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GENERAL GUIDELINES

The Centre for Islamic Civilisation and Interfaith Dialogue, Bayero University, Kano invites scholars and researchers to submit well researched articles for publication in the Maiden Edition of its Journal, **AL-HADARAH JOURNAL FOR ISLAMIC CIVILISATION**. The Journal would accept articles on topics related to Islamic Civilisation, Islamic history in Africa, Islamic Studies and any other issue of relevance in the field of civilization.

The journal will be issued annually and articles presented will be subjected to peer academic review by erudite scholars. At initial stage, the Journal shall be issued once a year, but as the need may arise, it may be issued twice and or on special edition.

Publication Guidelines:

The general guidelines of publishing in Al-Hadara Journal shall be as follows:

1. Subjects and topics to be forwarded shall be in the following areas
 - a. Islamic Studies
 - b. Editing of Arabic/*Ajami* Manuscripts
 - c. Islamic civilization
 - d. Biographies, contributions of West African scholars
 - e. Islamic History in Africa.
 - f. Islamic institutions, scholars and scholarship in Nigeria.
2. Articles may be written in Arabic, English and Hausa, however, an academic abstract in English must be attached to each article.
3. All Articles must follow the general norm of academic presentation, and clarity of language must be observed
4. No article shall be considered if published elsewhere.
5. Articles shall be subjected to academic scrutiny by competent reviewers. The Editorial Board shall consider publishing the papers which are only authorized by the reviewer(s) and corrections were well effected.

6. Where the reviewer rejects an article due to lack of academic content, the Editorial Board shall be bound to accept the recommendations;
7. All articles must be accompanied with non refundable assessment fee of five thousand Naira N5,000 only, payable to Taufiq Abubakar Hussaini, GTB, 0165879870
8. Where the article is accepted for publication, the sum of N25,000 (twenty five thousand naira only) shall be paid to the account mentioned above along with the corrected article(s).
9. Views and opinions written in all articles shall remain personal views and opinions of its authors, it shall not in any way be considered as the views or opinions of the Journal. However, the Journal retains the right of publication.
10. All articles shall be sent to the email of the Journal as follows alhadarahbuk.buk.edu.ng

Authentication and Acknowledgement of Sources

1. Articles shall be presented in MS-Word format, doubled space
2. The margins of the page shall be on 1.2 on both sides, and 1.5 on bottom and upper headers.
3. New Times Roman, shall be used on font 12. The foot notes shall be same font type by 10 font size.
4. Qur'anic verses shall be copied from the famous Mus'haf Madina software.
5. An article shall have an abstract of not more than 200 words and which shall indicate, aim or purpose of study, methodology and findings of the research. Four key words shall also be mentioned.
6. The article shall not exceed 20 pages and not less than 15 pages
7. Acknowledgement of sources shall be in foot note and as follows;
 - a. Surname of the author
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EDITOR-IN-CHIEF'S FOREWORD

I am introducing to our readers the Maiden Edition of **Alhadarah Jurnal for Islamic Civilization**, published by the Centre for Islamic civilization and interfaith dialogue, Bayero University, Kano.

The Centre was established in 2014 to enhance the Islamic culture, civilisations and avail a flat form of intra and interfaith dialogue between communities, this will further promote peaceful coexistence and improve the status of living , economic growth and development.

The Centre for Islamic Civilization is aim to engage the concept of Dialogue and promote the Town and Gown. This will be achieved through various activities such as workshops, symposiums, national and international conferences. It is hoped that these efforts will avert the notion of disenfranchisements of any type with regard to contributions from neighboring communities of the University, as they would be allowed to present, discuss and process their views at various flatforms of CICID.

The Centre noted with appreciations the huge contributions of Ulama in West Africa, especially, Mali, Senegal the Sokoto Caliphate and Kanem Borno. We have already set a guide to further study those works which has relevance to our contemporary issues.

The Jurnal welcomes articles written in the field of Islamic Civilization, Islamic History, interfaith Dialogue, Modern Muslim Development and any other areas linked to the field of Islamic Civilization.

The Director Staff and management of the Centre are most grateful to the Vice Chancellor Prof Sagir Adamu Abbas, FMAN, for his tireless efforts and unflinching support towards uplifting this Centre. The vice Chancellor has been a mentor, guide and primary encouraging factor towards the activities of this Centre and also in founding this Jurnal. May Allah SWT continue to guide and bless all his efforts here in the Centre and other sections of the university. Amin.

Dr. Muhammad Sani Umar, OON
Editor-In-Chief

EDITORIAL NOTE

This Maiden edition has a marvelous collections and contributions from various scholars, disciples and Postgraduate students. It cut across many disciplines of Islamic civilizations. The diversified areas and contributors of the journal has made it a really one piece that the centre will be proud of.

In the field of governance and administration Dr. Sa'aidu Ahmad Dukawa has shared the experiences of the impact of Islamic Political Thought in some Nigerian universities. Maimunatu Yerima Iyawa, Contributed her piece on Gender Equality And The Islamic Law: Analysis Of Muslim Feminist Perspectives; Dr. Ammar Nasir Muhammad , and Babangida Adamu had discussions on Socio-Economic Impact of The Islamic State In West Africa Province (Iswap) Activities In North-Eastern Nigeria , Dr. Nuhu Usman had delved in to the elections and its ethics from Islamic perspectives; the demographic challenges of Muslims nations and its repercussions were attended by Jbril Lawan Alqasim and others, Dr. Ismail Hasim took up the Administrative measures on pandemic of coronavirus. Khadija Batagrawa has shared the wealthy experience of earlier scholars on prioritizing juritical approaches, and finally Dr. Sunusi Iguda Expounding Public Relations Principles in Islam.

On interfaith dialogues and social cohesions many articles were contributed, Dr. Taufiq Abubakar has spelt out difference between Interfaith and Abrahamic unifications of religion. Abdulwasi has analyzed the Islamic perspectives on religious Dialogue focusing on its promotion to peaceful coexistence; DR. Maimuna Iyawa investigated the intolerable character of non-Muslims towards use of Hijab by Muslim ladies, Dr. Aminu Gaya and Dr. Abdurrauf Sani, took their researches to examine the bases of interfaith dialogue from the main primary source of Sharia; Jbril Iawal isa discussess the impact of globalization on muslims, while Dr. Kabiru haruna Isa has delved into sharia and its flexibilities within the shrouds of democracy. Salisu shehu contributed on the implications of peace building on African states. Aminu Shehu discusses on self esteemd during dialogue and differing opinions.

On Societal sphere, Safiyya Safana, inquired whether the controversial hausa films have negative impact or not, Saidu Alkali has the discussed the bases of care to the orphan in islam and its values; Hisbah as an Islamic policy to guide and control societal menace has had four contributions from Dr. Ibrahim Abdullahi Sani, Dr. Najib Auwal Abubakar, Dr. Ali Yunus Muhammad and Dr. Muhammad

Muslim Ibrahim. Equally Muhammad Abdulqadir took up the climate change on his article; Kagarko Qasim Mustapha, has visited the works of Fethullah Gulen on societal reorientation, he reviewed the book from Seeds to Cedar.

The historical accounts and biographies of scholars has also gotten its share through the contributions of Associate Professor, Muhammad Sani Umar, he discussed the peaceful penetration of Islam in Ghana, Dr. Dikko Bature, who visited the Dallazawa Dynasty at Katsina; Biography of Alaramma Abubakar Ibrahim by Muhammad Abdulqadir. Umar Mansur visited the grandeurs of Islamic glories during the mamluks dynasties.

Other areas are the field of hadith and Aqidah, Dr. Abdullahi Usman explore methods of Quran in dialogue , Anas Abbas review the works of Ibn Battal ; Dr. Surajo Saheed and Ambali, explore the peculiarities of Bulughul Maram.

On Economics and Scientific discoveries . Dr. Umar Ibrahim Indabawa explore the trajectories of Quran with regards to economic adventures, Dr. Abdulaqadir Sulaiman gave out the solutions on economic hardships using Quranic injunctions; Alhassan yaqub visited the gloiry days of Islamic science and technology, and finally Dr. Umar Shitu told us that there are many Islamic manuscript waiting for researchers to lay their hands on it.

Dr. Taufiq Abubakar Hussaini
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**THE STATE OF EDUCATION IN WEST AFRICAN MUSLIM SOCIETIES AND ITS IMPLICATIONS
FOR PEACE-BUILDING AND YOUTH DEVELOPMENT: THE CASE OF NIGERIA**

By:

Professor Salisu Shehu

Vice Chancellor, Al-Istiqama University Sumaila, Kano

Introduction

For the West and Central African sub-regions the last two and a half decades can be said to have been those of different sorts of trials, tribulations, difficulties and sufferings. The combined effects of tripartite calamities of poverty, violence and disease (epidemics) have turned the area into an axis of misery. In the early 90s several West African countries were going through the agonies of civil wars occasioned by coups and counter coups. Then all through, intermittent civil wars, ethno-religious tensions and conflicts have caused the death of thousands of people, displacement of millions and destruction of multi-million dollar worth of property. The Ebola pandemic was such a devastating phenomenon that almost locked out the region from other parts of the world. Poverty has been an endemic factor, almost a trademark to the various countries in the region. So far, the most intractable and perhaps, most vicious of the rest is the emergence of violent extremism and insurgent groups across the Sahelian belt. The overall consequence of these is the rolling back of development drive in the entire region.

The most intractable aspect of the insurgency in the Sahelian belt, as epitomized by Boko Haram, is not just the length of time it has taken to be subdued, nor its viciousness only associated with its indiscriminate killings and wanton destructions. What actually makes the insurgencies much more intractable and vicious is the fact that because of its blending with religion and its radical appeal it still attracts young people who are usually conscripted. Certainly the radicalization of the youth and their subsequent militarization based on misguided teachings and misconceptions are the greatest threat to peace and development in the region. Several factors that include poverty and lack of education have been identified as principal causative agents. Essentially, therefore, this is the issue that needs to be addressed through education. This is the reason that explains and also underscores the need for exploring the most effective ways and strategies for increasing and broadening access to education and, also, utilizing it to foster peace and engendering development.

Defining the Focus: The Dimensions of the West African Muslim Educational Crises

Any attempt at articulating and formulating a comprehensive and meaningful education agenda for the Muslim Ummah in West Africa must make a thorough analysis of the problems that are facing Muslims in the present secular education system and the entire secular dispensation in the region. It must be understood that, when we talk about Muslim education, we mean the overall educational endeavours and Islamic religious instructions at all levels, and in all forms, in addition to all the other aspects of the so called modern education. As far as Muslims are concerned, there is no clear distinction between the two. Both aspects, if pursued by a Muslim, can be act of worship to his Creator and when it is positively utilized it can be a form of service to humanity for the sake of his Creator and Lord-Allah. The Prophet (S.A.W.) is reported to have said that, “if a person dies all his deeds are cut off, except three things”. One of these three things is “knowledge that benefits”. This definition of Muslim education is the background upon which an overview shall be made of Muslim educational crises in the West African Sub-region.

A careful review and analysis of the crises of Muslim education in the region reveals three dimensions. These are:

1. Fundamental conflicts and contradictions at the conceptual, ideological and philosophical level;
2. Backwardness in the acquisition of education within the conventional, secular dispensation; and
3. Crises and serious setbacks in the operation and management of mainstream Islamic education.

a. Conflicts and Contradictions at the Conceptual / Philosophical Level

In discussing these three dimensions, the magnitude and manifestations of the crisis shall be highlighted.

Islam is more than a mere way of life. It is a worldview and a distinct civilization. Education, as has been said earlier, is the only agent that imparts meaning to a worldview of a people and ensures their survival and the flourishing of their civilization. The fundamental education crisis that has continued to bedevil the Muslim Ummah was brought about by the perpetual domination and promotion of a system of education that is diametrically opposed to their value system. The secular conventional education system is a product of western historical experience. The Muslim Ummah does not have the same experience with the West. It is therefore, inconceivable that one case (the West) would be compatible

with the other (the Muslim world). This is the factor that explains the conceptual and philosophical contradictions and conflicts in education in almost all Muslim communities throughout the world. The Western worldview, it must be noted, is materialistic and to a large extent agnostic and atheistic. While knowledge in the Islamic worldview is imbued with divine because it is an attribute of Allah. This is not the case in the modern conventional worldview. With this sharp difference, there must be conflict. And since Islamic education is subjugated and rendered lowly, the dominant education system would only be destructive to Islamic faith and values. This has been graphically demonstrated in our analysis of the destructive effects of secular education on the Muslim world.

There is no doubt that it is this ungodly nature of western education that made Muslims in the Muslim world generally to resist it. Added to this is the fact that this system of education has a lot of blends and elements of Christianity.

In Northern Nigeria, for example, and even in the Muslim enclaves of South Western Nigeria, Muslims vehemently resisted it. Even with its long stay with us, and the enlightenment campaigns about its positive benefits, Muslims here have not ceased to look at it with suspicion. A substantial number of them have never been convinced to accept it.

That this system of education is perpetually undoing our goals and aspirations, that it continues to destroy our collective ideals and values, that it suppresses our faith and worldview, obliterating our identity, destroying our civilization, and worst still, debilitating our psychological and intellectual resourcefulness, as well as our political and economic assertiveness.

There is an urgent need for change. The change desired cannot be achieved by means of cosmetic approach to the problem. What is required is a radical overhaul, reorientation and restructuring of the ideological conceptual and philosophical bases of the educational system. The essence of this change is to make *Tawhid* the central reference point of the system. Disappear.

b. Backwardness in the Acquisition of Education

This is certainly a significant dimension in the Muslim educational crisis. The most important factor responsible for this setback has been discussed above—suspicion and lack of confidence in the system. In the present days, this factor has substantially diminished, though not completely vanished. In about half a decade now, however, this notion has not only been revived but raised to an unfortunate level of violent resistance. But the setback caused by this notion has not only persisted but could be said to have worsened. In the present circumstances, and

especially in the Nigerian context, the factors responsible are nothing but indolence, laziness and insensitivity on the part of the masses, and purposelessness, lack of vision and irresponsibility on the part of our leadership.

Statistical table showing the differences between Muslims' levels of acquisition of education and those of their non-Muslim counterparts are not necessarily required to convince one of the facts of our backwardness. Year in year out JAMB (UME) and (PCE) results have always shown the tremendous gap between Muslims and the others. Such gap is not only in terms of ratio of those who passed the examination successfully, but even in terms of the initial registration. A mere visit to the campuses of even the tertiary institutions in Muslim dominated areas, and the various NYSC orientation camps across the country can convince one of this fact. Sadly enough, although a lot of concern has been expressed, much of it has remained only a mere lip service.

Having realized the necessity of acquiring all sorts of useful knowledge, the challenge ahead of us is, while we work seriously towards overhauling the conventional system that is inimical to our faith, we must evolve workable plans and strategies that would facilitate, boost and widen our opportunities and levels of acquisition of all aspects of skills and knowledge within the present dispensation and circumstances. It is in fact believed that we cannot even successfully uproot the present system if we do not master it. This suggests some form of educational agenda of the Ummah.

c. Crises and Setbacks in the Operation and Management of Mainstream Islamic Education

Human societies have always been prone to change. It is indeed a ubiquitous phenomenon in human history. It can either be disastrous or otherwise. By its very nature, however, whether positive or negative, it is usually irresistible. Societies that are sensitive, responsive and conscious about change tailor and exploit them for positive development. Those that do not care are usually swept away by its forces.

Education by its very role in society stands at the centre of change. Playing a double role, it is an agent of both social conservation and change. Any education system that fails to play this role and is not responsive to the currents of change, and thus not being dynamic will certainly be thrown into irrelevance and oblivion. This is exactly what our mainstream Islamic education system is moving into.

Suppressed and marginalized by secular education in particular and the secular political and economic dispensations in general, our mainstream Islamic education system has remained incapacitated in the face of the challenges of our modern times. There is a need for transforming it in all perspectives – structure, content, operation administration and management.

Due to lack of patronage from the government, and absence of adequate community support from the Muslim populace, the system has become an orphan in a world of increasing challenges of secularism and other forces of destruction and desecration. Having almost collapsed, the Muslim children who enrolled in it neither acquire neither learning nor moral training. A substantial number of Muslim children in this way are subjected to street begging and later induced to all sorts of social vices. This has projected a bad image about the system and has rendered it unappealing.

The challenge here is how can we ensure preservation of the spirit and purpose of this system, how can we safeguard its values, ideals and conceptual and ideological bases, while at the same time transforming it in terms of contents, practice and structures. An effective response to this challenge must involve defining a vision and mapping out an agenda for the Ummah.

Education, Worldview and Social Survival

In Islam the term education has a very wide meaning. The Arabic term “*Tarbiyya*” which embodies the totality of Islamic concept of education cannot simply be translated to mean only training and instruction. Making recourse to the etymology of the word “*Tarbiyya*” in Arabic language Al-Khalawy (1983) identified three roots to it which all give meanings that imply increase, growth, development, sprouting, and nurturing. Thus, as was rightly put by al-Attas (1979), education helps in the complete growth of individual’s personality whereas instruction merely trains an individual or group to do some task efficiently. Education, therefore, is not simply a process of imparting a supposedly value-free knowledge as it is ordinarily assumed. It must be seen as an agent both of social conservation and social transformation (Shehu, 1998). Throughout history it has always been, and still is the most significant means by which the experiences and overall cultural dispositions of all human communities are transmitted across generations.

Education is a purposeful human enterprise. This means that it is never accidental nor a mere pastime. Its importance, role and functions in human communities cannot be overstated. In both its traditional and modern sense, and also in both its

formal and non-formal dispensations, it is inextricably linked to a people's worldview and has a direct bearing on their social survival. It is certainly the central nerve of a community's existence.

Education can be said to be playing an onerous task in humanity. That is the role of cultural transformation and preservation. Al-Attas (1979) submits that "education preserves the basic structure of society by conserving all that is worthwhile in basic values and institutions, by transmitting them to the next generation and by renewing culture a fresh whenever degeneration, stagnation or loss of values occurs". Manzoor (1984) made a similar assertion regarding this essential function of education saying that education is an agent that determines a community's survival. "It is through education that the cultural heritage, knowledge and values of a social group are preserved and the continuity of its collective life ensured..... It imparts meaning to the existence of a culture and helps it sustain its worldview".

Two essential facts have here become clear. The first is that education as a human enterprise, has, as earlier stated, always existed in some particular socio-historical and geographical contexts. This means that education has always been subject to time and space. Education is, therefore, a product of a particular worldview. Hence, as a social system and institution, it has always been representative of some value-system and orientation. In all its dispensations and manifestations, education has never been neutral or value-free. The implication of the above submission is that every distinct human community, based on its respective and distinctive worldview assigns its known peculiar purposes and goals to education in some particular human community cannot be compatible with that which is obtainable in another, especially if the two have opposing worldviews and social – historical and civilizational dispositions. This is because their aspirations as a social entity and their perception of life may similarly be incompatible.

The second thing that is obvious is the fact that as long as education is a function of some worldview and value system, the survival and destiny of any human community are directly linked to it. No sensible human community or generation can choose to be indifferent to it. Those that do that are only waiting for their death. What all these arguments suggest to us is that the Muslim world must strive towards an overall educational reform and or revolution, and must see this task as the greatest means of not only cultural and mental redemption, but as a cause of salvaging itself. This task, according to Abu-Sulaiman (1998), constitutes the top priority in intellectual Islamic work. This challenge says he, "of Tarbiyya and educational reform is not only the most difficult task facing

Muslim Scholars, it is also the prerequisite for any other form of development and progress.

