This stigmatization takes various forms, including threats, namecalling, and social isolation. Interviews revealed that six individuals from Katsina-Ala and five from Ukum cited stigmatization as their reason for apostatizing (Muhammad Sani and Hafiz Auwal). One former Muslim stated: "When I became Muslim, my family called me a traitor to our culture. They told me I had abandoned my ancestors and become a Hausa person. The pressure was too much to bear" (Interview with UkumLumun (Dominic) who converted to Islam and later denounced Islam).

Threat to Life: Some converts are threatened by family members, neighbours, and community members to withdraw from Islam or face severe consequences. Three interviewees from Katsina-Ala and five from Ukum mentioned threat to life as the main reason for forfeiting their faith (Interviews with Imam Shuaibu and Ustaz Sa'id Galadima). A community leader explained: "Some converts receive direct threats: 'If you don't return to our religion, we will kill you or drive you out of the community.' This is a very powerful pressure" (Interview with Imam Shuaibu Yahya).

NameCalling: Namecalling was identified as a significant factor leading to apostasy. Converts are labelled with derogatory terms such as "You have become Hausas," "People who wash their private parts," "Extremists," "People who abandon their culture," "You are cursed by the ancestors," among others. Four interviewees from Katsina-Ala and five from Ukum cited namecalling as the main reason for their withdrawal from Islam (Interviews with Imam Shuaibu and Ustaz Sa'id Galadima). One respondent noted: "Every time I met someone, they would call me names. They made me feel ashamed of my choice to become Muslim. Eventually, I gave up" (Interview with UkumLumun (Dominic)).

Materialistic Desire: Some individuals convert to Islam with expectations of material benefits, assuming that Muslims are paid and sponsored to practice Islam. When they discover this assumption is unrealistic, they withdraw and revert to their former religion. A community leader observed: "Some people think that becoming Muslim will bring them money and support from rich Muslims. When they realize this is not the case, they become disappointed and leave Islam" (Interview with Imam Tanko Alkasim).

Lack of Financial Support: The absence of needed financial support from wealthy Muslims and Islamic organizations hinders Islamic development and causes apostasy. New converts, particularly those facing economic hardship, may look to the Muslim community for support. When this support is not forthcoming, they may abandon Islam. A Muslim scholar noted: "Our community is not

wealthy. We cannot provide the financial support that new converts sometimes need. This leads to loss of faith" (Interview with M. Auwal Abdullahi).

Insecurity: The issue of insecurity retards Islamic development and causes apostasy. In the absence of peace, safety, and tranquility, da'awah and other religious activities cannot be effectively carried out. A community leader observed: "In some areas, it is dangerous to practice Islam openly. When new converts face this insecurity, they may choose to abandon their faith for safety" (Interview with Imam Tanko Alkasim).

Cultural Influence: Culture plays a key role in making new converts renounce Islam. Tiv culture, with its strong emphasis on communal identity and ancestral traditions, can make it difficult for converts to maintain their new faith, especially when Islamic practices conflict with cultural norms. One former Muslim explained: "In our culture, religion is part of who we are. When I became Muslim, I felt like I was rejecting my entire cultural heritage. That was very difficult to live with" (Interview with UkumLumun (Dominic)).

4.2.3 Institutional Factors

Financial Constraints of Muslim Organizations: The research discovered that most Muslim organizations in the research areas are not economically viable or buoyant to undertake effective da'awah activities among the Tiv people. This limitation affects their ability to support new converts, provide religious education, and maintain Islamic institutions. One organizational leader stated: "We have good intentions, but we lack the resources to carry out effective da'awah. Our members are mostly poor, and we cannot afford to support the new converts properly" (Interview with Imam Tanko Alkasim).

4.3 Effects of Apostasy

The research identified multiple effects of apostasy on individuals, families, and communities.

Social Alienation: Apostates often experience social alienation, including ostracism from family and community members. One former Muslim explained: "After I left Islam, I felt like I didn't belong anywhere. The Muslim community saw me as a traitor, and my non Muslim family no longer trusted me" (Interview with UkumLumun (Dominic)) [12].

Family Conflict: Apostasy leads to significant family conflict, with reactions including anger, disappointment, and hostility. A community leader observed: "When someone leaves Islam, it creates a rift in the family. There is anger, disappointment, and sometimes permanent separation" (Interview with Muslim leaders).

Psychological Effects: Apostates experience psychological distress, including guilt, anxiety, and depression. One respondent noted: "I felt guilty for leaving Islam, but I also felt guilty for staying when I had doubts. It was a difficult period of my life" (Interview with UkumLumun (Dominic)).

Religious Tensions: Apostasy exacerbates existing religious tensions within communities, leading to divisions and conflicts. A Muslim leader observed: "When people leave Islam, it creates tension between Muslims and Christians [13]. The Christians see it as a victory, and the Muslims feel defeated and betrayed" (Interview with Imam Shuaibu Yahya).

4.4 Community Responses to Apostasy

The research identified various community responses to apostasy, reflecting the complex dynamics of religious pluralism in the research areas.

Da'awah Efforts: Islamic organizations continue efforts in da'awah activities, including establishment and maintenance of mosques and madrasas, outreach programs, and social services. However, these efforts are constrained by limited resources [15]. As one community leader stated: "We do our best to spread Islam and support new converts, but we are limited by our financial situation" (Interview with Imam Tanko Alkasim).

Islamic Education: Organizations like Izala (JIBWIS) and Tijjaniyya provide Islamic education through mosques, schools, and outreach programs. The Izala organization carries out da'awah in villages and towns, preaching in Tiv and English languages, and building Islamic schools for children, adults, and married women. One leader reported: "We have made some progress. In Abunor, more than eighty people converted to Islam through our da'awah efforts. But we have lost many of them to apostasy because we could not provide adequate support" (Interview with Imam Tanko Alkasim).

