

Chapter Eight

Different groups within Islam

Historical prospective regarding the Khilafa (who is to rule and govern) in Islam

At the time of Prophet Muhammad (PBUH) there was only one Islam, based on the teachings of the Qur'an and what the prophet said. The prophet's companions understood the religion based on their interpretation of the Qur'an and what they knew of the prophet's sayings. They asked the prophet to explain areas they had doubt about. The differences among the Sahaba (prophet's companions) in their understanding and interpretation of the Qur'an and Sunnah were not major differences. After the prophet's death and as his companions moved and settled in different parts of the Muslim state their students and disciples formed different schools of thought. Those who resided in Madina followed closely the tradition of the prophet and was known as the Madina school. This school was represented by Ibn Abbas and Obai bin Ka'b. Those who settled in Iraq followed a more interpretive role, and were represented by Ibn Masoud and Ali bin Abi Talib.

The idea of Tashau'l or being loyal to the house of the prophet (PBUH) was strengthened by several factors:

- Muslims felt allegiance to prophet Muhammad (PBUH) and loved him. Such loyalty and love was obviously channeled to his descendants.
- Ali, the prophet's cousin and son in law was a noble courageous intelligent man, admired for his talent. Muslims loved him because of his close relationship to the prophet of Islam and because of his own qualities.

When prophet Muhammad (PBUH) died there was no apparent heir. He did not specify a successor and he had no living male children. His closest relative was Ali his cousin, and Al-Abbas, his uncle. Arguments erupted when the Ansar (original residents in Madina) tried to appoint Sa'd bin Obada as the Khalifa (leader or ruler). Abou Bakr reminded the men gathered at the meeting of the prophet's saying (The leaders are from Quraish), and that the Arabs will not support any new leader unless he belongs to the tribe of Quraish. At that time, Quraish was the most respected and powerful tribe and were guardians of the Sacred house in Macca. Omar gave his allegiance to Abou Bakr and both the Muhajereen (Muslims who immigrated from Macca) and the Ansar followed and Abou Bakr was elected as the new Khalif. Other Muslims gave their Allegiance the next day. A catastrophe was averted at that time. Ali also gave his allegiance to Abou Bakr and accepted him as the new Muslim leader and successor of the Prophet (PBUH). Abou Bakr ruled for 2 years and three months.

When abou Bakr was about to die, his advice and recommendation to the Muslims was to appoint Omar as the next Khalif (ruler). All the Muslims accepted Omar as their new ruler including Ali. He was a man of vision and he built the framework and established the Muslim nation. On his death bed, Omar appointed six men and asked them to select the next Khalif from among themselves. Among these six were Othman and Ali. Othman was selected and Ali accepted him as the new Muslim leader. After the death of Othman, Ali accepted the call of Muslims and agreed to serve as the fourth righteous Khalif.

Scholars believe that Ali felt that he is most deserving of being the Muslim leader and successor of the Prophet. But being a loyal

Muslim and noble person he did not put up a fight. Rather, he accepted Abou Bakr, then Omar, then Othman and supported them and gave them sincere counsel.

A group of Muslims believed that Ali is the rightful successor to Prophet Muhammad (PBUH). They became known as Shi'te (those loyal to the house of the prophet, here represented by Ali and his two sons, Hassan and Hussein). When Ali died and Mo'aweya became the Khalifa, and established the Umayyad Dynasty that ruled for about 90 years, Hassan, Ali son did not want war and blood-shed and gave his allegiance to Mu'weya. Hussein, Ali's other son, on the other hand rose in opposition to Yazeed, the son of Mu'weya who followed him and was killed in the battle of Karbal'a. To Shi'te Muslims he is considered the martyred Imam, and is still mourned on the day of Karbal'a when we see Shi'te Muslims marching in remorse and flogging themselves.