Al-Otaibi and Rashid (1997) however see this task not as a challenge only to the educators but to all. They say:

The Islamization of education must become a priority not only among Muslim educators but among the business, scientific and professional sectors of the Ummah as well. The Ummah cannot expect to produce doctors, lawyers, businessmen, and scientists' totality committed to Islam until the educational system, from primary school through secondary school and the University, is reflective of the Islamic worldview. As schools are Islamized, an increased commitment to Islam on the part of the education should naturally follow. No longer will the Ummah be afflicted by those Muslims whose education has alienated them from their identity as Muslims (p.16).

Secular Education and the Muslim World

There is no doubt that the imposition of Western civilization (in all its aspects) on the Muslim world, by means of colonialism has had serious destructive consequences on the Muslims. It is, however, clear that the most harmful and destructive aspects of it all on the Muslim world is the educational aspect. It has proved to be much more debilitating because, as it were, it is the most significant factor, which ensures the perpetuation of political, economic and cultural subjugation of the Muslim world by the West. For in spite of the physical absence of western colonial power in the Muslim world the latter still continues to remain sheepishly loyal and subservient to the former.

There is little wonder in what has been said above because the products of the secular education system in the Muslim world are largely culturally mis-oriented, unproductive and intellectually sterile. This because the education they receive is not relevant to their value system and ideological orientation. Suleiman (1985) describes this set of people (the so-called educated elites) as 'deluded-hybrids'. He explains that they are a class of people almost totally uprooted from their cultural and moral traditions. Suleiman (1985) further explains the consequences of this situation in specific terms as follows:

1. That it has led to the acceptance of the myth of European superiority – which is an essential ingredient of the Euro-Christian educational philosophy – in governmental and intellectual circles in these (Muslim) countries, and consequently to the acceptance of European thoughts and ideas as possessing universal validity.

2. That the elite class who now controls the affairs of Muslims have come to exhibit, like their Christian counterparts, a servitude spirit and can only play the role of slaves to European imperialism even when they claim to be free.
3. That the nature of the elites training makes them inherently impotent when faced with serious social crises, and thus socially undesirable to be at the helm of affairs over the people.
4. That the system (i.e. in the Muslim world) has been unable to produce men of vision, calibre, ability and integrity to hold the reins of power.
5. That the system has engendered a situation whereby God has virtually been substituted with crude and brutal power as the object of reliance and trust (pp. 32-33).

While commenting on especially the first problems, Suleiman cautions that the danger in it is that ideas and thoughts which are essentially racial and parochial, and which have particularly given cause for colonialism form which we all suffer, and which moreover, have developed from strictly European experience and therefore, irrelevant to our experience, are taught and promoted at the expense of our heritage and civilization. Al-Faruqi (1987 p.5) argues in the same way that “the educational system is the laboratory where Muslim youth are kneaded and cut, where their consciousness is moulded into a caricature of the West. Here, the Muslim’s linkage with his past is severed, his natural curiosity to learn the legacy of his fathers is stymied.....”

Besides, Secular education has also created another serious educational and cultural crisis. This is the crisis of duality. In traditional Islamic education, there is no sharp dichotomy between the revealed knowledge and knowledge about the real existential, the world i.e. acquired knowledge. The two form a single integral entity geared towards attaining the pleasure of Allah and developing an upright Islamic personality. In this kind of dispensation, a medical doctor, an engineer, etc. sees his job primarily as a religious duty that must be discharged for the sake of Allah whatever form of knowledge a person acquires, he remains conscious of the social obligations upon him ordained by Allah. He must, therefore, make use of his knowledge to discharge these obligations to attain the pleasure of Allah. This is all because right at the beginning he has been enjoined to undertake the reading of all forms of positive knowledge in the name of Allah. This system of education was imbued with transcendental and higher order moral goal of the secular system.

The crisis of dichotomy created in our education does not stop at the existence of two independent systems. It permeated even the curriculum and the daily exercise

of teaching and learning in the secular school set up. As Qutb 1979 says: “religion is so terribly downplayed. It is only narrowly infused in the school curriculum and suffocated in the school system with only few lessons of short periods of time”.

The matter does not only stop at the marginalized and suffocation of the religion in the curriculum and school system. It is so ugly to the extent that in every lesson we give there is a great deal of anti-Islamic propaganda involved. Lessons on religion themselves are given in the midst of an anti-spiritual, non-religious atmosphere, characterized by tumultuous multitude of non-Islamic currents, under-currents and crosscurrents (Qutb, 1979).

What is most saddening about this ugly situation is that the secular system has almost subjugated the Islamic education system. In Faruqi’s words, “the secularist education system has assumed tremendous proportion, elbowing the Islamic system from the field.

Islamic education, for the most part, remains a private affair devoid of access to public funds. Where public funds are made available, demands of secularization are imposed in the name of modernism and progress” (Al-Faruqi, 1987, p.5). This led to the creation of two sets of elites. On one hand are the products of the Islamic education system whose relevance to the political, economic and the dominant legal/judicial set-ups has been very insignificant. And, on the other hand, are the products of the secular education system whose level of Islamic knowledge is shallow just as their socio-political socialization and orientation are different form, and alien to their local communities. Their reliance to the aspirations, interests and values of their local communities is negligible.

As a result of this situation, Islamic societies have, therefore, become culturally dual. At certain times, the different sections of the societies have been pulled apart (Ashraf, 1979). This has been the fate of the Muslim world, resulting from the imposition of the secular education system. This really poses a great challenge to Muslim intellectuals. As Ashraf (1979) notes, education reform is necessary and, “if the intellectuals of the Muslim world do not stem the tide now.... The time is not far away when the tide will sweep away even the bedrock on which the structure of Muslim society is based” (p.3).

Reasserting the Islamic Educational Philosophy: The Fundamental Challenge

The MDGs are, as earlier maintained, apparently lofty. Ordinarily we Muslims would not have problems with them. However, as part of the globalization

package the MDGs are purely mundane in their ideological and philosophical background and are indeed purely liberal in the functional and operational frameworks.

On the basis of the Islamic worldview, our education system must be built on the Tawhid episteme. In this episteme, Allah is the central reference point and the measure of all virtue. He is the Absolute and Ultimate Source of knowledge. Knowledge must be sought for His purpose primarily. This means knowledge in Islam has a divine and transcendental value, over and above the materialist values attached to it which reduces its virtue and essence. An education system that has this as its foundation would not aim at mere imparting of knowledge and skills but would prepare an individual to be a God-fearing person and a man of virtue, uprightness and righteousness.

Islamic Philosophy of Education: The Purpose and Essence of Education

An alternative Islamic education system must have aims and objectives that are in conformity to the Islamic Tawhid episteme. This aim of Islamic education has been defined in the first World Conference on Muslim (see al Attas, 1979). Emphasizing the need for distinctive aims and objectives, al-Attas [1979] asserts that, a lot of confusion in this regard, suggesting that we should reformulate and restate the aims and objectives of our education in the context of modern life. We should in this respect reassert the essential concept of man as the supreme creation-Khalifatullah.

Content of Education: the Curriculum

Based on the two components above, we can then have a clear paradigm upon which we would design our curriculum. Requirement must be tied to the Tawhid episteme and must be tailored towards achieving our aims and objectives. In this regard, the Muslim Ummah is in need of a comprehensive curriculum. A curriculum imbued with Islamic concepts and precepts and divine, moral, and spiritual values. Not the type that is only composed of mundane and profane concepts. This kind of curriculum has been described by Qutb (1979) as he says:

"If we are serious about giving religion its true place in educational curricula we have to do two things almost simultaneously. First, we must not restrict religious guidance to the formal traditional lesson on religion. Second, we must consider the syllabuses devised for this particular lesson and re-evaluate them in most parts of the Muslim world. The objective of religion education [Islamic education] is to produce a Muslim man or woman. This end cannot be achieved through a few disintegrated pieces of religious information to be learnt by heart and tested at the end of the school year, especially if

one's attitudes, moral, and modes of behaviour are all non-or-anti-Islamic (pp. 55-56)

The Educational Environment: Personnel and Infrastructure

Every aspect of Muslim life has been guided by injunctions and regulations, some form of virtuous etiquettes. Education as the most important aspect of Islamic life cannot be conceived to be left unregulated by Islamic tenets. Thus what is meant by the educational environment is the overall atmosphere of the educational enterprise. This includes the students, teachers, administrators, and all those who have a stake in it. In addition, it also includes the physical infrastructural facilities and arrangements thereupon. But most importantly, it includes the virtuous conducts governing the behaviour of each person towards his duty and towards his fellow. This covers actually a wide range of things like procedures, modalities, manners and the general codes and dispensations or dispositions of the system. In essence, this means the Islamization of the administrator-teacher, teacher-teacher, teacher-students, administrator-student, and student-student relationships. It also involves instilling Islamic moral codes and tenets as the governing principle of the education system, (Shehu, 18998).

We have a very rich legacy in this regard. Volumes of books have been written by Islamic scholars on the conduct of student towards his teacher, and vice-versa. Not only interpersonal relationship within the educational set up, but even the realm of school community relationship has been illustrated by our scholars. The school community relationship actually is no more than an extension and also a reflection of the relationship between the 'the alim [Islamic scholar-teacher] and the community.

An Educational Agenda for West African Muslims

Going back to the analysis made on the educational crises of the Muslim Ummah in West Afruca, three dimensions were identified. The suggestions made for an alternative educational theory were meant to take care of the crisis at the conceptual and philosophical levels. Here what is intended is to put forward or rather propose an agenda for the Ummah. This agenda inter-alia is supposed to take care of the other two dimensions of our educational crises, setback in acquisition of education, and deterioration of Islamic education, particularly the traditional Makarantar Allo.

This is especially necessary in the face of the new Education for All (EFA) programme, unless we do something significant in this regard. In Nigeria in particular, the UBE may be much more benefited by our counterparts just as was

the case in previous schemes. In this regard, a five-point agenda is hereby suggested.

Revitalising Our Mainstream Islamic Education System

This should be done to eliminate its distasteful condition. In order to do this, educational awqaf (endowments) should be established and dedicated to this institution. Muslims must be mobilized to do this as its custodians to be self-sufficient and much more rehabilitated.

Task Force on Educational Enrolment and Acquisition

This should be a taskforce that would be charged with the responsibility of mobilizing and sensitizing the Ummah towards education. It should harness, manage and utilize resources for this purpose. Endowments can also be set-aside for it. In all communities respectful persons be appointed to the membership of this force. It should ensure an all-round enrolment and acquisition of education at all levels of the educational ladder.

Special Education Programme

This should be a special programme for the handicapped and the disabled in the Ummah. Rather than leaving them to waste away in begging, they should be educated so as to be useful to themselves and the society. Community councils for special education should be formed in Muslim localities. This should be tasked with gathering resources for the programme. If special endowments were founded for this purpose it would be the best.

A Policy on Female Education:

The Ummah needs to formulate a policy on women education. This shall entail spelling out the goals, aspirations, priorities and imperatives of female education. The essence of this is to tailor this aspect of education in accordance with the needs of the Muslim community. This means prioritizing female education as per their roles in society as defined by Islam. In particular, a policy like this may emphasize medical education for the females, for example. This issue should not just be left at the mercy of miasmic fiends and false propagandists whose aims are sinister. The Muslim Ummah must have an agenda for it.

A Special Remediation Programme

This programme shall be especially concerned with identifying disciplines and professions in which Muslims are grossly deficient. It is supposed to map out plans for reminding those deficiencies. All professions that would help the Ummah to be fully independent and self-sufficient must be acquired as a matter of obligation. Special resources should be set aside for this purpose.

Conclusion

At the beginning of this article, it was acknowledged that the subject of Muslim educational crises and the need for reform is already belaboured. Efforts cannot be estimated in this respect. With this piece, one is neither discrediting the previous efforts, nor does expound and propound earlier perspectives and approaches and make postulations thereupon. It is hoped that the Ummah shall have the will, discipline, organization and determination to face the challenge.

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THE ETHICAL GUIDELINES TO DEALING WITH HARDSHIP IN ISLAM

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Abstract

Hardship is inevitable in life which comes as a trial or as result of hands earned action. Allah in his wisdom can inflict his servants either collectively or individually as a relief of punishment in the hereafter or examination of faith in this world. Many at times bewildered when they are inflicted with hardship, hunger, economic meltdown, insecurity of life and property, obedient and disobedient etc. These are societal human social endeavors which encompasses every human regardless of faith, race and color. Muslims we are guided with ultimate divine constitution in which such established matters were discussed historically or as a warning. Past Prophets and nations were tested, our Prophet (SAW) and his nation were also tested with many lives attrition but remained resolute and rely on Allah for the solution of their befalling trials, hardship and calamities, this served as emulated applicable divine solutions to our many ongoing societal attritions of our many life endeavors, Allah will bring ease after hardship. The research is an attempt to provide succor to current economic challenges which has affected almost everybody in the world yet, no immediate solution other than divine solution from the Qur'an and proven authentic prophetic traditions. Materials is provided from the primary and secondary sources.

Keywords: Hardship, Trials, History Patient and Perseverance.

1.0 Introduction

Islam is a universal, unique and systematic religion which standardized every aspect of life and never let anything untouched. Allah in his wisdom and mercy has send Prophets to every nation as a messenger who is saddled with the responsibility of calling his ummah to the accepted religion before Allah and the only means of salvation in this world and hereafter. The Prophets underwent many societal challenges on one hand and attrition of life on the other hand. Covertly or overtly, many were killed by their people and many were committed to internal and external hidden and physical challenges which make some of their people doubts if they were really Prophets sent by Allah the Almighty. Muslims believed; hardship or trial by Allah can affect the righteous and unrighteous, the saint and wrongdoers, the believers and none believers therefore;

anyone can be subjected to test and trial in order to ascertain who will remain on the truth and who will derail from the straight path. Allah the Almighty said in the Qur'an:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾ البقرة: ١٥٥

“We will certainly test you with some fear and hunger, and some loss of possessions and life and crops. But give good news to the steadfast.” (2:155)

Allah informs us that he tests and tries his servants, just as he said in another verse:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ﴾ محمد: ٣١

“and surely, we shall try you till we test those strive hard (for the cause of Allah) and As-Sabirin (patient), and we shall test your facts (i.e., the one who is a liar, and the one who is truthful).” (47:31)

Hence, Allah tests them with the bounty to ascertain their commitment of obedience, and sometimes with the afflictions of fear and hunger to taste their contentment and perseverance

Allah said in another verse while discussing the afflictions upon one of the nations:

﴿فَإَذَقَهَا اللَّهُ لِسَاسَ الْجُوعِ وَالْخَوْفِ﴾ النحل: ١١٢

“...so, Allah made it taste extreme of hunger (famine) and fear...” (Nahl: 112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allah used here the word ‘Libas’ (cover or cloths) of fear and hunger. Allah can destroy some wealth, lives and fruits which the gardens and the farms will produce or diminish the expected amounts, as a result of disobedience or trial, this is also amount to hardship in the society. Allah at the end gives glad tidings to the patient, he said:

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ البقرة: ١٥٦

“Whom when afflicted with calamity, say. ‘Truly! To Allah we belong and truly, to Him we shall return.’” (Baqarah: 156).

The verse begins to provide immediate self-comfort to calamity in the face of loss, if servants know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the day of resurrection. These facts thus compel them to admit that they are Allah's servants and their return will be to Him in the hereafter and they can be subjected to hardship and trial in this world irrespective of race and faith.

2.0 Conditional Change.

Allah states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. (Ibn Kathir: 13:11). There are also angels who takes turns recording the good and evil deeds, some angels do this by day and some by night. There are also two angels that guard and protect each person, (Ibn Kathir:13:11) one from the back and one in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. Which is why Allah said:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ الرعد: ١١

"...indeed, Allah will not change the condition of a people until they change what is in themselves..."

The above verse was clarified in a tradition of the Prophet (SAW), thus:

Angels take turns around you some at night and some by day, and all of them assemble together at the time of Fajr and Asr prayers, then those who have stayed with you throughout the night ascend to Allah who asks them, and He knows the answer better than they about you, 'How have you left my servants? They reply, as we have found them praying, we have left them praying.'⁽¹⁾

Imam Ahmad recorded that Abdullah said from the messenger of Allah who said: 'verily, every one among you has his companion from the jinn and his companion from the angels, they said, 'And you too, O Allah's messenger he said, and I too except that Allah has helped me against him, so he only orders me to do good.'⁽²⁾

In another similar narration by ibn Abi Hateem who said that Ibrahim said:

Allah revealed to a Prophet from among the children of Israel, say to your nation: every people of a village or a house who used to obey Allah but change their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike.⁽³⁾

According to Ibrahim, the above statement further explained the saying of Allah under discussion; Allah will not change the condition of a people until they change what is in themselves.

Most of the befalling of mankind were as a result of his devilish guards which commands him to disobedience therefore; it is necessary they change their attitude from disobedience to obedience for Allah to ament their condition. Change begins with individual self-hidden attitude.

3.0 The Cause of Misfortune is Sin.

Some of the societal calamities, disasters, misfortunes, and hardship were at times what our hands have earned, even though Allah can inflict hardship to examine his servants whether they will remain in the religion with faith or they turn against it. Allah said:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾ الشورى: ٣٠

“And whatever of misfortune befalls you, it is because of what your hands have earned. And he pardons much.” (42:30).

Allah in this verse explains; whatever misfortune happens to you, o mankind is because of the sins that you have committed in the past but he pardons must of the sins because he does not punish you for them rather he forgives you, as he says in another verse:

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ دَابَّةٍ﴾ فاطر: ٤٥

“And if Allah were to punish men for that which they earned he would not leave a moving creature on the surface of the earth...” (35:45)

The verse entails Allah pardons his servants when they commit sins for not destroying them instead, he inflicts them with hardship and other life misfortunes. The Prophet (SAW) said: *‘By the one in whose hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allah will forgive him for some of his sins thereby-even a thorn which pricks him.’*⁽⁴⁾

In a similar vein, the Prophet (SAW) said: *“if a person commits many sins and has nothing that will expiate for them, Allah will test him with some grief that will expiate for them.”*⁽⁵⁾

However; at times victory only comes after succeeding in the trials. Some of the calamities and other life misfortunes are trials of Allah to mankind or to the believers. Allah said in the Qur’an:

﴿ أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْيِكُم مَّنَ الْالَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا ﴾

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا نَصْرُ اللَّهِ قَرِيبٌ ﴿١٦٤﴾ البقرة: ٢١٤

or you think that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the messenger and those who believed along with him said, "when (will come) the help of Allah? Yes! Certainly, the help of Allah is near! (2:214)

Allah the Almighty established in this verse that people were tested and tried just like the nations that came before us, they were afflicted with severe poverty, ailments, pain, disaster and hardships.