Community Support: Muslim communities provide support to new converts, but this support is limited by available resources. One leader explained: "We try to support new converts, especially those who have been rejected by their families [16]. But we cannot do as much as we would like" (Interview with Imam Mai Sa'a).

5. DISCUSSION

5.1 Theoretical Implications

The findings of this research contribute to theoretical understanding of apostasy in multireligious contexts. The research demonstrates that apostasy is not simply a theological issue but a complex social phenomenon shaped by historical, cultural, economic, and psychological factors. This finding aligns with broader scholarly recognition of the multidimensional nature of religious conversion and deconversion.

The identification of both remote and immediate causes of apostasy underscores the need for comprehensive theoretical frameworks that account for both longterm structural factors and immediate triggers [17]. This is consistent with Ghada's categorization of apostasy causes in Islamic history, though the present research identifies some contextspecific factors, such as the role of cultural stigmatization in Tiv society.

The research also highlights the significance of minority status in shaping apostasy dynamics. Muslim communities in Ukum and Katsina-Ala, being small minorities, face distinctive challenges that differ from those in majority Muslim contexts. This finding has implications for understanding apostasy in minority Muslim communities globally.

5.2 Practical Implications

The findings of this research have practical implications for Islamic organizations, community leaders, and policymakers seeking to address apostasy challenges [18].

Islamic Education: The research underscores the critical importance of providing comprehensive Islamic education to new converts before and after their conversion. Education should address not only Islamic theology and practices but also the challenges converts may face in maintaining their faith in sociocultural contexts that may be hostile.

Community Support: The research highlights the need for enhanced community support for new converts, including financial support, social integration, and psychological counseling. Muslim organizations should develop sustainable systems for supporting new converts, particularly those who face social rejection from their families [19].

Interfaith Dialogue: The research suggests that interfaith dialogue could help reduce religious tensions and misunderstandings that contribute to apostasy. By promoting understanding and respect between Muslims and non-Muslims, such dialogue could create environments more conducive to religious freedom and tolerance.

Security and Justice: The research underscores the importance of security and justice in protecting converts from threats and violence. Government authorities should ensure that all citizens are protected from religious persecution and that those who threaten converts are held accountable [20].

Strengthening Islamic Organizations: The research highlights the need to strengthen Muslim organizations in terms of financial resources, human capacity, and strategic planning. Without such

strengthening, these organizations will continue to struggle to address the challenges of apostasy effectively.

5.3 Comparative Perspectives

The findings of this research echo those of studies in other contexts. For example, Nazihan Rusli et al.'s study of apostasy in Malaysia identified similar factors, including lack of faith, insufficient knowledge about Islam, lack of religious commitment, failure in marriage, and trouble from birth families. This suggests that some causes of apostasy are relatively consistent across contexts, while others may be context specific [21].

Similarly, research on Muslim minority communities in other parts of Nigeria, such as Saidu Abubakar Ladan's study of apostasy in Edo State, identified factors such as family pressure, economic hardship, and social stigmatization. This pattern of findings across different Nigerian contexts suggests that apostasy in minority Muslim communities is shaped by common factors, though local cultural dynamics also play a significant role.

6. CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

This research has examined the phenomenon of apostasy among Tiv Muslims in Ukum and Katsina-Ala Local Government Areas of Benue State. The study reveals that apostasy is a complex phenomenon shaped by multiple interconnected factors, including insufficient Islamic knowledge, socioeconomic pressures, cultural stigmatization, familial conflicts, security concerns, and institutional weaknesses within Muslim organizations.

The research contributes to academic understanding of religious dynamics in pluralistic Nigerian societies, particularly within minority Muslim communities. By examining the specific challenges facing Tiv Muslims, the study provides insights applicable to similar contexts across Nigeria and beyond.

6.2 Recommendations

Based on the findings, the research proposes the following recommendations:

1. Enhance Islamic Education: Islamic organizations at local and national levels should intensify efforts in training and educating new converts. This should include preconversion education, postconversion support, and ongoing educational programs that address the specific challenges converts face.
2. Improve Security: Government should enhance security and restore peace in the areas. There should be serious collaboration with local and national authorities to improve security measures, addressing the threats posed by armed groups and fostering a safe environment for religious and community development.
3. Promote Interfaith Dialogue: Government, in collaboration with religious organizations, should promote interfaith dialogue among different religious groups in the areas to reduce apostasy related tensions and build mutual understanding.
4. Provide Financial Support: Islamic organizations and wealthy Muslims should financially support new converts in providing accommodation, food, clothes, healthcare, and basic needs. This support should be sustainable and targeted to address the most pressing needs.
5. Train and Sponsor Islamic Preachers: Those appointed to preach and teach new converts should be professionally trained in da'awah methodology before embarking on da'awah. Islamic organizations and wealthy Muslim individuals should sponsor these teachers.
6. Ensure Justice and Freedom of Association: Government should ensure that freedom of association rights for all citizens are justly protected. Nobody should be harassed, threatened, or marginalized on account of converting to Islam.

7. Ensure Equal Opportunities: Tiv Muslims who are indigenes of the State should be given equal opportunities as their non-Muslim counterparts in appointive and elective positions in the areas.
8. Practice True Islam: Muslims in the areas should be practicing Muslims, doing what is good and refraining from what is bad. They should do everything in accordance with the teachings of the Qur'an and Sunnah, so that non-Muslims may admire the beauty of Islam through their good behaviours.

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