Shi'te Muslims were persecuted under the rule of the Umayyad rulers. Their fate was not better under the Abbasid rulers. They had to hide and also to hide their true loyalty. At that time appeared what is now known as Toqeyya (hiding your true beliefs and showing other beliefs).

Therefore, the concept of succession or who is to rule over the Muslims is the central doctrine in Shi'te thinking. They believe that only a descendant of the Prophet Muhammad (PBUH) has any merit or right of ruling or being the Muslim leader. Anyone else is illegitimate and has to be refused and not followed. They also believe that the Prophet (PBUH) gave his recommendation that Muslims chose Ali as his successor in a saying known as Hadeeth Ghadeer Kham, when he said: (If I was the leader and guardian of Muslims, then Ali is their leader and guardian. O Allah help and support whoever helps him and supports him, and be against those who are enemies to him)

Narrated by Ahmad

The Shi'te also believe that this Imama (ruling over the Muslims) is a crucial and central aspect of the religion, that should not and cannot

be left to chance, but must be safeguarded by Divine wisdom. They believe, therefore, that God wishes the rulers of the Muslims to be in succession from the descendants of Ali. Anyone who takes this divine right from them is a usurper and imposter.

Sunni Muslims (those who follow the Sunnah or tradition of the prophet) believe that any Muslim is capable of ruling over the Muslims as long as he is qualified. He does not have to be a descendant of the Prophet (PBUH), since Prophet Muhammad did not specify Ali to be his successor. If he did, Ali would have never accepted Abou Bakr, Omar or Othman, gave his allegiance to them or supported them. Ali praised Abou Bakr, Omar and Othman and appreciated their experience, knowledge and wisdom and their service. When we read what he said about the three righteous Khalifs before him, we can appreciate how much he respected them and supported them. He would not have done so if he did not believe that their rule was legitimate.

Shi'ite thinking began to stray in the second and third century after Hijra, as some believed that the companions of Prophet Muhammad (PBUH) collaborated in the plot to usurp Ali from what was rightfully his. Therefore, they cannot be trusted, hence what they related of the prophet's sayings cannot be accepted. This resulted in not accepting a great part of the Sunnah. Those Shi'ite only accept the sayings narrated by Ali and those who supported him. They also twisted the jurisprudence left by a great scholar Imam Ja'far As-Sadiq, a descendant of Ali, and a great Muslim scholar. Some Shi'ite writings is not only disrespectful of the prophet's companions, but truly ugly as they curse some of the prophet's companions and call them names.

Other aspects of Shi'ite thinking and doctrine that are different from Sunni thinking include the following:

- Hiding what you believe in and expressing what is safe
- The absent Imam
- Religious theocracy rule in the absence of the Imam
- Al-Khums (20 % of income is to be given to those in charge), namely the religious theocracy that represents the absent Imam

At-Tuqeyya (hiding your true beliefs and showing things you do not believe in for safety reasons). This idea appeared because of the persecution that the Shi'te were subjected to throughout history. They had to hide their faith and express things they did not believe in. They had secret organizations that depended for their safety on loyalty and hiding their true motives. With time, this idea of hypocrisy became part of Shi'te thinking. Such idea is wrong in Islamic thought since Prophet Muhammad (PBUH) described a hypocrite as possessing three characteristics: He lies when he talks; he is not faithful to his promises, and he betrays his trusts (narrated by Bokhari & Muslim). The Qur'an also deplores the hypocrites and hypocrisy:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾

When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.

Al-Munafeqoun 63 : 1

﴿ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴾

They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds.

Al-Munafeqoun 63 : 2

﴿ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴾

That is because they believed, then they rejected Faith: so a seal was set on their hearts: therefore they understand not.

Al-Munafeqoun 63 : 3

The absent Imam

The Shi'te believe that the 12th Imam disappeared when he was 5 years old, but is alive and will come back when Allah wills. When this Imam comes back he will rule with justice and order and prosperity will prevail in his

time. He will punish those who persecuted the Shi'tes and support those who were loyal and he will reward them.