It was reported in an authentic Hadith by Khabbab bin Al-Aratt, thus: ‘ We said, O messenger of Allah! Why do you not invoke Allah to support us, why do you not supplicate to Allah for us, he said:

The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.⁽⁶⁾ (Muslim: 1807)

Therefore, trials are inevitable misfortune which Allah descends to checkmate servants irrespective of the degree of their faith, in another instance Allah said:

﴿ أَلَمْ يَكُنْ لَهُ الْبَاقِيَ أَنْ يُرَكَّبَ أَنْ يَقُولُوا أَمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ ﴾

العنكبوت: ١ - ٣

Alif-Lam-Mim. Do people think that they will be left alone because they say: ‘we believe, and will not be tested and we indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those are true, and will certainly make (it) known (the falsehood of) those who are liars. (29:1-3)

People before us were tested in all ramifications of live endeavors more severe than our current realities but they were patient with their lord instead; complaint, they committed themselves to Allah through seeking for forgiveness and prayers because they believed no human can alleviate their sufferings except Allah, therefore they were certain that the help of Allah is nearby. Allah said:

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ ﴾ الشرح: ٥ - ٦

‘Verily, along with every hardship is relief, verily, along with every hardship is relief.’ (94:5-6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allah said:

“... أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ”

“Yes! Certainly, the help of Allah is near.”

4.0 Reliance and Fear of Allah

Muslims are expected to inculcate the teaching of their religion at every situation and also to rely on Allah, which is why the Prophet (SAW) encouraged and admonished his companions to fear Allah at every situation and wherever they find themselves. He also admonished them to implore fear of Allah whenever they are confronted with misfortune and when they are in dire need of Allah's intervention.

Hasan Al-Basri was asked by three (3) different persons about three (3) issues bedeviling the society, the first person solicited supplication for his wife who was barren, the second solicited supplication for wealth because he was suffering with poverty while the third person solicited supplication for rain so they can farm, he urged them to seek for forgiveness for alleviations of their sufferings, he reminded them the saying of Allah in the tongue of Nuh, thus:⁽⁷⁾

﴿ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝۱۰ نوح: ١٠ ﴾

“I said (to them): Ask forgiveness from your Lord, verily, He is Oft-forgiving.” (71:10)

Furthermore, fear of Allah brings person closer to Allah and he will always be his guide whenever he is in hardship and sufferings. Allah said:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝۲ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ ۝۳ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۚ فَدَجَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝۴ ﴾ الطلاق: ٢ - ٣

...And whosoever fears Allah and keeps his duty to Him, he will make a way for him to get out (from every difficulty). And he will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then he will suffice him. Verily, Allah will accomplish his purpose. Indeed, Allah has set a measure for all things. (65:2-3)

Whoever has Taqwa of Allah in what he has commanded and avoids what he has forbidden, then Allah will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about. Which is why the Prophet (SAW) was admonishing a boy he said:

O boy, I will teach you words (so learn them). Be mindful of Allah and he will protect you, be mindful of Allah and he will be on your side. If you ask, ask Allah, and if you seek help, seek it from Allah. Know that if the ummah gather their strength to bring you benefit, they will never bring you benefit except that which Allah has decreed against you. The pens have raised and the pages are dry.⁽⁸⁾
(Tirmidhy:3440)

In addition, Allah further said: “

﴿ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴾ الطلاق: ٧
“...Allah will grant after hardship ease.” (65:7)

This is a sure promise from Allah, and indeed, Allah’s promised are true and he never breaks them.

5.0 Traces of Hardship During the Prophet Time

Allah says in the Qur’ān:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾
الأحزاب: ٢١
“Indeed in the Messenger of Allah (SAW) you have a good example to follow, for him who hopes for (the Meeting with) Allah and the Last Day and remember Allah much.” (33:21)

This verse from the Qur’ān makes it abundantly clear that whatever be the situation one might find himself/herself in, he/she will be able to find a golden example to relate to, in the life of our beloved Prophet (SAW). The way in which he conducted himself across all the situations and challenges faced by him shines as a beacon of light for all those who wish to be supremely successful in this world and the Hereafter. From the time he was born till he breathed his last, his life still continues to guide human beings and will continue to do so till the end of times.

Of the various ways in which a human being reacts to the challenges of life, it is only during the periods of hardships that one’s true mettle stands out. This is where the noble character of our Prophet (SAW) acts as radiance for those who go through such tough situations. Being born an orphan and having to lose his mother also at a tender age of six, is enough of a hardship for anyone but he epitomized patience at its best. He also lost his grandfather when he was eight years. The death of the parents and grandfather of Rasulullah (SAW) when he was young made him sensitive to the hardships of others and helped him know

humility and not become arrogant – a lesson most of us conveniently chose to ignore, only to our own peril.

5.1 Life Hustle

Later, he had to rear goats to eke out a living. The choice of the occupation was significant. After becoming a Prophet, Muhammad (SAW) remarked: *“There has been no prophet who has not tended sheep.”* (Bukhari:2262) Being a shepherd helps build qualities like patience, humbleness, responsibility, bravery, mercy, compassion and the ability to deal with hardships.

He had to bury all his sons with his own hands. All his sons passed away during their childhood itself and did not live to see their father become a Prophet. The death of the sons of Rasulullah (SAW) was a trial but this was how Allah wanted us to know that leadership in religion is not inherited. He lost all his daughters in his lifetime except Fatima. His daughter Ruqayya was buried even before his return from the Battle of Badr.

5.2 Patient and Perseverance

He (SAW) was mistreated by his own neighbors like Abu Jahl, Uqbah ibn Abi Mu’ayt, Hakam bin Abi Al-As bin Umayya and all that he would say was: *“What kind of neighborhood is this?”* When the Prophet (SAW) bowed down in prayer, someone would throw the fetus of camel on his back and yet others would throw similar filth at his door. Whenever Umayya bin Khalaf would see him, he would taunt him before the people of Makkah. Uqba bin Abi Mu’ayt would spit on his face and Abu Lahab ordered both his sons to divorce their wives, who were the daughters of Prophet (SAW). It is unfathomable to imagine the agony this would have caused to the Prophet (SAW), given that they were forcibly divorced for no fault of theirs, except that they believed in the True Message that their beloved father had come with.

One of the sons of Abu Lahab, Atiba, became a constant source of irritation for the Prophet (SAW) and once, he even spat on the blessed face of the Prophet (SAW). Umm Jameel, the wife of Abu Lahab, was no less in her enmity and used to scatter prickly bits of wood over the path that the Prophet (SAW) would pass. How much this would have pained him, coming as it does from his own uncle’s wife?

When his companions had to migrate to Abyssinia, his persecution only worsened. Uqba bin Abi Mu’ayt once saw the Prophet (SAW) praying and waited for him to place his head on the ground. He then placed his foot on the Prophet’s

neck and pressed down with all his weight until the eyes of the Prophet bulged. Once when he was surrounded by a mob on all sides, and Uqba bin Abi Ma'ayt caught hold of a cloth hanging from around his neck and began choking the Prophet (SAW) until Abu Bakr had to rescue him.

5.3- Period of Sorrow and Starvation

He and his companions were subjected to social boycott and it was devastating. Three years of near starvation and hardship made their life miserable. Then, the uncle and wife, the two closest comforters and supports of Rasulullah (SAW), passed away in the same year. It was a double blow to Rasulullah (SAW), sorrow after sorrow and this year came to be known in Islamic history as the "Year of sorrow." Even small acts of unkindness stung him more than ever as he grieved over his bereavement.

Our Prophet's journey to Taif was met with not only disappointment but also with bruises all over his blessed feet so much so that it began to crack and bleed. He considered the day of Taif as the worst day of his life. Yet, Rasulullah (SAW) did not seek revenge against the people of Taif. Instead he wanted Allah to guide them to Islam. The way he conducted himself during his visit to Taif has got enormous number of lessons for us to ponder upon. His steadfastness, his resolute faith and trust in Allah, his ability to forgive those who harmed him, his compassion and mercy to the street urchins who pelted stones at him such as his feet bled, his supplication to Allah seeking solely the good pleasure of Allah, his strategy employed in Dawah when he met Addas at an orchard – are all something that we should take heed of. He was bruised yet he was not down.

The Prophet (SAW) supplicates in the following manner:

O Allah, to You I complain of my weakness and my humiliation before men. You are the Most Merciful of all those who have mercy. You are the Lord of the humble, and You are my Lord. To whom do you entrust me? To a stranger who receives me with hostility (i.e., the Chieftains of Tā'if), or to a close relative (i.e., the Quraysh) You have given power over me? As long as You are not angry with me, I do not care, but Your protection is easier for me. I seek refuge in Your Face by which all darkness is illuminated, and from which all the affairs of this world and the Hereafter are rightly guided. May it never be that I incur Your wrath or be subject of Your anger. It is Your right to criticize until You are content, and there is no power nor strength except through You. ⁽⁹⁾

5.4 Forceful Migration from Beloved Town

He was forced to leave his homeland, his house and his family. When he reached the outskirts of the blessed city of Makkah, he looked back emotionally and said: *“You are the most beloved to Allah among Allah’s lands and you are also the most beloved to me among Allah’s lands. Were it not that the idolaters have driven me out from you, I would have never left you.”*⁽¹⁰⁾

His subsequent stay in Cave Thawr for three nights with his beloved companion and the arduous and circuitous journey that they both undertook to protect the Deen of Islam did have their own share of hardships. Living in a globalized world and enjoying the comforts of the means of travel, the pain of migration and hardship of separation from one’s family are difficult to fathom for most of us!

5.5- Agony of Wars and Blasphemy

Even after his migration, he had to face battle after battle, thrust on him by the enemies of Islam, Badr, Uhud, Khandaq, Khybar, Tabuk, to name a few. His beloved uncle Hamza was brutally assassinated in a gruesome manner, in the Battle of Uhud and his body parts were mutilated. This pained him so much that he did not want to see eye to eye with Hinda, the person who was responsible for his uncle’s death, even after he forgave her. Is this not a classic example of repelling evil by doing good, as the Qur’ān exhorts us?

His beloved, pure and chaste wife, Aisha was character assassinated. When this evil rumor was spread like a wild fire by the hypocrites of Madinah, he had to wait for revelation from Allah to exonerate her and to attest to her chastity through the verses of Sura An-Noor. His heart was burdened with grief till then yet he never chided her. What a beautiful character he had displayed during the most trying times!

After the Conquest of Khaybar, he was even poisoned by the Jews when they tried to kill him through the wife of Sallam bin Mishkam, who sprinkled the shoulder of a roasted goat literally with poison and presented it to him. Although he was subsequently protected by Allah, he chose to forgive his enemies who had tried to kill him! Is this not repelling evil by doing good unto such evil doers?

Even during his final days of his life in this world, he was subjected to the severest of illnesses. His pain intensified, he often kept losing consciousness and his health deteriorated so much so that he sent word to Abu Bakr to lead the prayer. Fatimah was so distressed at her father’s agony that she cried: *“O the*

pains of my dear father!" The Prophet (SAW) replied: After this day, your father will suffer no pain."⁽¹¹⁾

These words truly reflect the amount of suffering and hardship that he faced throughout his life.

If this was how the noblest of the human beings to walk on the face of the earth had to face hardships, one after another, till he breathed his last, then would it be sane to think and wish that we could lead a trial-free life in this world. To this effect, Allah asks a rhetorical question in Sura Al-Ankaboot:

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ العنكبوت: ٢

"Do people think that they will be left alone because they say "We believe" and will not be tested?" (29:2)

This is a rebuke in the form of a question, meaning that Allah will inevitably test His believing servants according to their level of faith.

An authentic Hadith states: "

The people most severely tested are the Prophets, righteous, then the next best, and the next best. A man will be tested in accordance with the degree of his religious commitment, the stronger his religious commitment, the stronger his test. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.⁽¹²⁾

6.0 Recommendation

- Difficulties and hardships are natural spheres of human life, thus Muslims should endeavor to have and leave with them.
- Muslims should persevere and submit hope to Allah, that he will bring about ease and will pull him out of those problems.
- Muslim shall be fully rewarded whenever he is afflicted with hardship when and if he perseveres and showcases patient.
- Muslim should abstain from sin as much as possible, committed inevitable wrong should be overcome with forgiveness.
- Constant seeking for forgiveness day and night is encourage.
- More rewardable and Sadaqah acts by a Muslim ameliorate misfortunes both hidden and physical, known and unknown etc.

7.0 Conclusion

The entire suffering any one of us undergoes will turn pale in comparison to the quantum of the suffering undergone by our Prophet (SAW), the companions and

the past nations, yet they remained resolute and committed to Allah because they believed such situation only Allah can ameliorate it. This research is however a clarion call to Muslims to implore Allah and rely on Him for the ongoing situation we are in because no amount of human ability can overcome it. It is unbecoming of us to rely on human ability alone without seeking Allah's intervention. May Allah help us overcome the hardships and trials that He subjects us to and to never despair of His Ever-encompassing Mercy and to remove the hardships of all those who are suffering around the globe. Ameen.

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Notes:

- (1) Ibn kathir, Ismail ibn Umar, vol, 5, p.246
- (2) Ibn Hanbal, Ahmad, vol, 1, p. 401
- (3) Ibn Hajjaaj, Muslim, no. 2814
- (4) Ibn Hanbal, Ahmad, vol, 2, p. 303
- (5) Bukhari, no, 6632
- (6) Ibn Abi Hatim, Abu Muhammad, Abd al-Rahman, vol, 2, p. 616
- (7) Al-Basri, Abdur-Rahman ibn Yusuf al-Hasan, <https://www.goodreads.com>
- (8) At-Tirmidhy, Muhammad ibn Eisa ibn Sawrah ibn Musa ibn Ad-Dahhak, no.3440
- (9) Tabarani, Abu al-Qasim Sulaiman ibn Ahmad ibn Mutayyir al-Lakhmi al-Shami', no.315
- (10) Tirmidhy, no. 1926
- (11) Bukhari, vol, 1, p. 232
- (12) Ibn Majah, kitab al Fitan, no. 23

THE CONTRIBUTIONS OF DALLAZAWA DYNASTY TO THE DEVELOPMENT OF ISLAMIC CIVILIZATION IN KATSINA, NORTHERN NIGERIA

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1.0 Introduction

This paper is written specifically to analyze the contributions of 'Dallazawa Dynasty to the Development of Islamic Civilization in Katsina Emirate and Katsina state at large. The information contained in this paper is mainly collected from literature scattered in various books, journals, paper presentations and oral tradition. The article touches some two broad areas which include: the History of Islamic Civilization in Katsina and the Contribution of Dallazawa to the Development of Islamic Civilization in Katsina Emirate.

2.0 Background

The Arabic term for civilization "*Hadhara*" literally means to be present. *Hadharah* also means a settlement, to be settled in a region as opposed to nomad. According to Ibn Khaldun *Hadharah* means transformation from nomadism to '*umran* (settled milieu of inhabited populations).

The term 'Islamic Civilization' rooted from two concepts; namely 'Islam' and 'Civilization'. According to Qardawi, it is a civilization based on Islam which is also a religion and a comprehensive way of life. In other way, it is a civilization that comprises a group of people or a nation whose way of life or culture are based on Islam.

The Contribution of the Dallazawa to the Development of Islamic civilization in Katsina here refers to an organized culture encompassing a system of social, economic, political, educational etc introduced by the Dallazawa Jihadists on a scale not witness before in the history of the kingdom. The global civilization of Islam that followed after the victory of the 19th century Sokoto Jihad succeeded in correcting the mind and thought of people in Hausaland, as a result, the hitherto warring Habe kingdoms turned out to become what may be called one people one nation. Through the favour of Allah the hearts of hitherto enemies were joined together in love, so that they became their brother's keepers.

Going back to the pages of history, Islam was largely responsible for the creation of a world civilization in which people of many different ethnic backgrounds participated and played a central role in developing intellectual and cultural lives of theirs on a scale not witnessed before in the history of humanity. For nearly one thousand years Arabic remained the major intellectual and scientific language of the world. Between the 7th and 12th centuries, Islam became the centre of a brilliant civilization and of a great scientific, philosophic and artistic culture.

Despite contemporary setback of the Muslim ummah, Islam as a religion remained an important global force to be reckoned with and is still the second largest religion, commanding the loyalties of most of the people of Asia, Africa and the Middle East.

Islamic civilization is committed to two basic principles: oneness of God and oneness of humanity. Islam does not allow any racial, linguistic or ethnic discrimination; it stands for universal humanism.

Islam as a world religion and a civilization, stretched from one end of the globe to the other. The early Muslim caliphates (empires) set about to create classical Islamic civilization. In the 13th Century, both Africa and India became great centers of Islamic civilization. Soon after, Muslim kingdoms were established in many parts of Asia including China.

Fafunwa put forth that Islam reached the savannah region of West Africa in the eight century C.E.⁽¹⁾ and cited the view of Ibn Munabbhih and Al-Mas'udi that, as Islam spread in the Savannah region, it was natural that commercial links also came to be established with North Africa. Trade and commerce also paved the way for the introduction of the new elements of material culturally, and made possible the intellectual development which naturally followed the introduction of literacy, and for which some parts of the Bilad al-Sudan, such as Katsina, were to become famous in centuries to come.

3.0 The History of Islamic Civilization in Katsina

Islamic tradition and learning developed early in Katsina Province in the present day Northern Part of the geographical entity known as Nigeria. Although, as a matter of fact, it will be very difficult to establish the exact period when Islam was introduced to Katsina as there are numerous claims in this regard.

Some historians, such as Kani, argue that the introduction of Islam into Hausaland took place between 1349 and 1389 during the reign of the ruler of

Kano Yaji Dan Tsamiya,⁽²⁾ possibly, as a result of the activities of the Wangarawa group of scholars.⁽³⁾ According to Kani, both *Tarikh Arbab* and *Asl al-Wangarawiyyin* had agreed that it was mainly due to the Islamisation efforts of the Wangarawa who brought with them, according to *Tarikh Arbab*, “the Muhammadan religion” that Islam started to gain ground among the people of Hausaland.⁽⁴⁾

In the case of Katsina and Gobir, it is reported by the same *al-Wangarawiyyin* that the Wangarawa, before arriving in Kano, had sojourned in both places for a while. It is also established that some of the Wangarawa people, especially the *Ulama* among them decided to remain behind in these municipalities, probably with the intention of spreading Islam and teaching the people of the area the rudiments of Islam.⁽⁵⁾

Furthermore, the institution of *Hajj* and its patronization by individuals and the states was also an important agent of islamisation in the central and western *Bilad al-Sudan*.⁽⁶⁾ Katsina being the most important entrepot in Hausaland at the time, and the second most important ‘desert’ port in central *Bilad al-Sudan*, supplemented the oldest trade route in central *Bilad al-Sudan* which connected Borno, through Kawar and Fazzan across Tripolitania and Egypt to the Hijaz.⁽⁷⁾

However, what is certain to this research is that by the 14th century, Islam was already made a state religion in Katsina Kingdom. That can be argued, if one considers how Ibrahim Sura (c. 1495), the immediate successor of the King of Katsina Muhammadu Korau got in touch with Jalal al-din al-Suyuti in far away Cairo asking for his *fatwa* and al-Maghili’s (d. 1503) visit and sojourn in Katsina which provided him with an opportunity to serve as teacher, a *Qadi* and a *Mufti* are some few evidences to prove this claim.⁽⁸⁾ Muhammadu Korau (1445-1495) was the contemporary of both Muhammadu Rumfa of Kano and Muhammadu Rabo of Zazzau. He came from the learned city of Yandoto, wrestled for power and emerged as the first Muslim King of Katsina, and then he made Islam the official religion of the Kingdom.⁽⁹⁾ Subsequent upon this development the power of Katsina extended over Maradi in the North, Zamfara in the west, Birnin Gwari in the south and Islamic culture became deeply entrenched in the Katsina Kingdom, which made the state to acquire reputation for Islamic learning during the reign of Jan-Hazzo Bakki (1618-48).⁽¹⁰⁾

The second wave of Islam’s penetration to Katsina was in 15th and 16th centuries as a result of the activities of Muslim scholars’ notable among which was Sheikh Abu Abdullah Muhammad b. Abdul-Karim b. Muhammad al-Maghili (d. 1503).

There is no doubt that the roles played by al-Maghili in this regard made some historical sources, as cited by Usman,⁽¹¹⁾ to mistakenly attribute the very introduction of Islam to Katsina to him. This account was later strongly refuted by many indigenous historians like Yusufu Bala Usman who referred to it as 'structural amnesia'.⁽¹²⁾ However, the strong overwhelming influence that al-Maghili exerted upon the people and the history of Katsina was not unconnected with the achievements that were made during his brief sojourn in the Kingdom. One, it was al-Maghili who seemed to have solved for the government of Katsina the problem of the application of the *Shari'a* in a multi-religious community. Two, he seemed to have succeeded in establishing effective machinery for the administration of justice and left behind Ayd Ahmed, one of his most able disciples to head this system as *Qadi* of Katsina after he had moved to Kano. Three, while in Katsina, al-Maghili prompted the building of the Gobarau Mosque which served as an educational centre had developed into a kind of university in the same manner as Sonkore Mosque in Timbuktu, etc.⁽¹³⁾

Another scholarly figure that had similarly contributed to the growth of Islamic civilization in Katsina was Abdurrahman al-Suyuti (d.1503). Unlike al-Maghili, there was no concrete evidence to support that al-Suyuti had ever come to Katsina. But his letter to Ibrahim Sura is one example of the role he played in strengthening machineries of Islamic institutions in the state.⁽¹⁴⁾ Therefore, it can be ascertained that many of al-Suyuti's writings, especially, *Tafsir Jalalayn* which was started by Jalal al-Din Mahelli and completed by Jalal al-Din al-Suyuti still receives wider circulation among scholars in Katsina- and Hausaland.

Katsina, however, in the late fifteenth and the early sixteenth centuries witnessed a period of radical transformation from a previously fetish centered parochial community into a cosmopolitan Islamic society which coincided with similar changes associated with Mai Ali Ghazi in Borno (c.1470-1503); the Sarkin Kano Muhammadu Rumfa (c.1463-1499), the first Kanta in Kebbi (c.1513) and the Askia Muhammad Toure in Songhai (c.1493-1527).⁽¹⁵⁾ More renowned scholars came to Katsina in these periods from some of the kingdoms of *Bilad al-Sudan* like Timbuktu, and many of them were persuaded to take the position of *Qadi* in the Kingdom. Prominent among these scholars were, Sheikh Umar b. Aqit who sojourned in both Kano and Katsina before he return, back home, to Timbuktu. Another notable scholar who visited Katsina was popularly known as Ayd Ahmed. The descendants of this scholar still form the majority of judges in Katsina to this day. Makhluḥ b. Salih al-Bilbali was another jurist from Timbuktu area. He was reported to have committed the whole of Sahih Bukhari to memory.⁽¹⁶⁾

By the late 17th and early 18th centuries, Islamic civilization had been fully entrenched in the people's way of life in Katsina along with the entire Hausa states. The socio-economic, political, judicial and even educational systems of life were all organized in line with the teachings of Islam. However, close to the turn of the century, such unparalleled favour and strength that Islam enjoyed in Hausaland had fallen prey to social decadence, moral depravity, corruption of the scholars and injustices on the part of the rulers. Thus, the beginning of the 19th century necessitated the third wave of Islamic movement in Hausaland led by shaykh Uthman bin Foduye which is aimed at restoring the pristine Islam known in history as Sokoto *Jihad*.

Hausaland, at the time shaykh Uthman bin Foduye started preaching was bedeviled by religious misconceptions and misapplications. Though, Islam was the religion of the majority in the area, common people lack adequate knowledge of its practice. Syncretism became widespread among Muslims and observance of Islamic rituals by majority of Muslims did not conform to the religious stipulations. Islamic social norms were battered and bruised beyond recognition and Islamic education became a tool for economic aggrandizement by venal scholars. Injustice and oppression was the order of the day among those in authority. Coupled with the above was the gang up of by the dual of Hausa rulers and venal scholars who benefitted from the unhealthy condition that prevailed and therefore, resisted any attempt by the Jihad scholars to bring a change that will usher in an acceptable right way for the observance of the teachings of Islam and human life for the inhabitant of Hausaland.⁽¹⁷⁾ Hence, the confrontation (Jihad) between the Hausa rulers and venal scholars on one hand and the Sokoto Jihad leaders on the other hand that led to the emergence of a new political order in Hausaland known as the Sokoto Caliphate.

The establishment of the Sokoto Caliphate was an important landmark in the history of Northern Nigeria and Katsina in particular. It is a well known fact that Shehu was not alone in his mission to wage Jihad in Hausa land. In fact, he was assisted by many people and one of such persons in Katsina was Mallam Umarun Dallaji who was the flag bearer of the Jihad and succeeded to eradicate unislamic practices in the area with the success of the Jihad.

4.0 Dallazawa: A Brief Overview

As we can see, the history of Dallazawa in Katsina emirate owes its origin to the 19th century Sokoto Jihad in Hausaland. When the Jihad broke out, many supporters of Shaykh Uthman bin Foduye in Hausa kingdoms joined the struggle. In Katsina, his supporters were largely formed under different scholars among

whom was Mallam Ummarun Dallaji who drew his followers mostly around the towns of Dallaji, Rugar bade, Sabon Gari and other surrounding settlements of the present day Bindawa Local Government Area, Katsina state.⁽¹⁸⁾

When the Jihad spread from Gobir to other kingdoms in Hausaland, it was reported that the then king of Katsina (Bawa) authorized his officials to raid and destroy the followers of Shaykh Uthman bin Foduye. This resulted into the killing a number of them, while many others were forced to flee. Therefore, in time things start to change; now the various groups had to unite in order to face a common enemy. They later gathered and organize into a united body at the town of ‘Yantumaki were they continued with their activities. There were then three Jihad commanders who were officially given flag to wage Jihad in Katsina, namely: Mallam Muhammadu Na Alhaji, Mallam Ummarun Dallaji and Mallam Ummarun Dunyawa. Amidst the struggle, Mal Muhammadu Na Alhaji, a highly valued scholar among them, died. As a result, Ummarun Dallaji became the most Senior Commander.⁽¹⁹⁾

After the success of the Jihad, towards the end of 1807, Ummarun Dallaji was appointed as the Emir of Katsina by Amirul Mu’minin, Shaykh Uthman Bin Fudoye. By this appointment, he became the first Fulani Emir and the founder of Dallazawa Dynasty in Katsina.⁽²⁰⁾

5.0 Contribution of Dallazawa to the Development of Islamic Civilization in Katsina

First and foremost, the Dallazawa had immensely contributed to the success of the Jihad in the whole *Kasar* Katsina. After the death of Na Alhaji, Ummarun Dallaji continued to lead the struggle by carrying out raids against the capital and the surrounding settlements that had not surrendered to him. He led a battle during which the King of Katsina Muhammadu Maremawa and Kauran Katsina were both killed at Iyatawa village. Magaji Halidu was immediately installed a new king, however, the Jihadist moved closer and held the siege of the Capital. When the situation became tense, the new king fled away to a nearby village called Dankama, and the Jihadists moved in and took over the Capital. However, the new king could not forget the humiliation and loss he suffered at the hands of Dallazawa Jihadists. He raised a fresh force at Dankama and sent it against the Jihadists which forced Ummarun Dallaji to retreat back to Sabongari. At Sabongari he mapped out strategies for the defeat of the new capital at Dankama. In this battle, the verdict of Iyatawa was confirmed and the Habe army were annihilated while the king fell into a well and died. His remaining supporters escaped to Zinder in the present day Niger Republic. And, a new Islamic empire was established in the kingdom known as Dallazawa dynasty in Katsina.

Apart from the contribution of Dallazawa to the success of the Jihad in Katsina, when Ummarun Dallaji was appointed Emir of Katsina, the first thing he did was to build a new Juma'ah mosque in Katsina to accommodate the increasing number of Muslims in the town. The old historic mosque of Gobarau was abandoned probably because of its unsuitable location for the new regime or because of the allegation that Habe rulers used to conduct some un-Islamic practices at the mosque.⁽²¹⁾ The exact period when the emir (Ummarun Dallaji) built this second Juma'at mosque in Katsina city is unknown. However, it was built at Kangiwa near emir's palace and it served for Juma'at and five daily prayers for almost a century.⁽²²⁾ "Indeed, the mosque by then was one of the beautiful architectures in Northern Nigeria which Barth described when he was in Katsina in 1885."⁽²³⁾ The architectural building of the mosque of Kangiwa, according to some oral sources was very interesting, formal and dignified and very different in form and character from the ancient Gobarau mosque. On top of this mosque were four small domes in four corners, and the fifth dome which is the largest was stationed at the center. From inside the mosque, there laid a staircases leading to the top of the building where Mu'azzim used to climb to call for prayers.⁽²⁴⁾

Furthermore, during this period some other mosques for five daily prayers were built at different quarters and surrounding villages in Katsina. They include Gojo mosque in Rimi, Tama in Bindawa and Doro in Durbi district. The building of mosques in rural areas, according to Waisu, prompted the movement of people to these areas in search of Islamic knowledge.⁽²⁵⁾

Another significant contribution of the Dallazawa to the development of Islamic civilization in Katsina was the establishment of Islamic form of government. Now that Ummarun Dallaji had succeeded in extinguishing the Habe rulers in Katsina: the first thing that would naturally come to fore is how to administer the new kingdom. The structure of the new kingdom had to be worked out in accordance with the provision of Islamic model state which must certainly differ with the structure of the former Habe rule. Appointments had to be made to various offices essentials for the smooth take off of the state. A clear demarcation must be drawn between new state and the old order. In his desire to model his offices in accordance with those provided for in the previous Islamic state(s), Ummarun Dallaji requested sultan Muhammadu Bello to advise him. In reply, Sultan Muhammadu Bello wrote a book entitled: "*Usul al-Siyasa*" in which he specifically discussed the principles of politics essentially to show the kind of qualities a ruler should possess which include: to fear Allah; to be gracious and to make consultations all the time. Others are justice; commanding good and

forbidding evil; welfare of the citizenry and simplicity, etc.⁽²⁶⁾ Other aspects of leadership discussed in the book, highlighted by Usman, as the responsibilities of the emir was the provision of technical education and training; agricultural and rural development; emergency food policy against famine; building new towns and improving existing once; building roads, bridges, mosques and markets and maintaining them.⁽²⁷⁾

Welfare of the people, therefore and the development of the resources of the people were the underline principles of Islamic administration. In other words, the permanence of the empire was dependent on the prosperity of the subjects. Hence the urge to initiate measures to improve the material resources of Islamic empire.

Umarun Dallaji assumed the title of emir (Amir) or commander. He was not a monarch but only a leader of the Muslims. He led Muslims in prayers, in public affairs and even in the battle field. He could, however, delegate his functions, religious, military, civil and judicial to some of his lieutenants. Ummarun Dallaji exercised his powers in a constitutional manners. He had members of council like Mallam Na-Banye, Dudi, Gudundi and some Muslim scholars. In every important state affair he consulted them. He also entrusted them with some important position in his administration.⁽²⁸⁾

Islamic education during that period attained prosperity. Arabic language, as the language of Islam, received official recognition and patronage. The government promoted Islamic scholarship especially in the studies of Qur'an, Hadith and Fiqh. The Qur'an formed a prima focus of curriculum in schools. Next to the Qur'an was Hadith which comprises the sayings, acts and tacit approvals of the Prophet. The study of Fiqh (Jurisprudence) used to start from the basics when a child needs to learn the rudiments of *ibadat* (rituals), and in advance studies of *Fiqh* more serious issues of marriage, inheritance, social, economic and political issues are learnt. "At a more advanced level, the study of *fiqh* entails the study of the sources or foundation of jurisprudence, *Usul al-Fiqh*".⁽²⁹⁾ IWaisu further writes:

To further boost Islamic Education in the emirate the emirs were said to have taught Qur'an, *Fiqh*, *Hadith* etc in their *Zauruka* and *Majalisi* situated inside the palace. That greatly helped in the development of Islamic knowledge in the emirate. It is said that the Dallazawa wrote about five books that dealt with marriage, inheritance and mu'amalat in Islam.⁽³⁰⁾

In line with the provisions of Islam, judges were appointed in most of the important towns and were made completely independent of the emir. In Islam, a judge must be a man of integrity and character and of deep knowledge of the Qur'an and Sunnah. Up to this day, some families of Tsohuwar Kasuwa, Gafai and Unguwar Alkali in Katsina are very popular in this line of profession. In the later (Unguwar Alkali) are the descendants of Mallam Hanbali, the first Kadi to be appointed by Ummarun Dallaji in the Emirate. In the words of Yusufu Bala Usman:

The appointment of qadis all over the emirate was the emir's responsibility, and by the late nineteenth century such appointments had been made in most of the important towns such as Ingawa, Maska, Mani, Kankiya, Kurfi, Musawa, Caranci, Pauwa and Kusada. Even smaller settlement in densely settled districts, like Rugar Badde and Muduru, had qadis who served them and neighbouring communities. In this the Birnin Katsina, these officials come to be drawn from largely from some lineages of Mallamai in Gafai, Tsohuwar Kasuwa, and in a quarter near Darma that came to be known as the Unguwar Alkali, where the descendants of Malam Hambali, who was the qadi for most of the first half of the nineteenth century, lived.⁽³¹⁾

Administration in Islam is used to govern by enlightened toleration. The non-Muslim communities were granted the security of life, property and religion and were always treated with special consideration. They had to pay only the jizya and even from this the clergymen, the old and disable and children were always exempted.

6.0 Conclusions

We can say from the foregoing that the people of Katsina derived so much benefit in the reign of the Dallazawa. The renewed Islamic civilization they brought bettered the condition of Muslims who had been groaning under the oppression and extortion of the Habe rulers in the area. Agriculture, industry, trade and commerce improved greatly and the Kingdom beamed in plenty and prosperity. Moreover, under the liberal patronage of the Caliphate at Sokoto, Katsina once again became an illustrious center of Islamic learning and civilization.

However, like the Arabs, the decline of Dallazawa came gradually with the decline of their touch with Islam. The polity they created was seriously weakened by internal disputes and conflicts, to be precise. This proved to be the dynasty's

vulnerability, not only limiting its material, social and political progress but also providing a leveling ground for some others to take over. Especially with the arrival of colonial officers more damages were vividly seen.

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⁽²⁾ A.M. Kani, "The Place of Katsina in the Intellectual History of Bilad Al-Sudan up to 1800", in A.I. Tsiga and A.U. Adamu (eds), *Islam and the History of learning in Katsina*, Spectrum Books Ltd, Ibadan, 2007, P.24.

⁽³⁾ Wangarawa were a group of scholars that, in history, came from Mali in their way to Makkah and started islamisation process in Hausaland.

⁽⁴⁾ A.M. Kani, "The Place of Katsina in the Intellectual History of Bilad Al-Sudan up to 1800", in A.I Tsiga and A.U Adamu, *Op.Cit*, P.24

⁽⁵⁾ *Ibid*. P.24.

⁽⁶⁾ *Ibid*, P.25

- ⁽⁷⁾ A.M. Kani "Aspects of Intellectual and Diplomatic Relations between Northern Africa and Central Sudan" translated as *Mudhahir al-Ittisalat al-Ifikriyya wa al-Thaqafiyyah* and published in *Mujallat al-Buhuth al-Libya*, No. 1, 1981.
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**SOCIO-ECONOMIC IMPACT OF THE ISWAP (ISLAMIC STATE IN WEST AFRICA PROVINCE)
ACTIVITIES IN NORTH-EASTERN NIGERIA**

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Abstract

The protection of life, , is a fundamental value and objective in Islam. Peace should be the normal state of affairs between people, regardless of differences in religion, philosophy, or anything else. Peace, however, is won at the cost of repelling unjust aggression against innocent people. The arising divergence opinions between the Boko Haram leaders has culminated in to internal war that later lead to the emergence of another group known as Islamic State in West Africa Province (ISWAP), the group is growing rapidly in power and influence. ISWAP claimed responsibility for various attacks on civilians, security personnel and infrastructure including schools, health facilities, and security establishments, among others in North-Eastern Nigeria. The paper aims to investigate the socio-economic impact of the Islamic State in West Africa Province (ISWAP) activities in North-Eastern Nigeria and thus hope to provide some strategies and solutions to the existing problems bedeviling the development of the area. Henceforth, the methods used in collecting the data oral interview directly to the affected people suffered from the set back of ISWAP activities. The data collected is documented in a clear expression. The research finds that, the socio-economic affairs in the north-eastern Nigeria is already depleting due to massive departures of people and financial institutions from some part of northern eastern region, it is widely believed that if the government delays implementing comprehensive plans to tackle insecurity from its roots, then not only will the northern eastern region be economically desolate, but the country as a whole. The research recommended that, the Federal Government of Nigeria in collaboration with the National Assembly should ensure the devolution of powers to other tiers of government to enhance security in North-East Nigeria. The research concluded that, ISWAP activities are one of the major threats to national security, peace, unity and development of the country.

Keywords: *Socio-Economic, ISWAP, North-Eastern Nigeria.*

Introduction

Nigeria is known as a home of peace and harmony for years since before the amalgamation of the Northern and Southern Protectorate, the nature of some part of the country as well as the coexistence of peace attracted foreigners from faraway places. Sadly it will be difficult for someone to compare yesterday and today in term of peace and many other social development, more especially in the North-east Nigeria, where the humanitarian crisis has been playing out for the past ten years, mostly caused by the insurgency of the Islamist terrorist group (ISWAP) and Boko Haram.⁽¹⁾

Unity and togetherness are among the basic social principles of Islam, in the Holy Qur'an Allah said: *"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves."*⁽²⁾

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

Despite all the progress which humankind has had in recent centuries in overcoming diseases and managing natural disasters, it has been unable to manage the human anger and violation manifested by wars and conflicts. These conflicts apparently take place in the name of social, political and religious rights, as some of these conflicts have occurred in the name of religion. Islam is one which is also alledged of being harsh towards non-Muslims and leaders in calling their attention to Islam and to do good in their leadership, particularly with the emergence of violent and militant groups such as Boko Haram and ISWAP group. These groups show no mercy for either non-Muslims or Muslims of other sects and fractions.

The paper strongly disregard the concept of what ISWAP coined as 'Jihad' because the fact that it is neither for the acquisition of territory nor for the love of power and distinction that the Muslims have been permitted to raise arms against the enemy. They were allowed to do so because their very existence had been made difficult by the high-handedness of the non Muslim.