In his absence deputies rule and have his authority. Muslims must show loyalty to these deputies because they represent the absent Imam, and they derive their authority from him. Loyalty and obedience to them must be complete and unquestioned. Their orders must be obeyed. They are in contact with Allah and they are guided by Him. As such they are infallible and cannot make mistakes. To follow them is to follow the true religion. To disobey their orders or question their authority represent lack of faith.

Such thinking is in contrast to Suuni thinking that every human being is fallible and should not be obeyed blindly. Obedience to a ruler or scholar is limited, for he is a human being and if he makes a mistake or orders us to disobey Allah or His prophet, then obedience to him is wrong. Prophet Muhammad (PBUH) said:

(There is no obedience to a human being if it entails disobeying Allah) Baihaqi.

Also from a logical point of view giving clergy and religious theocracy too much power will result in dictatorship and censorship and the inability of Muslims to think for themselves. Religious thinking and doctrine will be imposed on them and labeled as divinely inspired. Shi'te religious scholars taught their followers that only living scholars are to be followed, and that their rulings are to be obeyed.

Al-Khums (giving one fifth) to those in power

Two innovations that Shi'te scholars have devised is their interpretation of the fifth or Khums and the absolute obedience to religious scholars. They said that 20 % of the income of Shi'te citizens is to be given to the state. They cite as evidence the following Qur'anic verse:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِئِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾﴾

And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer, if ye do believe in Allah and in the revelation We sent down to our Servant on the Day of Testing, the Day of the meeting of the two forces. For Allah hath power over all things.

Al-Anfal 8 : 41

This interpretation is wrong, because the fifth is applicable only in the spoils of war and does not apply to one's earning or profits. None of the righteous Khalifs or those who followed them ever collected this fifth from Muslims, and the Prophet (PBUH) only applied this verse during war time and only to the profits relating to war. This innovation only appeared in the fifth century after Hijra at a time when the Shi'te religious scholars had no financial support from the Muslim state. The ruling stated that this fifth is due to the Imam, and since he is represented in his absence by the religious scholars then it is their right to get this money. Anyone who does not pay this fifth will enter Hell and no one should pray in his house because he is a sinner.

Blind obedience to the Imam

The second wrong innovation in Shi'te thinking is the obedience to the Imam and in his absence to the religious scholars that represent his authority. They cite the Qur'anic verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination.

An-Nesa'a 4 : 59

The way the shi'ite scholars explained this verse is that obedience to "Those charged with authority amongst you" refers to Imam Ali and his descendants, and hence the religious scholars that represent him in the absence of the Imam. This new understanding of the power and authority of religious scholars is in stark contrast with the views of the majority of Muslims that scholars are only to educate and inform, not to rule or run the affairs of the state. The Qur'an explains the duty of Jurists and scholars as that of disseminating useful information and of guidance in religious matters:

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).

At-Tawba 9 : 122

Religious scholars differ among themselves in their own interpretation of Fiqh or jurisprudence. Which view should Muslims follow? And if obedience to a religious scholar is obligatory on Muslims which scholar should we be loyal to? And what happens to other descending scholars, are they to be imprisoned or oppressed and their views silenced as happens in Iran?

The authority of religious scholars obviously should be limited to religious matters and issues, and should not be extended to governing or ruling over Muslims. Scholars do not possess the knowledge, and do not have the necessary experience to be rulers and politicians. They do not know politics, economics, foreign affairs or how to run a government. To grant them authority in such matters is calling for disaster.

The Prophet (PBUH) was both a religious scholar and the leader of the Muslim nation, but he was uniquely qualified to assume these dual positions, and he was rightly guided by God. No other human being has these qualifications, and therefore, in Islam there is

separation between governance and religious guidance. Each person should assume the role he or she is most qualified to do. We cannot expect a politician or an economist to guide us in religious matters. Similarly, we do not expect a religious scholar to guide us run a government. Obviously cooperation between the experts is necessary, each guiding the other in his area of expertise and knowledge.