Moreover, Islam highlighted the criteria for justice in war, or how war is properly fought within its rules of engagement: Allah the most high says: *"Fight in God's cause against those who fight you, but do not overstep the limits: God does not love those who overstep the limits."*⁽³⁾

This is highlighted by the statement of Abu Bakr, Prophet Muhammad ﷺ closest companion, and second-in-command, when he instructed his army as recorded in the earliest manual of Islamic Military Rules of Engagement: *"You will find a*

people who claim to have totally given themselves to God. Leave them to what they claim to have given themselves... Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the spoils, and do not be cowardly⁽⁴⁾''. Thus, The mother of terrorist (i.e Boko Haram and ISWAP) are on the mission and target of killing and conquering innocent people because of their misinterpretation of some verses from the Holy Qur'an.

The aftermath of the split of Boko Haram and the creation of Islamic State in West Africa Province (ISWAP) group resulted to more tension, pressure of unrest more especially in North-East Nigeria, the number of casualties attributed to the fell dramatically. The Nigerian military with assistance from the republics of Benin, Cameroon, Chad, and Niger has pushed ISWAP out of several provinces in northeastern Nigeria, but the group retains control over some villages and pockets of territory and continues to launch deadly suicide attacks and abduct civilians, mostly women and children.⁽⁵⁾ The economic, social and psychological costs of the insurgency cannot be quantified. Commercial activities in the northeast have been reduced because of the unprecedented attacks by the sect which originated from Boko Haram. Banks, markets and shops do not open regularly due to the fear of the coordinated attacks to the innocent civilians. Human capital and investors drain is hampering economic development in the northeast this is due to the attacks on banks, markets, parks and government departments. The attacks on these commercial areas have led to the migration of people to other parts of the country.

The economies of the northeast were seriously affected if foreign citizens who contribute large quota to the development of the northeast *vis-a-vis* their economic activities are sent back to their countries of origin. The never-ending attacks by the terrorist group in the North-Eastern States have a severe impact on the economic lives of people living in these areas.

The Emergence of the ISWAP group

The fracturing of Boko Haram is a story of clashing personalities, military one-upmanship and political maneuvering. A key figure in the split was the late *Mamman Nur*, who first gained stature in the organisation as a top lieutenant of the group's founder, Mohammed Yusuf, and a rival of Yusuf's successor, A A charismatic figure with some higher education – a rare trait in Boko Haram's leadership – *Nur* married one of Yusuf's widows. He dropped out of sight for

several years following Yusuf's death in 2009. According to some reports, while Shekau was establishing himself as Boko Haram's new leader, Nur spent some time abroad, possibly in Somalia and Sudan, forging ties with other jihadist groups, including Islamic State of Iraq and Syria. Nigerian authorities labelled Nur the mastermind of the August 2011 bombing of the UN building in Abuja, although some local sources question this claim. At some point in 2014 or 2015, he joined Shekau in his stronghold in the Sambisa forest in Borno State. It was not long before Nur and Shekau clashed. As links developed between Boko Haram and ISIS, Nur and other internal critics of Shekau's autocratic, brutal and mercurial leadership began pushing for a formal affiliation with ISIS, which was then on a winning streak. They were probably acting on a mix of enthusiasm for the newly-declared caliphate and a hope that they could use that affiliation to curb Shekau's power. Shekau was reluctant, but he eventually bowed to internal pressure, pledging allegiance to ISIS leader Abu Bakr al-Baghdadi in March 2015. But disputes over the group's future were not over. In late 2015, Nur reportedly left the Sambisa enclave to establish his own camp. The following June, the Boko Haram council (*shura*) held a reconciliation meeting in the Sambisa forest, but the effort failed. Nur challenged Shekau's leadership, as did Abu Musab al-Barnawi, who enjoyed some notoriety because he was one of Mohammed Yusuf's surviving sons. ISIS media were already promoting al-Barnawi to replace the more rough-edged Shekau as Boko Haram's main public figure. Nur and al-Barnawi sent a letter to ISIS, asking for arbitration of the leadership dispute. Before an answer arrived, Shekau's critics fled, fearing for their lives. The response eventually came to Nur, deciding in his and al-Barnawi's favour.⁽⁶⁾

ISWAP has waged many more such attacks on significant military sites, many of them successful. On 7 September 2018, it overran the town of Gudumbali – the first time since 2015 that militants had seized a local government area headquarters. Consistent with its guerrilla tactics, rather than trying to hold territory, ISWAP looted the camp and left. On 26 December 2018, it overran the twin towns of Baga and Doro Gowon, taking over major army and navy bases there. This time, ISWAP was confident enough in its defensive capabilities to maintain a presence there. The Nigerian army was overmatched and had little choice but to regroup. In December 2018, it eventually evacuated all its outposts on the lake, including Kangarwa, which it had defended fiercely in 2016-2017.

A Brief History of the study area

The region that this study is concerned with lies in the extreme north eastern part of Nigeria, a territory extending from the Lake Chad in the north to the Mambilla Plateau in the south, bordered by the Nigeria – Cameroon boundary in the east. This whole region was at one time the North Eastern State, one of the six states carved out of the old Northern Region in 1967 with a total land area of 277,314 sq kilometers and a population of 18,984,299 peoples. During further state and local government creation exercises, the North Eastern State was divided into six states and 112 local governments. The states are Borno, Yobe, Bauchi, Gombe, Adamawa and Taraba (Each state has an Executive Governor who wields tremendous power and an elected state legislative house. Nigeria's population census (2006) gave the population for each of the states as Adamawa (3,168,101), Bauchi (4,676,465), Borno (4,151,193), Gombe (2,353,879), Taraba (2,300,736), and Yobe (2,321,591). These states correspond to the old provinces into which the Northern Region was sub-divided. Each province was composed of Native Authorities (NAs) created under colonial rule. These NAs were also the remains of the ancient kingdoms of the pre Jihad and post Jihad periods with some dating back to the 7th centuries AD. The northeast region is probably the most heterogeneous in the Nigerian Federation in terms of ethnic, religious and cultural diversity. For instance, the defunct Adamawa Province (now Adamawa and Taraba States) recorded the highest percentage of 'Animists' in 1963 and presently Taraba State has about 73 different languages spoken as first language, the highest number of languages in the country (Seibert, 2000). Other states in the region are ethnically diverse as well. The numbers of languages spoken as first language for the other states are as follows: Adamawa (58), Gombe (21), Bauchi (60), Borno (28), and Yobe (9).⁽⁷⁾

Social Impact of ISWAP Activities in North-Eastern Nigeria

Aside the human cost caused by the ISWAP and their origin Boko Haram, the atrocities of the sect have socioeconomic implications, especially in the northeast where ISWAP and Boko Haram has dominance. The economic, social and psychological costs of the insurgency cannot be quantified. Commercial activities in the northeast have been reduced because of the unprecedented attacks by ISWAP. Banks, markets and shops do not open regularly due to the fear of the coordinated attacks from ISWAP.⁽⁸⁾ The human capital and investors drain is hampering economic development in the northeast. This is due to the attacks on banks, markets, parks and

government departments. The attacks on these commercial areas have led to the migration of people to other parts of the country. ⁽⁹⁾

“The Maiduguri Monday Market said to be the biggest market in the city is reported to have been seriously affected as hundreds of shop owners, especially Southerners are said to have closed their businesses and left the troubled city. About half of the 10,000 shops and stalls in the market were said to have been abandoned by traders who have fled the city.”

More so, the calamity has not only caused the migration of people who have businesses in the northeast to other parts of Nigeria, foreign nationals of Chad, Cameroun and Niger are being repatriated to their home countries because the government of Nigeria says they constitute the members of ISWAP. Evidence has shown that not all the repatriated nationals of the above countries are members of ISWAP. Definitely, those who have business in cities like Maiduguri, Damaturu, Gombe, Adamawa, Yola and some part of Bauchi State are among those that were sent home and this consequently affected the economic activities in these areas. Under this situation, the economy of the northeast has been seriously affected because of the fleeing of foreign citizens who contribute large quota to the development of the northeast economic activities. The never-ending attacks by ISWAP in North-Eastern Nigerian states has a severe impact on the economic lives of people living in these areas. A case in point is that the working duration of most commercial banks in the affected areas hit by Boko Haram bombings has been reduced from eight hours to three hours. “In Maiduguri, Borno state, where the sect originated, the frequent bombings and clashes between ISWAP and the security agents have weighed down seriously on the commercial and business activities in the city as many businesses have reportedly crumbled while many people have fled the state”. There is already a dichotomy in the north and south, development wise in Nigeria. The poverty profile released by the National Bureau of Statistics illustrates that there is the prevalence of poverty in the north as compared to the south. The region needs peace and stability more than any region in the country, particularly because the region is clearly lagging behind in terms of infrastructure, education and other development indices.

Here the researcher aims to categories the impacts of ISWAP on the people of North-East Nigeria. The section will start on how the education collapse due to the rampant attack of the terrorist groups more especially ISWAP of which this research paid attention on.

i. ISWAP activities and its impact on School

Despite the fact that, School environment is a place that affects the behavior and development of something belonging to that environment or surroundings, which means everything that, is around or near the environment, but the un-merciful ISWAP group has continued the attack not only the military and civilians, but also schools, students, and teachers in northeast Nigeria were not spared. The conflict has left nearly 1 million children with little or no access to school, and Nigeria's security forces have contributed to the problem by using schools as military bases, putting children at further risk of attack from the Islamist armed group. "They Set the Classrooms on Fire' Attacks on Education in Northeast Nigeria,"⁽¹⁰⁾ The increasingly brutal assaults on schools, students, and teachers since 2009 in Borno, Yobe, and some parts of North-West Nigerian states. From the genesis, between 2009 to date, both the ISWAP and Boko Haram's attacks destroyed more than 200 schools and forced at least 1,500 more to close. At least 611 teachers have been deliberately killed and another 19,000 forced to flee. The group has abducted more than 2,000 civilians, many of them women and girls, including large groups of students. In its brutal crusade against western-style education, ISWAP is robbing an entire generation of children in northeast Nigeria of their education. Thus, there is dire need for governments to urgently provide appropriate schooling for all children affected by the conflict.⁽¹¹⁾

ii. Curfews

Though some parts of Northern Nigeria encountered closures of boarders and curfew especially when the terrorists started to attack the police and mosques around 2006, there are series of curfews in many locations and many marketplaces are not able to operate at night at the north-eastern states. The curfew times will vary according to the situation, and may be put back in place after several weeks or months without a curfew. For example in Konduga, market curfews were imposed in August after multiple suicide bombings took place. In some areas, curfews start as early as 4pm and run until 7am or 8am the following day. For many, this means there are only six hours available in which to carry out work. Other curfews introduced later in some part of Northeast, for example around 6pm, but these closures still have a significant impact; temperatures are lower in the evening and much more economic activity occur.

iii. Banned and Restricted Items

In addition to road restrictions and market closures, there are a number of goods that are banned or restricted due to security threats. For example, tall farm crops, such as maize, cannot be grown in certain areas as they provide an easy hiding place for insurgents. Trucks carrying food, fertilizers, certain chemicals such as

herbicides, and fuel or petrol may be stopped if they do not have a license with an official cover letter from government officials or permission from security agencies. For example, in Kwaya Kusar, certain goods were restricted due to the high risk of traders supplying insurgents. A trader in Damaturu also explained that food items such as spaghetti, macaroni, noodles and other manufactured food items are provisions that are likely to get stopped as these are quick-cooking items preferred by the insurgent groups. Traders and transporters have to work with their respective association leaders to negotiate clearance and permission to move with such items. In an area where the insecurity is high, there has been a restriction on bringing food into the areas from outside. As a result, the only food that can be sold is the existing stocks that households, traders, and processors have built up over time.

iv. Illegal Fees

The Impact of The ISWAP activities in North-Eastern Nigeria made so many areas with security challenges, to be able to pass from one market to another you have to ‘drop something’ (pay a bribe). If not, you will be delayed unnecessarily especially when you have perishable goods in your truck or vehicle. So, to get free and fast access the marketer needs to settle illegally or he will be delayed until the market closes or his goods perish. This is not a formally agreed practice, but it exists.” A small transporter in North Borno explained that he pays about NGN 100 – and much more for heavier loads in order to pass each checkpoint. Since he typically passes about five checkpoints per day, he can end up paying between NGN 500 and NGN 1,000 in bribes daily. This ends up making the produce the transports more expensive in the marketplace. Sometimes, transporters do not have the money to pay bribes, and thus end up changing their routes. For example, one transporter now uses Bama Road to go to Damboa. Although this is not a good quality road and the journey takes longer, the cost is reduced overall through the saving of bribes and time lost stopped at checkpoints.⁽¹²⁾

v. Scarcity of Water

Water issues are another barrier to increasing production and improving food security. Producers in most of the areas (i.e North-East), describe how in the past they would grow about 30 bags of maize per year, but this year the yield has reduced significantly to a few bags. This has resulted from the insurgency or activities of ISWAP and because of rainfall shortage and the lack of enough fertilizer. Moreover, many farmers reported the lack of a borehole and irrigation hardware for water access, as existing structures have deteriorated over time and communities feel it is the government’s responsibility to maintain them. When

water is accessible, farmers can diversify crop production or intensify existing crops which has important ramifications for food security. The problem is not just the lack of irrigation equipment but also water management and the harvesting and storage of rainwater. Equipment is also costly and, given the current difficulties, transporting it is generally not prioritized, although this is likely to change once security improves.

vi. Social Connections

The insurgency has changed social dynamics without seeming to have undermined the deep trade relationships that stretch across state and international borders. Family links and social connections are extremely important for trade relationships in the NE, and this provides an excellent opening to implement activities that support both social and trade networks. Trade relationships and membership associations provide a network that contributes to resilience and coping mechanisms throughout the community and can be leveraged to support economic recovery. However, displacement has broken down pre-existing community networks for advice. While conducting an interview, an interviewer expressed the causes of insecurity in the North-East seen dynamic change since the insurgency: *“...some people we used to discuss with are no longer there. Due to insurgency, many of them left other locations and never returned. Some are even feared dead.”*

Economic Impact of ISWAP Activities in North-Eastern Nigeria

The Economic affairs in the north is already depleting due to a massive departure of people and financial institutions from the whole northern region. But if the government delays implementing comprehensive plans to tackle insecurity from its roots, then not only will the northern region be economically desolate, the country as a whole risks losing billions of dollars in foreign direct investment. The business activities of telecom operators have not been left out from the attacks of both the notorious Boko Haram and ISWAP. For instance, some telecom masts belonging to some major mobile telephone operators were destroyed by the above named terrorist group and the banning of telephone services by the military affected the income generation of some of the mobile phone operators.

Just as the economic implications of these terrorist atrocities cannot be quantified, the social costs are enormous. The church, school, market, clinic and mosque are their potential targets. For example, in April 2014, a federal government girls' college was attacked which subsequently led to the abduction

of over 250 female students by the terrorist popularly known as Boko Haram which the ISWAP originated from. Attacks on these social places have prevented people from going to these places. Some students have stopped going to school, others have been transferred to the North-West and Southern part of the country to continue their education. Christians are afraid to go and worship in the church on Sundays due to the fear of being attacked by the terrorist (i.e ISWAP and Boko Haram). Same for the Muslim faithful who have abandoned their Islamic Teaching activities (Tafsir, Learning Holy Qur'an after Subhi and Magrib prayer, making Da'awah) and worshiping centers because of terrorist attacks. The markets have become deserted. The National Youth Service Corps (NYSC) that was created by the government after the end of Nigerian civil war to foster unity among Nigeria is under threat due to ISWAP attacks. The NYSC directorate posted 4171 corps members to Adamawa state, 1041 of the corps members had to abandon their national duty due to the precarious security situation. Some parents from the south of the country have protested vehemently against the posting of their children to the northeast. Aside the socioeconomic implications, the human cost is more worrisome, more than 10.000 have been killed, a lot of people have been maimed and women have been kidnapped and raped. These have left the family of the dead, the injured, the raped and the kidnapped in agony. In a nutshell, most of the family members of ISWAP victims are going through a traumatic period. Many have left their homes and over 650,000 Nigerians have been displaced.⁽¹³⁾

ISWAP activities and its impact on Markets

The markets attack by ISWAP group and other terrorists caused great destruction of economic activities in the north-eastern part of the country which led to its decline by 50 per cent. The multilateral institution noted that Adamawa, Borno, Yobe, Gombe and some part of Bauchi State which are in the Lake Chad region saw economic activities decline from 10 to 14 per cent between 2009 to date, adding that the region has recorded 50 per cent decline in activities from 2018. In northern Nigeria, we see that 50 per cent or more of crop yields have been affected as a result of conflict, there is a huge cost that could very well turn into a benefit because that takes into account other factors that have been going on at the time, including, for instance, issues related to climate.

Henceforth, trade facilitation is the ability to move goods and services from one place to another; connected infrastructure especially to make it easier for those goods and services to move in and including labour as well. The other one is about natural resource management. After several years of conflict, Northeast (NE) Nigeria seems to be turning a corner. Poor quality roads emerged as a

serious issue that affects a farmer's ability to get goods to market and further weakens the distribution network for agricultural inputs. This means not only farmers struggle to access seeds and other inputs, but also their ability to learn about new technologies and practices will be hampered for some time.

- **Purchasing Power:**

Despite generally favorable harvests around the country, the limited agricultural production in the Northeast, combined with the depreciation of the Naira and restricted trade, has led to significant increases in the retail prices of staple goods. Average prices of commodities tracked by WFP have increased 15-35% since the end of 2016. During the same period, wages for manual labor, an important livelihood strategy for the poor, have not increased, resulting in significantly reduced purchasing power for households. More so, the prices for local and imported staples including rice, millet, maize, and sorghum are likely to remain high through September, continuing limitations on purchasing power through the lean season. Harvest prospects look good for October-November harvests.⁽¹⁴⁾

- **Wholesale Prices:**

Prices for crops sold are determined daily, based on seasonal availability, road access, and other factors. One trader explained that since there is not a fixed price for cereals, traders are occasionally willing to increase the purchase price if the farmer's cost of production has increased. These adjustments however, are not guaranteed. Unsurprisingly, most farmers do not keep records of expenses or revenues. Because they don't know their costs of production they are in a weak negotiation position when they go to market to sell their goods.⁽¹⁵⁾

- **Market Relationships:**

Around 90% of farmers sell their goods at the local market just a few kilometers from their farm or homestead, and this dynamic remained true for women and IDPs/returnees. However, during the insurgency the researcher estimates that between 20-25% of farmers changed where and how they accessed the market, which was often still relatively close to home, either by changing marketplace, buyer, or both. Three quarters of farmers changed both the marketplace they used and the market buyer with whom they worked. However, during the changes caused by the insecurity, farmers were still reporting that they were traveling more than 8 km on foot to buy and sell goods, indicating increased strain on market relationships.

This paper also identifies five major constraints which include: 1) restricted movement of goods and people; 2) restrictions on marketplaces and economic

activity; 3) limited access to inputs and extension services; 4) limited access to financial services; 5) the effect of aid on markets.

• Restrictions on Items

Earlier in the insurgency, certain items suspected of constituting a security risk were banned or restricted and these limitations continue today, including restrictions on motorcycles. This restriction dates back to 2014 and is codified in the 2016 October Road Traffic Crash report. The restriction is in place to reduce accidents on the road caused by motorcycles. As a result, farmers, laborers, traders and aggregators have limited means to connect with homesteads, farms and the marketplace, which has a corresponding negative effect on the productive capacity of the farmland, as inputs cannot be purchased, yields are poor, and what is produced cannot be transported to the market to be sold.⁽¹⁶⁾

The Impact of ISWAP activities is not only on the restriction of movements of people and farmers hindrance in their farm, but there was still great impact on the use of fuel..

Restrictions for Farmers

Farmers also continue to report a range of issues restricting their movement. The most significant were personal safety, road conditions, curfews and checkpoints, including the issue of hidden checkpoints, road traffic fees, bribes, and the increased cost of transport. IDP and returnee farmers generally faced these restrictions to the same degree as the host population. Fear for personal safety and recommendations from local government officials limit how far farmers are willing to travel from their homes to plant crops. Farmers in Borno and Adamawa report more restrictions on where planting may occur than in Yobe. This means that farmers are encouraged to plant within 10km of the town and in certain areas only 3km from town.

Impact on Trade Levels

Although input suppliers are beginning to report increased sales compared to a year or two ago, pre-insurgency levels of business have not fully recovered. The destruction of markets has reduced economic activity overall, as has ongoing insecurity in the Northeast. The Transport Union still considers the Northeast risky, although Adamawa is considered stable. The Union estimates that 70% of its business has recovered. Despite continued security concerns, trucks are travelling daily to all LGAs in Yobe and Adamawa, and 23 of 27 LGAs in Borno with the exception of Bama, which is still considered a trouble spot by the Transport Union. In the LGAs bordering Lake Chad however, trucks often can only travel under escort. The Chamber of Commerce and Industry described how

prior to the insurgency there was a vibrant market in Maiduguri that served Chad, Niger and Cameroon.⁽¹⁷⁾

Restrictions on Marketplaces and Economic Activity

Among the impact of ISWAP activities on the North-East Nigerian people is the creation of problems to both markets and other social gatherings. The Market activity remains constrained by the physical destruction of marketplaces and storage facilities, as well as curfews that prevent trade from taking place during the late afternoon and early evening.

- **Market Infrastructure**

Many believe that ISWAP intentionally targeted market infrastructure to cripple trade routes and trade relationships. Nearly every type of infrastructure-markets, phone towers, banks/MFIs, electricity tower, roads, input supplier shops, public transport vehicles, warehouse storage, fuel stations, water pumps, and factories were hit during the insurgency.

The research found that for over 80% of farmers interviewed, their preferred or most frequented marketplace closed during the insurgency and still some of the markets have not recovered. Market outlets that were destroyed were typically closed for between 9 to 12 months. Women and IDP and returnee farmers experienced restrictions differently to the overall average, with a slightly higher incidence of marketplace closures. Other market actors responded similarly to farmers, with 75% of input suppliers and traders reporting that the marketplace they normally used was closed during the insurgency. However, they reported slightly shorter closures of six to nine months, which may be because traders generally work in multiple markets, while farmers may not.

- **Financial Institutions**

Prior to the insurgency, business thrived in the Northeast as a result of the three states' proximity to Niger, Cameroon and Chad. However, the insurgency brought economic stagnation and banks found themselves holding large deposits: balance sheets began to grow as traders could no longer transact. As the uncertainty continued, traders and business owners eventually made significant withdrawals and stopped depositing, quickly depleting bank reserves. Several institutions in North-East eventually shut down as the system collapsed (long queues at the ATMs dispensing no more than NGN 200, for example). Banks were also directly targeted by bombings, most notably at Eco Bank in Maiduguri and Diamond Bank in Mubi, Adamawa. Attacks on banks were indiscriminate, and insurgents would sometimes send text messages to bank employees asking

them to resign from their jobs, creating a sense of unease and destabilizing the banking system beyond physical destruction of infrastructure. It is notable that only Habib Bank - which eventually left the Northeast - offered Sharia-compliant services to clients before the insurgency. This may provide some explanation for the bombings. Despite the fact that, they quoted different verses and wrongly interpreted it to their followers. The most commonly verses ISWAP read while backing their Jihad includes;

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (2:190)

Fight in the way of Allah, against those who fight against you but do not transgress. (They said Muslim must fight the unbelievers and establishes Islamic religion forcing an individual to accept Islam as his or her religion) this is wrong interpretation of the verses. In another verse that they commonly reads is;

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ ابْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾ (2:193)

The correct explanation is “*Keep on fighting against them until mischief ends and the way prescribed by Allah prevails. But if they desist, then know that hostility is directed only against the wrong-doers*”. But as their first explanation on the above verses, ISWAP has the believed that, an individual must follow the teaching of Islam by forced.

The result was a significant reduction in financial infrastructure and corresponding access to finance for businesses and households.

Recommendations

The researcher proffers some recommendations to solve the identified problems with regards to the social and economic implication of ISWAP activities in North-east Nigeria.

- First of all, the Nigerian government needs to initiate policy that will generate employment for the unemployed youths in the country.
- The government should be very vigilant and arrest anyone found guilty financing the operations of ISWAP group.
- The government should open a dialogue channel in order to know what are the grievances of the sect, in doing so, the government shall put trust and fairness in the arrange dialogue with ISWAP leaders.
- Reports from the battlefield indicate that security personnel are not being provided with modern fighting equipment, thus, the government shall provide more sophisticated weapons to counter terrorist activities in North-east Nigeria. In a nutshell, the government should endeavor to supply the army with sophisticated military equipment.

- The Community members have a vital role to play in curtailing the menaces of insurgency in their areas and the nation at large. They shall quickly report any unfamiliar movement to the nearest Police Station or any community/vigilant group for proper investigation. In a Prophetic tradition, The Prophet Muhammad (S.A.W) said

"خير الناس من ينفع الناس"

The best among You is the one who Benefits People...

Conclusion

Examining the socio-economic impact of ISAWAP activities in North-East is a complex endeavor due to the intricate and interlinked ways in which various factors influence developmental processes and outcomes. This is compounded by the limitations in the available data both in terms of their coverage of relevant indicators and quality as well as the contemporaneity of the conflict.

More so, there has been widespread disruption in the main economic activities in the region: agriculture, commerce and trade. Agricultural production is in decline with dire consequences for food prices, food security and agricultural livelihoods. This is linked to the displacement of labour, the destruction of agricultural infrastructure and input systems, diminished access to land and farm equipment.

It further concluded that, Commerce and trade have been affected negatively by insecurity through disrupted trade flows, increases in transaction costs, risks to formal sector financial activities and outflow of investment due to uncertainty. Trade, especially in agriculture, has been impacted by ISWAP attack through the destruction of institutions as well as transport routes. It has underscored increased transaction costs in the requisition of taxes and tribute from producers by ISWAP, increased transport costs and diminished trade levels. This has had a direct impact on rising food prices in the region and beyond. Commercial activities have been challenged by insecurity through uncertainty that has forced many people to leave the north-eastern Nigerian State. Therefore as Islam emphasize the important of seeking knowledge. The messenger of Allah (p) said:

"مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ"

“Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him.”

Henceforth, in another Hadith, the Messenger of Allah (p) said:

"مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ"

“Who goes seeking knowledge, then he is in Allah's cause until he returns.”

Therefore, the Promotion of imparting and seeking knowledge that helps an individual to recognizes the religious tolerance, and a nuanced understanding of Islamic teachings will helps to stop misinterpretation of the Qur’anic verse. It is also important to encourage religious leaders to promote a message of peace and tolerance in their sermons and teachings without any bias and or anything that can lead to the bad attitude and thinking among the people.

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Interviewees

- Interview with Malam Garba Mahmud 59 years old at his residence on 12/02/2022.
- Interviewed with Ali Muhammad 47 years at his shop Kasuwar Bauchi on 7th April, 2022.
- Interviewed with one farmer who said the researcher shall promised to hide his name and his residents before he was agreed to conduct the research.

Notes:

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ISLAMIC ENVIRONMENTAL ETHICS AS SUSTAINABLE DEVELOPMENT TO THE CLIMATE CHANGE

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Abstract:

Muslims constitute one quarter of the earth's population and Muslims do have the ability to contribute to alleviate the environmental crisis currently bedeviling the globe. One important element of the transformational process is reaffirming the understanding among Muslims themselves of the value of nature or the environment. In Islam, nature caters to the spiritual and material needs of mankind. In the Qur'anic perspective, humans are created to serve the Creator which actually means to serve the highest good for oneself, the community, and the environment. This perspective is part of the foundation of Islamic environmental ethics. The attitude of gratitude or having the predisposition of being grateful (shukur) is also the basis for an environmentally moral stand. Based on these Islamic teachings, a Muslim is able to focus on his goal of resisting extremes in worldly temptations which often translate into environmentally wasteful and exploitative habits. In Islam, nature has its own order and functions (fitrah) that work naturally within ecosystems wherein the components are mutually dependent on each other. Any single disturbance will affect the balance (mizan) of the greater system and cause harm (fasad) to at least one or more components. To sustain the balance is a core principle of Islamic worldviews, which is to preserve and sustain the wellbeing of nature and to bring peace to its inhabitants. Such sustaining principles are enshrined in the philosophy of the objectives of the Islamic law (maqasid al-shariah) and are explained in the Qur'an and hadith which are the primary sources of guidance for Muslims. The scientific and/or empirical knowledge of the "what and how" of nature, as well as clarification of the responsibilities that humans have regarding the nature, are critical for the enforcement of Islamic environmental ethics.

Keywords: *climate change, ethics, environmental ethics, Islam.*

Introduction

Humankind, today, finds himself at a point in history that is critical in terms of the very nature of the relationship to the natural world, as human activities over the last century has affected natural world that the environment upon which life depends has been altered. It seems that this environmental crisis started when modern man stopped understanding himself as the vicegerent and 'trustee' of the All-Merciful and stopped understanding nature as a sacred sign and valuable trust from God. For the same reason, it indicates that the best way to protect the environment from destruction and, indeed, improves its condition is to revive these forgotten understandings by referring back to the teachings and instructions of divine religions and reviewing and re-adjusting our policies regarding the application of modern technology and using natural resources appropriately. Therefore, in the environmental discourse, it has often been argued that what is really needed to solve the present ecological crisis is the 'environmental ethics' Since the ethics is essentially based on intrinsic value and beliefs, religions have been getting more recognized to define proper environmental ethics mainly because they try to illuminate what possessed Intrinsic value. Islam as a complete way of life provides efficient, holistic and comprehensive solutions -ethical principles- to mitigate the present environmental crisis.

In this respect, after discussing basic concepts of environmental ethics and approaches, this paper aims to elaborate some of the Islamic principles and perspective on environmental ethics in the light of the Quranic verses and Prophetic traditions (hadith).

Concept of Environmental Ethics:

The word "ethics" comes from the Greek word "ethos" meaning "habit" or "custom". Defining ethics mean rules for behavior in accordance with a system of values.⁽¹⁾ Yang, (a noted environmentalist) viewed that environmental ethics deals with the ethical problems surrounding environmental protection and it aims to provide ethical justification and moral motivation for the issue of global environmental protection.⁽²⁾ According to Bourdeau, environmental ethics is that part of applied ethics, which examines the moral basis of our responsibility toward the environment.⁽³⁾

Islamic Environmental Ethics

The ethical base of Islam, which is derived from the imperatives laid down in the *Qur'an* and expressed in the practice of the Prophet (PBUH), comes under numerous headings. They can however be distilled into just three precepts for our purposes, bearing in mind public good to be the ultimate objective. Muslims are

to do what is right, forbid what is wrong and act with moderation at all time. The Quran said:

"Let there be a community among you who call to the good, and enjoin the right and forbid the wrong. They are the ones who have success" (Q 3:104).

The *Qur'an* uses an environmental theme in exhorting humankind to be moderate, it says:

"It is He who produces gardens, both cultivated and wild, and palm trees and crops of diverse kinds and olives and pomegranates both similar and dissimilar. Eat of their fruits when they bear fruit and pay their dues on the day of their harvest, and do not be profligate. He (Allah) does not love the profligate" (Q 6: 142).

The Quran refers to creation or the natural world as the signs (*ayat*) of Allah, the Creator, and this is also the name given to the verses contained in the *Qur'an*. *Ayat* means signs, symbols or proofs of the divine. As the *Qur'an* is proof of Allah so likewise is His creation. The *Qur'an* also speaks of signs within the self.

The universe we inhabit is a sign of God's creation as is the environment of our innermost selves. They both emanate from the one source and are bonded by only one purpose, which is to serve the divine will. This bonding of the cosmic to the inner core of each individual is the deep ecology of Islam. The *Qur'anic* view holds that everything on the earth was created for humankind. It was God's gift (*ni'mah*) to us, but a gift with conditions nevertheless. The tests are a measure of our acts of worship (*ihsan*) in its broadest sense. That is living in a way that is pleasing to Allah, striving in everything we do to maintain the harmony of our inner and outer environments.

Approaches to Environmental Ethics:

In the west a wide spectrum of ethical positions is covered by the umbrella term environmental ethics. Palmer opined that, philosophers and environmental ethicists have adopted ethical positions with regard to nature which include: anthropocentrism, biocentrism, liberation/rights theory and ecocentrism.⁽⁴⁾

According to Boudreau, the four schools of environmental ethics disagree mainly on the scope of the duty humans have towards others. From an anthropocentric (human-centered) point of view, humans have a moral duty only towards one another; any duty, they seem to have towards other species or entities is really only an indirect duty towards other people.⁽⁵⁾ There is no ethical implication in the relationship between humans and nature.

He further states that, animal liberation/rights theory propounds that the notion of rights and duties should be extended to the animal and biological kingdom. The supporters of animal rights argue that, like humans, some non-human animals have consciousness or self awareness and a capability of reasoning. Therefore, they have rights that precede other's interests.

Biocentrism recognizes the intrinsic value of life and living beings, regardless of their instrumental value for mankind, it maintains that all life forms are 'moral entities' to which we should accord equal moral consideration.⁽⁶⁾

He also explained that Ecocentrism advocates that environmental ethics should give due consideration to ecosystems, including their non-living natural objects, since forests, lakes, wetlands, etc. are valuable in their own right and deserve moral consideration. Ecocentrism dramatically expands the definition of what is a 'moral entity' to include nature as a whole.

Vewed that, many believed separation between worldly living and religion is the main root of environmental crises. They argue that religions help to shape our attitudes towards nature and other human beings. Religious values and ethical beliefs form behavior toward others, including our relationship with all creatures like plant and animal life. It is believed that the environmental crisis is a religious or moral one and getting return back to religious tradition is the main. Therefore, the time is more propitious to investigate of the potential solutions of particular religions toward mitigating the environmental crisis, by developing more comprehensive environmental ethics for the earth community; this reality helps us to go forward to other center of value can be found in 'theocentrism- a God centered approach to the world solution.'⁽⁷⁾

Currently, Islam has something very special-a unique world view-to offer, it is the summation of all past teachings and provides us with a positive code of life transactions in the natural state and perhaps provides the only satisfactory alternative to the destructive path we are talking today. The Qur'an and the Hadith of the Prophet (peace be upon him), being the main sources of Islamic teachings, show us the way.

Islam and Nature:

The Islamic view of nature is neither based on ecocentrism nor anthropocentrism, but is essentially theocentric (God-centered), wherein it is believed that everything in the universe is created by God. The Qur'anic portrayal of nature, as found in numerous verses, is multifaceted.⁽⁸⁾ The Qur'an emphatically declares that nature is created by Allah; it reads:

There is no God but He, the Creator of all things (Q 6:102).

This Oneness of Allah frames the understanding of nature and links nature of the divine, but didn't make it divine as pointed earlier in the introduction. Nature stands as a sign of God Almighty's creation. Since, the Creation of nature is referred to as the signs (ayat) of Allah and this is also the name given to the verses of the Qur'an. 'Ayat' means signs, symbols or proof of the divine. As the Quran says:

There are certainly signs in the earth for people with certainty and in yourselves. Do you not then see? (Q 51:20, 21)

Therefore, Qur'an invites people to ponder over their environment; for nature is characterized by duality, whereas God is characterized by Unity (Tawhid). Many verses in the Quran speak of respecting and reflecting on God's glory in His creations (Q 50:6; 21:30; 13:2; 6:73). One verse clearly states this relationship between God, the Creator and the creation, it says:

The seven heavens and the Earth and all beings therein, declare His glory: There is not a thing but celebrates His praise... (Q 17: 44).

Islamic Attitude towards Natural Resources:

According to Islam, Allah has bestowed all the resources of nature, which all human beings require in order to fulfill their objectives such as contemplation and worship, sustainable use and enjoyment and appreciation of beauty apart from securing their basic biological needs. Allah has ordained sustenance for all people and for all living beings. Thus the utilization of these resources- water, land, forests, minerals, etc.-is the right and privilege of all people and all species. Man should not regard such use as restricted to one generation above all other generations. This is confirmed in the Qur'an, where it says:

And you devour the inheritance (of others) with devouring greed (Q 89: 19).

Therefore, man should not abuse, misuse, or distort the natural resources as each generation is entitled to benefit from them, but is not entitled to 'own' them in an absolute sense. Further, Shomali, maintains that Islam opposes mischief and corruption in all forms. Any act of mischief is condemned, whether it be in respect to human beings or living beings or even non-living beings, as has been said "the earth can provide for everybody's need, but not enough for one man's greed."⁹ The Qur'an says:

Do no mischief on the earth after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of God is (always) near to those who do good (Q 7:56)

Islamic Principles of Environmental Ethics:

The key Islamic teachings concerning nature and the environment closely follow those dealing with the Islamic understanding of humanity. Thus, the eco-ethical principles that would be discussed are well-known concepts related to the Islamic worldview on nature, meaning and value of life, particularly humankind's relationship with the Creator and its interaction with the rest of humanity, the world and its creatures as viewed by Muhamed.⁽¹⁰⁾ These principles includes:

- i. Principle of unity of God (Tauhid)
- ii. Principle of trusteeship (khilafah)
- iii. Principle of responsibility

Principle of Unity of God (Tawhid):

Any discussion of ethics in Islam must, of necessity, start with an exposition of the concept of Tawhid that exemplifies the oneness and unity of Allah: the recognition that there is one, absolute, transcendent Creator of the universe and all that it contains. As an ethical rule, Tawhid dictates the acceptance of God as the only source of all values. Tawhid is the matrix for human thought and action; it is all-pervasive and penetrates every aspect of our endeavors. It is the guiding principle of religion and ethics, politics and social behavior, epistemology and science and at the center of Muslim curiosity regarding the nature.⁽¹¹⁾ Many verses in the Qur'an confirm this reality. Allah Says in the Qur'an:

What is in the heavens and the earth belong to Allah encompasses everything (Q 4:126).

Therefore, from Tawhid emerge the concepts of 'khilafa' and 'amana' will set out the purpose and nature of human conduct on earth.