The Shi'ite also added qualities to the Imam that are not logical and cannot be accepted from a religious point of view. They state that the Imam is infallible and cannot make a mistake and is guided by God, and has direct contact with God. This infallibility is against logic and against clear verses in the Qur'an that explains that every human being is fallible. Prophet Muhammad (PBUH) did not make mistakes as far as delivering God's message, but apart from that he was a human being with likes and dislikes, and the Qur'an corrected some of his decisions. The Prophet (PBUH) did not know the unseen and had no power of his own to protect himself. His authority came from God:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْمَرْتُ مِنْ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."

Al-Araf 7 : 188

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴾

Say: "I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing?" Will ye then consider not?

Al-Ana'm 6 : 50

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴾

Say: "It is not in my power to cause you harm, or to bring you to right conduct."

Al-Jinn 72 : 21

Therefore, to ascribe to the Imam qualities that are above human abilities is wrong and cannot be accepted. The implication of the Shi'ite doctrine is to call for blind obedience to the Imam, or to those who represent his authority in his absence. Prophet Muhammad (PBUH) explained that obedience to a human being is limited and that we should not obey anyone who calls on us to disobey Allah or His messenger.

Do the Shi'ite believe in the Qur'an that came to us and authenticated at the time of Othman?

The Qur'an was divinely inspired to Prophet Muhammad (PBUH) and completed before his death. The Prophet recited the whole Qur'an to the Angel of revelation Gabriel twice shortly before his death. The Qur'an was safeguarded both in written and memorized forms at the time of Prophet Muhammad. After the prophet's death the Qur'an was collected from its various sources in one book at the time of Abou Bakr. Then a second authentication occurred at the time of Othman and the Qur'an was written in one version in the language of Quraish to avoid different forms of readings due to different dialects. This Qur'an of Othman is what we have today. It is the same Qur'an revealed to Prophet Muhammad (PBUH).

The Shi'ite believe that there is a bigger and more exhaustive Qur'an that clearly mentions the legitimate right of Ali and his descendants to rule over the Muslims. They cite verses that are not in the Qur'an of Othman. Some even believe in a separate Qur'an given or collected by Ali, known as the Qur'an of Fatima. Others believe that the additions mentioned are not a new Qur'an, but explanations of its meaning.

The arguments against the Shi'ite having a separate Qur'an include the following:

- 1- No one among the companions of Prophet Muhammad (PBUH) ever mentioned the presence of such a Qur'an. Even Ali himself never alleged that there is a Qur'an proving his right to succeed Prophet Muhammad (PBUH). If he knew of such a Qur'an, he would never have accepted Abou Bakr or Omar or Othman as legitimate Muslim Khalifas (leaders or Imams).
- 2- Why would the Prophet or his companions hide such a Qur'an or collaborate in such widespread conspiracy?
- 3- The Qur'an was completed at the time of Prophet Muhammad (PBUH) as indicated by the Qur'anic verse:

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

This day have those who reject Faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion

Al-Maeda 5 : 3

- 4- Why should Prophet Muhammad (PBUH) reveal only to Ali and Fatima a Qur'an that was inspired to him, and hide it from his other companions, when Allah orders him to deliver the whole message and hide nothing of it:

﴿ يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝ ﴾

O Apostle! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

Al-Maeda 5 : 67

Different schools of thought among Muslim Jurists

The four major schools of Islamic jurisprudence among Sunni Muslims are the following based on the scholar that formed his school of thought:

- Malik
- Abou Hanifa
- Shafe'i
- Ibn Hanbal

Imam Malik was based in Madina. He met, heard from and learned from those scholars who lived in Madina. His school of thought depends on the Hadeeth (sayings) of Prophet Muhammad (PBUH) and the fiqh of Madina. His book Al-Muwatta'a was read by 70 jurists in Madina before he published it. His Fiqh is followed in north Africa and Muslim Spain.

Imam Abou Hanifa lived in Iraq and was a merchant. His fiqh is the best in financial transactions and relies on Hadeeth but also depends on logic and clear thinking and deduction. His fiqh is followed in Egypt, Iraq and Indo-Pakistan.

Imam Shafe'i studied in Macca, Madina and Iraq. He traveled to Egypt where he died. His Fiqh is two forms: old teachings and new rulings. He is the one who established the science of Qias and reasoning. His fiqh is followed in Egypt and Syria.

Imam Bin Hanbal lived in Macca and was like his predecessors a scholar of Hadeeth. His fiqh relies heavily on his extensive knowledge of Hadeeth. His fiqh is followed in Saudi Arabia.

All four major scholars of Fiqh said that their opinion could be wrong and urged others not to take their word as sacred. They based their views on their interpretation of the Qur'an and Sunnah and their own logic and understanding. Though they differed with one another in peripheral issues, they agreed on the basic principles of Islam. They respected each other's opinions. A Muslim can follow any of these scholars. But it is not obligatory that a Muslim follow one or another of these scholars, since a Muslim can think for himself. These great scholars lived in a time and a place quite different from our time, and their views obviously were influenced by their own experiences. Some changed their rulings because of new knowledge they acquired that they did not know before when they issued their prior rulings. If they lived in our time, they would certainly change some of

their views, or offer different advice because our problems nowadays are different from what they experienced before.

How moderate and liberal Muslims differ from those Muslims who are extreme and rigid in their views

As human beings we depend in our understanding and interpretation of divine text on our knowledge of religion, experience and our intellectual abilities. It is, therefore, not surprising that we will have differences of opinion. These differences are healthy and to be expected. We can learn from different approaches and from different points of view. No single person is right in his analysis and interpretation all the time.

Some Muslims read the Qur'an and find it full of kindness, love and mercy. While others, may read the same Qur'an, yet find it full of threats and punishment.

The same is true of the sayings of Prophet Muhammad (PBUH). Some read his words and want to follow the literal words. Others understand his saying and follow the spirit and rationale but not the literal words, since the prophet lived in a different environment and his advice may not apply to our society. Certainly the spirit of his sayings is applicable at all times. Such spirit as being kind to each other or extending a helping hand; or devotion in prayer or turning to God seeking His forgiveness is valid at all times.

So, liberal and moderate Muslims temper their understanding of the Qur'an and Sunnah with logic and whether this teaching can be applied or whether it is appropriate to a different society. In contrast, Muslims who are rigid in their interpretation, or hold extreme views want to live their Islam exactly the same as Prophet Muhammad (PBUH) and his companions lived more than 1430 years ago. In their view success and proper behavior is to follow blindly the behavior of early Muslims. Therefore, they eat and dress in a similar fashion, and they do their best to apply the Sunnah literally.

Liberal Muslims follow the basic tenants of belief in Islam and perform their rituals of worship, but are not stuck on the literal words of the Prophet. Therefore, they do not wear the same clothes he

wore, or eat or dress in the same manner. They apply the spirit and logic of his sayings.

Liberal Muslims do not impose their views on others. In contrast, Muslims with a rigid, narrow point of view believe that their own interpretation is the only correct way, and they try to impose their narrow interpretation of the religion on everyone.

This clash of ideology is emerging especially in Western countries because many Muslims find it difficult to be close-minded and illogical in a western democracy. They find out that it does not make sense for them to apply their understanding of Islam in a rigid way as they were taught back home where they came from. The same trend is also emerging in many Muslim countries.

This polarization is increasing since some young Muslims find refuge in religion from the harsh economic and political realities they face and must deal with in many Muslim countries. Problems that lead to such a bleak outlook include lack of jobs, poverty, oppression and lack of freedom. These young Muslims turn to religion for comfort and often are indoctrinated in rigid ideology.

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