Principle of Trusteeship (Khilafah):

This principle relates to human vicegerency or 'Khilafah' on earth. The Islamic worldview is that God created humankind and bestowed upon a position of a steward or trustee on Earth, referred to as Khalifa. The term Khalifa is derived from the verbal root khalafa meaning 'he came after, followed, succeeded'. This is confirmed in the following Qur'anic verse:

And lo! Your Sustainer said to the angels: Behold, I am about to establish upon earth a Khalifa. (Q 2:30)

Of the nine times, the word Khalifa and its plural are found in the Quran, seven times it is used in conjunction with the prefixed 'fi a-ardh' or on earth, on this planet. In each case it refers to a person, people, or mankind in general to whom Allah has entrusted part of His power on earth. The term Khalifa has also been

translated as steward, deputy, Viceroy, guardian and Vicegerent. Vicegerency covers every aspect of life and essentially tests humanity's just exercise of authority over those within their stewardship, including nature.⁽¹²⁾

Principle of Responsibility:

In the context of the concept of Khalifa, a related term is amana or trust. Allah offers amana to the heavens, to the earth, to the mountains, to the rest of creation, but they all refused, only human being took the risk of accepting it. As Allah says in the Qur'an:

Verily We did offer the amana to the heavens and the earth and the mountains but they refused to bear it Yet man took for verily, he has always been prone to tyranny and foolishness (Q 33:72)

Allah offered the trust to man, the trustee and he accepted the responsibility. Man chose the amana the faculty of choice and relative free will and gained thereby the capacity to live to good or evil As Khalifa on earth, man must fulfill that trust placed on him by Allah by acting justly in accordance with Allah's laws or be false to that trust and perpetuates tyranny and injustice against Allah's earth and His creation.⁽¹³⁾

The concepts of khilafah (man's vicegerency) and amana (trusteeship) summarizes the entire Islamic rationale for an ecological ethic, since nature being an estate belonging to God, has been given to humankind as a trust. Moreover, adds that Humans in Islam have a dual relationship with nature. On the one hand, they are nature's manager, but they are also its user.⁽¹⁴⁾ The Quranic verse notes:

Do you not see that Allah has subjected to your (use) all things in the heavens and on Earth and has made his bounties flow to you in exceeding measure, both seen and unseen (Q 31:20).

He further states that, this dual role of the Khalifa, vicegerent, creature of God and user of Earth creates the moral burden for Muslims, is one of the important tests in reaching the Gardens of Heaven. Thus, the Man's position in the cosmic system created by God is unique in rights as well as in responsibilities.

So from the above discussion, it is clear that unity, trusteeship and responsibility, -tawhid, khilafa and amana- the three central concepts of Islam, are also the pillars of the environmental ethics of Islam. They constitute the basic values taught by the Qur'an. It is these values which led Prophet Muhammad (peace be upon him) to say: "Whosoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded" and "If a Muslim plants a tree or sows a field and men and beasts and birds eat from it, all of it is a charity on his part".

Environmental consciousness is born when such values are adopted and become an intrinsic part of our mental and physical make-up.

Current Problems and Future Perspectives:

It has been observed that some of the most marvelous environmental problems in the world are found in countries where the majority of the inhabitants are Muslim. Then it must now be asked that if the teachings of Islam concerning the natural order as outlined above are still alive and do offer models for increased environmental responsibility among Muslims, why then are such severe environmental ethics violated by Muslims themselves? And why are the current degradation and future dangers facing the environment mainly connected with Muslim countries? Why are the Islamic environmental ethics neither more evident in the voices from the Islamic world which have been and are heard in the West, nor more effective in the practical realm in preventing ecological disasters than in other parts of the globe? And what should Muslims do to discontinue this violation of environmental ethics? These four questions need urgent attention from Muslim scholars as future dangers and events in Islamic nations, especially in the Middle East, have the potential to create environmental impacts of major magnitude.⁽¹⁵⁾

As a response to the questions, many scholars have diagnosed the poor environmental record among the Muslim countries. This violation is certainly not due to lack of money or appropriate technology, but due to a clear rift between the theory of Islamic environment and planning and the practices that exist in the Muslim world. The reason for such a rift, argues Timberlake, is that leaders and policy makers in the Muslim countries are separated from their religious and cultural roots and even from their own people. Timberlake, further maintains that almost all Muslim nations as dictatorial regimes of which none could truly be described as 'Islamic' and believed that a leadership divorced from its people will be divorced from the environment of the people. Such environment will suffer from neglect, and from the gross misuse of money and manpower.⁽¹⁶⁾

Similarly, argues that Islam lies hidden behind the cover of the western cultural, scientific and technological ideas and practices emulated and aped to various degrees of perfection, or rather of imperfections, by Muslims during the past century and a half.⁽¹⁷⁾ The main reason for this is that the Earth once considered by humankind to be sacred has now been reduced to an exploitable resource since the conceptual construct which the modern world functions within, is decidedly anti-environment. Society today is about economic progress and material gain and this takes precedence over everything else.⁽¹⁸⁾

Therefore, a noted critic, advocates that for the Muslim world the answer to the current environmental dilemma lies in entirely going forward to the environmental ethics of Islam; in giving a practical shape to the environmental dictates of the Noble Qur'an and Sunna by producing legislation in such areas as pollution, conservation and urbanization and returning to the environmentally conscious traditions and lifestyles of Islam.⁽¹⁹⁾ Further elaborating this, Nasr explains that in practical terms the Islamic world must carry out two extensive Programs despite all the obstacles placed before it by external factors. The first concerns formulating and making clearly known in a contemporary language the perpetual wisdom of Islam concerning the natural order, its religious significance and intimate relation to every phase of man's life in this world. The second program is to expand the awareness of Islamic teachings conceding ethical treatment of the natural environment and apply them whenever necessary, according to the principle of the Islam itself.⁽²⁰⁾

Hence, Religious awareness and Islamic guidance should be employed in all possible means at all levels to call all individuals to commit themselves to Islamic ethics, morals and manners in dealing with nature, the environment and the natural resources for their sustainable use and development.

Findings

Today, in the world view of environmental crisis, Islam has a very special to offer to the world to avert this multifaceted crisis.

1. The paper studied that Islam provides very efficient ethical principles to deal with the environmental crisis. The essence of such Islamic based environmental ethics is that all the resources upon which life depends have been created by God as a trust (amana) in our hands. Man, the vicegerent (Khalifa) of God on earth, is only a manager of resources not a proprietor, a beneficiary and not a disposer.
2. Although, in the wake of the environmental awareness in the late seventies, Western scholars have adopted their own approaches being based purely on materialism, ranging from human-centric (anthropocentric) to non-human-centric (ecocentric), but Islam's approach, theocentric (God-centered) -being holistic and comprehensive aims at the universal common good for all created things.
3. The paper also found that the Muslim nations apathy towards the environment.
4. Paper maintained that due to the man's greed and egoism, he has lost his connection with the nature; he has forgotten his role as a vicegerent and trustee on earth.

5. The paper advocates that the core issues of environmental ethics is to rethink the 'place' of human beings on Earth and the relationship that they should have with nature. Discussing the role Islamic ethical principles of Unity, Trustee and Responsibility,
6. The paper finds that Islamic teachings enhance environmental consciousness of the people, which enables them to establish friendly relationship with the nature and the environment.

Conclusion

Human-nature relation should be re-defined to establish a more well-intentioned and harmonious one. In this respect, ethics is fundamental to understand the crises that afflict society today. For most of scientists and a large number of environmentalists, nature conservation is a major ethical issue and humankind's way of life need to be changed in order to conserve the natural environment. There is a need for a proper ethics to return back to the right human-nature relation.

There are some approaches to environmental ethics. On the one hand such approaches are existed that attach intrinsic value only to humans. They are considered as human-centered approaches in which nature is just for satisfying human needs. On the other hand, some approaches can be identified in which all creations along with non-human world possess intrinsic value and thus humans should hold them in reverence in spite of any utility that they might have for humankind. Nevertheless, there is still an urgent need for a comprehensive and holistic approach of environmental ethics which prepares possibility to make human being limit her/his unlimited material desires on a voluntary basis for a better living conditions.

Response to the two basic questions of environmental ethics from Islamic view is completely differed from other conventional environmental ethics approaches. This response is based on the ocentricity and theological deontology respectively. Islam views the natural environment in a specific perspective in which God encompasses all things. Based on this view, belonging intrinsic value to God means the universe integration. This view helps to deliver a more comprehensive and holistic approach of environmental ethics in which any damage to the environment is just as damage to universe integrity and God's verses. The properties of this approach make it appropriate for the need of present-day humans to conserve the natural environment.

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EXPOUNDING PUBLIC RELATIONS PRINCIPLES IN ISLAM A TEXTUAL SURVEY OF PR RELATED VERSES IN THE HOLY QUR'AN

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Abstract

An attempt was made to use public relations (PR-like) verses of the Qur'an to develop principles of human relations that serve as *maxims* for modern public relations practice. The paper employs thematic analysis as its methodology to examine the over 6,000 verses from 114 chapters of The Holy Qur'an to see the pattern and spread of the PR-related texts/verses which systematically reveal the place of human/PR relations in Islam. The outcome of this research work helps come up with Islamic Principles of PR as informed by these verses. Themes drawn from the work gave birth to the said maxims which in other word serve as Principles of PR in Islam. These principles have the potential of complementing the existing PR literature as well as address the gaps left unattended by the modern public relations. The paper therefore argues that greater organizational productivity, mutual understanding and crisis management are better managed by insights from new perspectives and dimensions of human heritage then restricted to latitude of certain traditions.

Introduction

Almost all major religions of the world strive to in one way or the other influence its followers and adherents using a particular form of Public Relations technique or the other in its own way. Jeffkins (1992)⁽¹⁾ is of the opinion that PR-like activity could be traced in the way religious scriptures persuaded their followers to believe, submit and whole heartedly accept the scripture. Qur'an on the other hand did not only persuade its audience to believe and accept its message but provided a meaningful insights of the best way to relate with fellow human beings and what naturally breeds resentment in every undertaking. Consultation as one of the PR areas that pave way for PR symmetrical model is one of the principles entrenched in Islam to ensure greater organizational productivity. When discussing consultation and the evidences supporting it in Islamic legal texts for example, scholars and writers tended to focus on two particular Quranic verses; 42:38 and 3:159. These verses recount the exchange that Allah SWT initiated with His angels concerning the creation of Adam and future of his descendants on earth. Prominent scholar Muhammad al Tahir ibn Ashur stated that God conducted this to honor and educate the angels, and to inspire

emulation. Consultation, he said, was intended to take place in the beginning of creation to provide guidance for human beings.⁽²⁾ Respect for public opinion, individual's reasoning and conscience is entrenched in the principle of *Shura* in Islam, between spouses, in leadership and management and even between parents and their wards.

Conceptualizing Public Relations Practice

In the words of Rex Harlow who synthesized over 472 definitions of public relations after examining books, journals and magazines on PR and asking 83 PR leaders for their definitions of public relations opines thus "PR is the distinctive management function which helps to establish and maintain mutual lines of communication, acceptance and cooperation between an organization and its publics, involves the management of problems or issues; helps management to keep informed on and responsive to public opinion; defines and emphasizes the responsibility of management to serve the public interest, helps management to keep abreast of, and effectively utilize change, serving as an early warning system to help anticipate trends; and uses research and sound ethical communication techniques as its principal tools".⁽³⁾

1978 Mexican statement on the other hand defines public relations as "the art and science of analyzing trends, predicting their consequences, counselling organization's leadership and implementing planned programmes of action which will serve both an organization's and public interest." British institute of Public Relations IPR also defines PR as "the deliberate and sustained effort to establish and maintain mutual understanding between an organization and its publics".⁽⁴⁾

Of all the definitions mentioned above, three important components are almost common namely: publics, organization and mutual understanding.

It is worth noting that Islam brought about a revolution in the way the three components interact. History has detailed account of how rulers related with their subordinates and kind of threats employed to earn respect and loyalty. The prophet of Islam exhibited an exemplary model for modern public relations to achieve greater organizational productivity using the three components as explained in the Qur'an:

So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask for forgiveness for them and consult them in the matter. And when you

have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)”.⁽⁵⁾

Inspired by Qur’anic guidance, people were managed, counselled and motivated to work, worship and interact with one another. Islamic civilization recorded incidences in which non-Muslim subordinates from Christian empires preferred being ruled treated and in some cases even convicted in Muslim domains.⁽⁶⁾

Human and Public Relations Perspective in the Qur’an

Public Relations being an evolving field of study is always yearning for more effective approaches to meet the need of organizations with ever growing productivity and need for mutual understanding. Religious scriptures with far reaching insight in social sciences and instructive tone in human psychology could be explored to help managers relate effectively with their public.⁽⁷⁾ Contrary to atheists and religious antagonists’ claim and propaganda, Daniel Goleman, American science journalist and psychologist once opined that science and religion are the best teammates because religion explains what science has not discovered and science validates religious insights.⁽⁸⁾ Global Theory of Public relations provides generic principles that are understood in the same way around the world and can be operated effectively in most nations. The theory also suggests that practice in different countries should be different based on culture, political system, level of economic development, and the extent and nature of activism in a certain country. If cultural contexts is critical in the effectiveness of a PR practice, then blend of Islamic values could make PR practice super excellent one. Insights of PR-related texts could provide principles, strategies and human relations guide that make PR practice worthwhile.

Of all the subject matter of the Qur’anic verses clusters, human and by extension public relations related texts/cluster occupies the second largest cluster after man’s relation with his Creator i.e. *Tauhid*. Qur’an was revealed to bring about a revolution in the way man relates with his Creator, his immediate family, fellow human beings as neighbors, servants, co-workers, employees and even those at war or conflict. Islam was able through provisions of Qur’an to produce a unique community that coexists with the other, sets precedence for dialogue and mutual understanding.

The conflicting worldviews of Ivy Lee who sees publics as rational beings and as such be served with facts and truth, and that of Edward Bernays views who regarded publics as irrational and manipulable call for religious scriptures to lay weight to what serves human interest void of half-truth and propaganda. Ethical

issue is one area that buttresses the need for Islamic principles of PR. Discussion of the ethics in public relations frequently hinges on relativism of an issue, an ideology, or a behavior. It is ethical, for example, to promote guns, smoking, abortion, or alcohol so long you are employed as PR practitioner serving a company. The celebrated PR case of John Hill and Tobacco Company where research findings suggested that tobacco posed health threats demonstrated ethical dilemma in PR practice. In Islamic PR Theory be it normative or otherwise, halal-haram parameter reshapes where PR works and where not. Anything against public safety is termed repugnant and not to be promoted or even accommodated. In a nutshell, Islamic PR model is value-laden. This can go well in Islamic countries and also be adopted in countries and by practitioners sharing similar worldview or guided by ethical codes that prefer public interest against organizational interest.

Moss et al (n.d) have categorically expounded why new perspectives and theories should emerge from other cultural contexts and worldviews thus;

“the fact that the majority of the research into public relations within Europe continues to be based largely on models and theoretical frameworks which have been developed by US scholars, highlights the relatively immature state of the discipline within Europe...While US models might arguably provide an adequate basis for explaining public relations practice within UK (because of relatively close socio-cultural, linguistic and business ties), there is little reason to assume that such models can necessarily be applied, for example, in Southern and Central European countries which have their own distinct culture and tradition”.

For these and many other reasons, formulation of Islamic Theory of PR becomes imperative and timely. Muslims accounts for more than one billion adherents around the world. These countries mostly operate liberal capitalist economic system where both private and public organizations require PR services.

Some of the verses call for adherence to good morals, truthfulness, kindness to relatives, elderly and neighbors. Some of the PR related topics discussed are as follows:

- Working Relations (2:233, 287 etc); benevolence, encouraging lawful gaining, uprightness in work relations,
- Employee Relations (3: 32,132 etc); employee loyalty, empathy and honesty.
- Organizational Productivity (5:2, 3:188 etc); teamwork spirit magnanimity, humility, trust,
- Human Relations (3: 159, 160, 173..); trust, honesty

Qur'an 16:90 sums it up thus

"Indeed Allah orders justice and good conduct and giving (help) to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded"

The verse identified three key conducts that reinforce sustained relations and mutual understanding in any organization or community i.e justice, good conduct and giving help to the needy/ employee relations. It also goes ahead to warn against three conducts that destroy organizations and communities. These are immorality, bad conduct and oppression.

Theoretical Framework

Model of text comprehension shall serve as theoretical framework in this paper. The theory describes a complete reading process, from recognizing words until constructing a representation of the text. Scholars continued working on the theory to include Construction-integration model ⁽⁹⁾The main assumption of the theory is that when a reader reads a text, an understanding of the text is created in the reader's mind. The process of constructing a situation model is called the "comprehension process". ⁽¹⁰⁾

Methodology:

Thematic Analysis is employed as the main methodology in this work. Thematic analysis emphasizes pinpointing, examining, and recording patterns of meaning within a data. Themes are generally patterns of shared meaning across data items underpinned by central concept that are important to the understanding of a phenomenon and are associated with a specific issue. There are broadly five steps to conduct the research namely:

1. Read and re-read the text.
2. Generate the initial codes by documenting where and how patterns occur. This occurs through data reduction into labels in order to create categories for more efficient analysis. This involves the researcher making inferences about what the codes mean.
3. Combine codes into themes that accurately depict the data. Here the researcher looks at how themes support the data and the theoretical perspectives.
4. The researcher defines what each theme is, which aspect of data is being captured.
5. The report should explicitly explain which theme make meaningful contribution in the understanding of the pattern studied.

The verses analyzed identify the themes under which they fall. At end of the work a pattern of how PR-related verses are distributed in the Qur'an emerged and a graphic spread of the verses will infer the significance of human relations discourse in Islam. PR-related verses are therefore any verse (s) that directly or indirectly discusses human relations; master-servant, patriarch, disciple-master, marital relations or else signifies codes, ethics and models that showcase mutual relations, negotiations/reconciliations and understanding between and among two or more partners.

Another pattern of the PR related spread in the Qur'an could be explored through marking verses with the following tone or semantic field:-

- Any verse that commands how best should one relates with one another.
- Any story that illustrates consequence of kindness as opposed to cruelty, justice as opposed to injustice
- Any verse that gives account of fate of transgressors, fraudsters, cheats and renegades

Themes:

Themes for this paper were developed based on two perspectives; first, the prominent definitions of Public Relations by Rex Harlow synthesized definition and 1978 Mexican Statement; second, is the Atiya's work which categorized the content of the Qur'an based on topics.

• Employer-employee relations	-	356 verses
• Good conduct (human relations)	-	506 verses
• Blameworthy conduct (human relations)	-	260 verses
• Social values (human relations)	-	444 verses
• Organization and financial relations (industrial relations)-	-	222 verses
• Public affairs (public relations)	-	350 verses
Total	-	2,138 verses

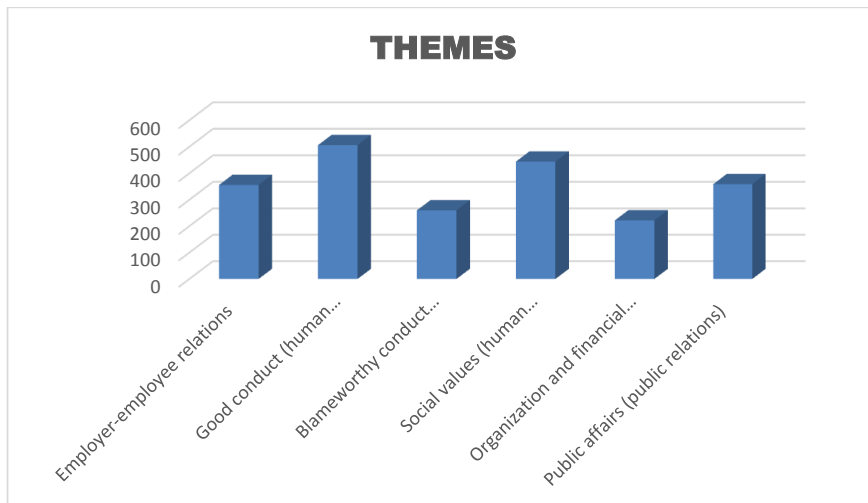


Figure 1: Theme

Discussion on Themes:

- **Employer-Employee Relations:** 356 verses spread across the 114 chapters are associated with the theme employer-employee relations. Qur'an asserts that all human beings are servants of Allah as such they behave decently towards each other. Master or in other word employer treats his servant or employee with leniency.
Qur'an says "So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask for forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)".⁽¹¹⁾
- **Good Conduct (Human Relations):** 506 verses are associated with good conducts. Qur'an 68:1-3 says "Nun. By the pen and what they inscribe. You are not by favor of your Lord, a madman. And indeed, for you is a reward uninterrupted. And indeed, you are of great moral character."
- **Blameworthy Conduct (Human Relations):** 260 verses are associated with blameworthy conduct. "Indeed, Allah is with those who fear Him and those who are doers of good."
- **Social Values (Human Relations):** 444 verses are associated with social values. Suratul Hujrat: 1-17 discusses in greater details those social values that are necessary for every social organization be it communal, educational, occupational or even military formation. Certain characters boost social

cohesion while others destroy relationship. These include back bite, gossips, mockery, name calling or offensive nicknames among others.

- **Organization and Financial Relations (Industrial Relations):** 222 verses are associated with organizational and financial relations which falls under human relations discourse in the Qur'an.
- **Public Affairs (Public Relations):** 350 verses are associated with public affairs.

Appendix I showcases the detailed distribution of the PR-related verses in the Holy Qur'an and the themes accordingly. However, detailed textual survey under other two clusters were skipped to limit the scope to the research area. Tauhid cluster above has over 2,000 verses while legal precept's cluster has almost the equal number. It is therefore instructive that one third of the content of the Holy Qur'an treats and discusses relationship management; which could form part of a very significant material in public relations discourse and literature.

Islamic Public Relations Principles titled *Iguda Islamic PR Marxism* Derived from the Textual Survey

- ✓ Human action is an act of *Ibada* so also public relations practice
- ✓ All communication must reflect truth and be two-way
- ✓ Decision taken with input from the internal publics has potential of becoming more instructive with more binding effects.
- ✓ Public interest first, in tandem with principles of *Usool-Maslaha amma muqaddama alalmaslaha alkhasa*
- ✓ Employers/subordinates should be treated with leniency
- ✓ Business are guided by *Halal-Haram parameter* so also the PR services
- ✓ Anything that causes harm be dispelled
- ✓ General public must benefit from investments and proceeds of companies CSR
- ✓ Organizations grow faster if internal publics develop sense of belonging by the top management and major stakeholders
- ✓ Crisis are best be managed, mitigated or even avoided if solid foundation of fellow feeling and understanding reign in an organization
- ✓ Greater organizational productivity is achieved when internal publics are led by example. Managers should be good ambassadors.
- ✓ Mutual understanding is optimally realized in organizations when dialogue exists and when management decision is shaped by, and informed from public in lower cadre of the organization (Symmetrical Model)
- ✓ True quality of service/ products, measure, specification and characteristics must be conveyed to the clients and prospective customers

Conclusion

This paper revolves round PR-related verses from the Holy Qur'an which are directly or indirectly guide modern public relations practice. The paper traces the concept of public relations and establishes relationship between what it intends to achieve and what Qur'an preaches. Qur'an in one hand establishes the unity of human kind emanating from single human being. Qur'an is full of guidance that regulate relations between man and his immediate family members, neighbors, coworkers and even the animals that live in his surroundings. The paper identifies these verses and quantifies them as they relate to PR area or clusters namely employee relations, human relations and good conduct in socioeconomic life of societies and organizations. The major outcome of this work besides exploration of PR-like verses across the 114 chapters is the birth of principles drawn as MARXIMS to guide modern PR practice. Not this study nor the MAXIMS are in any way exhaustive or conclusive but a work in progress that invites scholarly input and fine tuning.

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APPENDIX I

WORK RELATION

Chapter/Surah	Verses/Ayat
2	233, 286,
4	84
6	152
7	42
23	62
65	7

Chapter/Surah	Verses/Ayat
4	123, 124
5	33
6	120, 146, 160
7	170, 180
8	50, 51
9	22,
12	22
20	15
24	38
35	30
39	34, 35
41	8, 27
42	20, 23, 26
53	41

Chapter/Surah	Verses/Ayat
2	233, 286,
4	84
6	152
7	42
23	62
65	7

Chapter/Surah	Verses/Ayat
2	194
10	27
16	126
22	60
27	90
28	84
40	40
42	40

Chapter/Surah	Verses/Ayat
3	146
4	104
6	135
9	117
17	19
20	42
39	39
53	39, 40
67	15
76	22
92	4

Chapter/Surah	Verses/Ayat
2	83, 112, 177, 195
3	134, 148
4	125, 128
5	84, 93
56	62
9	100, 120
10	26
11	115
12	22
16	30, 90, 128
17	7
18	30
22	37
28	77
29	69
31	3, 4, 5 & 22
37	80, 105, 110
39	10, 34
46	12
53	31
55	60
58	9
77	44

Chapter/Surah	Verses/Ayat
3	139, 140, 146, 147 & 152
4	81
8	11, 12 & 45
10	2, 89
11	112
14	27
16	102

17	74
18	13
19	31
20	32
33	70
41	6, 30, 31 & 32
42	15
46	13, 14
47	7, 35
81	28

Chapter/Surah	Verses/Ayat
3	32, 132
4	59, 64, 68M 69 & 95
8	1, 20, 46,
9	71
24	52, 54, 56
33	36, 71
47	33
48	17
49	14
59	7
60	12
64	12, 16

Chapter/Surah	Verses/Ayat
4	28
8	63
17	53
26	130, 131
30	21
33	48

Chapter/Surah	Verses/Ayat
2	44
3	188
61	2

Chapter/Surah	Verses/Ayat
5	2
3	188
61	2

Chapter/Surah	Verses/Ayat
2	2- 5, 103, 177, 197, 203, 212, 237
3	16 -17, 28, 102, 120, 123, 125, 130, 133 – 136, 138, 179, 186, 198 & 200
4	1, 128 – 131
5	2, 4

Chapter/Surah	Verses/Ayat
15	88
17	37
24	30
25	63
26	215
31	18 & 19

Chapter/Surah	Verses/Ayat
17	29, 29 & 110
25	67
31	32
35	32

Chapter/Surah	Verses/Ayat
3	159, 160 & 173
4	81
5	11 & 23
6	102
7	89
8	2, 49 & 61
9	51, 129
10	84, 107

Chapter/Surah	Verses/Ayat
2	104
4	86
17	53
19	42 -48
23	96
24	27, 28, 58, 59, 61 & 62
25	63
41	34, 35
52	26, 27
58	11

Chapter/Surah	Verses/Ayat
2	25, 44, 82, 128, 133, 158, 277,
3	57, 188
4	34, 40, 57, 112, 114, 122, 124, 173
5	9, 48, 93
6	70
7	42
10	4, 9
11	11, 23
13	22, 23, 29
14	23
16	97
17	9
18	2, 30, 46, 103 -107
19	76, 96
20	75, 112
21	94
22	14, 23, 41, 50, 56
24	55
26	227
28	84
29	7, 9 58
30	15, 45
31	8
32	17, 19
34	4
35	7, 32 & 39
38	24, 28
40	85
41	8
42	22, 23, 26
45	21, 30
47	2, 12
48	29
65	11
Chapter/Surah	Verses/Ayat
2	177, 189
3	92
76	5 – 22

Chapter/Surah	Verses/Ayat
2	2 – 6, 189, 212
3	15 – 18, 76, 120, 125, 130, 133 – 136, 179, 198, 200
5	9, 38, 103
6	155
7	25, 34, 137, 155
8	29
12	109
15	45 – 48
16	30 – 32
19	63, 72, 86
20	132
21	48
24	52
25	15, 16
26	90
28	83
33	70
38	49 – 54
39	10, 20, 33 – 35, 61, 73, 74
44	51 – 57
47	15, 36
49	13
50	31 – 35
51	15 – 19
52	17 – 20
54	54
57	28
65	1 – 5
68	34
71	3
77	41 – 44
78	31 – 36
82	13
83	18 – 28
92	4 – 6, 17 -21

Chapter/Surah	Verses/Ayat
2	83, 263
17	53
41	33

Chapter/Surah	Verses/Ayat
2	110, 148

3	114, 133
5	48
9	100
21	90
23	56, 61
35	32
56	10 -15

Chapter/Surah	Verses/Ayat
2	217, 264, 266
3	21, 22,
5	5, 53
6	88
7	147
9	17, 69
11	15, 16
18	103 – 105
33	18, 19
39	65
47	1, 3, 8, 9, 28 & 32
49	2

Notes:

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⁽¹⁰⁾ (Walter&Teun, 1978).*op cit*

⁽¹¹⁾ Q3:159

ASSESSMENT OF THE SCIENTIFIC AND TECHNOLOGICAL ADVANCEMENTS OF THE MUSLIM WORLD: CHALLENGES AND PROSPECTS

By

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Abstract

The study explores and assesses the heart-warming glimpses of the Golden period of the Islamic Civilization. It describes how intense the intellectual activities during that period were. Fundamental breakthrough advances were made by the Muslim scholars in one branch of science after another and it was essentially due to the dynamic message contained in the teachings of Islam. Although the West seized the initiative from the 15th century and the Muslims entered a period of decline, but their love of knowledge did not die. Most of which are related to science and technology, whose penetrating impact reaches every aspect of the social and physical environments. The researcher applies the historical and analytical methods of data assessment to examine the situation. The papers assess the challenges before the Muslim Ummah of today in the field of knowledge with a view to suggesting modalities for future sustainable development. The 21st century has brought the Muslims face to face with new challenges. For a long time now, the Muslim world neglected these challenges. Continued neglect has stalled the real development of the Muslim world. With the situation as it is, the challenges are considerable and enormous.

Keywords: Islamic Civilization, Scientific advancement, Technology, Challenges.

1. Introduction

1.1 Background

This study delves into the achievements of early Muslim scholars between the 9th and 13th centuries, constituting the Islamic Civilization. Simultaneously, it assesses the contemporary state of the Muslim world in comparison to its historical advancements, aiming to inspire active engagement in intellectual, scientific, and technological pursuits. The Islamic Civilization, originating from a faith opposing racial and ethnic discrimination, amalgamated contributions from diverse groups like Arabs, Persians, Turks, Africans, Indians, Chinese, and Malays. Emphasizing universal brotherhood, Islam transcended tribal, racial, and linguistic affiliations.

Islam's expansion resulted in a civilization formed through the convergence and amalgamation of various cultures. It is not confined to a specific race or tribe but is an inclusive civilization encompassing contributions from all races and ethnicities.

This comprehensive civilization flourished during the early Muslim caliphate, notably during the Abbasid era from the 9th century, marked by milestones such as the establishment of the House of Wisdom by Caliph Ma'mun. The study advocates for renewed commitment to intellectual pursuits for the contemporary development of the Muslim world in the globalized context (Altwaijri 5).

1.2 Statement of the Problem

Tahir's analysis of the Islamic world's historical context underscores the recurring theme of internal weaknesses as the primary cause of damage to Islamic powers (Tahir 45). He proposes a remedy through a return to Islamic values, emphasizing the study of arts, science, and technology to regain divine blessings bestowed upon earlier Muslim generations.

Despite past leadership in scientific and technological fields, Muslims now contribute only 15% to global innovation, with Western industrial countries dominating (Sachs 113). This dominance extends to global politics, finance, and strategic situations.

Contrary to stereotypes, early Muslims were pioneers in theoretical sciences and practical inventions, laying the foundation for modern scientific development (Alhassan 53). Islam itself is not an impediment to technological progress, as the Qur'an, revealed fourteen centuries ago, guided humanity, fostering enlightenment and scientific thinking (Gulen 34).

To uplift the Muslim world, Fathullah emphasizes education, development, and scientific advancement, aligning with the belief that a strong foundation in faith, as guided by the Qur'an, is essential for mastery and overcoming challenges (Gulen 34, Q. 3:139-40).

Historical evidence indicates that future civilization should integrate science, faith, and morality, with Islam playing a pivotal role in activating the intellectual and cultural lives of diverse ethnic groups (O'Leary 12; Sayili 3).

Securing the Muslim Ummah's future requires structured planning with short, medium, and long-term strategies aligned with specified operational timeframes (Works Cited: Tahir, Sachs, Alhassan, Gulen, O'Leary, Sayili).

1.3 Research Questions

This situation has a number of pertinent questions that need to be attended to as follows:

- i. What is the relevance of Islamic civilization?
- ii. What are the reasons behind the decline of the Islamic civilization?
- iii. What damage has it caused the Muslim world?
- iv. How should the Muslim world confront these challenges?
- v. What are the modalities for future development?

1.4 Objectives of the Study

The objectives of the study are to:

- i. Highlight the relevance of Islamic civilization?
- ii. State the reasons behind the decline of the Islamic civilization?
- iii. Identify damages that it has caused the Muslim world?
- iv. State how the Muslim world should confront the challenges?
- v. Suggest modalities for future development?

1.5 Significance/Justification of the Study

Revising historical narratives to align with contemporary issues is crucial, especially in exploring the expansive realm of Islamic civilization. In the 20th century, extensive documentation occurred from diverse perspectives and aims, emphasizing the ongoing need for exploration and publication.

This study offers a unique reinterpretation of Islamic civilization's history, focusing on challenges facing the Muslim Ummah in the 21st century. It underscores the pivotal role of intellectual growth amidst scientific and technological advancements crucial to Islam's future. The aim is to inspire the Muslim community to revive past intellectual traditions, contributing to a comprehensive strategy for global progress.

The study sheds light on historical factors leading to Islamic civilization's stagnation, analyzing them alongside contemporary challenges for enriched future learning. By examining the rise, growth, decline, and stagnation of Islamic civilization and assessing current challenges within the Organization of the Islamic Conference, valuable insights are provided into the positioning of Muslim countries at the turn of the 21st century.

1.6 Data Analysis

1.6.1 Brief History of Science and Technology in the Muslim Golden Age, Decline and Contemporary Dimensions

The period from 900 to 1200 A.D. marks the golden age of Islamic civilization, characterized by advancements in medicine, agronomy, mathematics, chemistry, and optics in cities like Baghdad, Damascus, Cairo, and Cordoba. Islam played a

central role in fostering this progress, with both Muslim and non-Muslim contributors in a tolerant intellectual atmosphere. By the early thirteenth century, a decline set in, overlooking crucial Western developments.

From 1850-1914, Western technologies diffused in the Middle East due to colonial influence, but often limited indigenous development. Post-World War I, efforts to strengthen indigenous science emerged, facing challenges as nationalist priorities leaned towards political independence. The golden age left lasting contributions in physics, mathematics, and medicine, but the decline impacted original inventions, leading to challenges from the West.

In the contemporary Muslim world, internal weaknesses, conflicts, and foreign manipulation persist, posing a challenge to address the decline in intellectual activities and promote academic excellence for future generations' survival.

The Contemporary Dimensions:

In recent times, Muslim-majority nations, including Turkey, Malaysia, and the UAE, have advanced in science and technology through substantial investments in research and development. Breakthroughs in biotechnology, renewable energy, and information technology reflect these strides (IAS, 2021). The Islamic World Academy of Sciences facilitates collaboration among these nations.

Challenges persist, including limited research funding, brain drain, and political instability (Khan, 2017). Future progress depends on enhancing educational infrastructure, increasing research investment, and fostering international collaborations. Initiatives promoting innovation and entrepreneurship can cultivate a culture of creativity (Hassan & Hillaluddin, 2019).

Overcoming challenges and leveraging intellectual heritage position the Muslim world to be a global contributor to 21st-century scientific and technological progress.

1.6.2 Assessment of the Scientific Model Given in the Qur'an

The genesis of scientific thought stems from a sense of curiosity, a driving force to understand the workings of the universe and nature. However, in communities where this curiosity is lacking, science fails to flourish, giving way to idleness and ignorance. The Arab community, before the Qur'an, exemplified such a mindset. The Qur'an, through various verses, calls upon individuals to think, investigate, and utilize their minds, emphasizing the importance of examining nature to know God.

For Muslims, engagement in science is considered a form of worship. Numerous Qur'anic verses instruct Muslims to explore the heavens, earth, living organisms, and their own existence. These verses encompass all major branches of science. In one instance, the Qur'an encourages astronomy, highlighting the flawless creation of the seven heavens. Another verse urges the study of geology, emphasizing the careful design of the earth and the stability of its mountains. Botany is endorsed in a verse depicting the growth of various plants, and zoology is acknowledged through a lesson on livestock.

The Qur'an extends its encouragement to archaeology and anthropology, prompting individuals to reflect on the outcomes of those who came before. Moreover, attention is drawn to the proof of God within a person's own body and spirit, linking to the sciences of anatomy and physiology. In essence, the Qur'an recommends all sciences to Muslims, shaping the historical growth of Islam alongside the expansion of scientific knowledge. The correlation between Islamic expansion and scientific development underscores the intrinsic connection between faith and intellectual exploration (Qur'an, 3:191; 67:3; 50:6-8; 6:99; 16:66; 30:9; 51:20-21).

Scientific and Technological Advancements in the Muslim World: A Comparative Analysis with Nigerian and African Contributions

This assessment delves into contemporary scientific and technological progress, drawing a comparison between developments in Muslim-majority countries, primarily in the Middle East, and the challenges faced by Nigeria and Africa as a whole.

In recent decades, nations like the United Arab Emirates and Saudi Arabia in the Muslim world have emerged as significant players in scientific and technological advancements. Heavy investments in research and development have led to breakthroughs in artificial intelligence, renewable energy, and space exploration, positioning these countries as growing hubs for innovation (Kozma 127).

In contrast, Nigeria, representing Africa, confronts unique challenges in the science and technology domain. Despite having a diverse and dynamic scientific community, issues such as limited funding, infrastructure deficits, and political instability hinder progress on the continent (Adepoju 88). Muslim-majority nations have capitalized on economic resources to fuel their technological growth, creating a disparity in advancements.

The comparison underscores the commitment of the Muslim world to innovation and progress, evident in historical contributions and contemporary developments

that establish these nations as significant players in the global scientific landscape. On the other hand, Nigeria and Africa face impediments that curtail their potential, necessitating collaborative efforts from governments, international organizations, and the scientific community. Addressing challenges related to funding, infrastructure, and political stability is crucial for bridging the existing gap and unlocking Africa's full potential in the scientific and technological domains.

1.6.3 Application of the Open-Mindedness of Islamic philosophy

Muslims' advancement in science stemmed from Islamic principles, emphasizing a Qur'anic-driven curiosity about the universe and an open-minded approach. Georgetown University's John Esposito notes that Islamic civilization's genesis was a collaborative effort, incorporating diverse cultures and languages. Christians and Jews, integral to previous empires, contributed alongside Muslims, fostering an "ecumenical" environment.

The Caliph al-Mamun's House of Wisdom and translator Hunayn ibn Isaq exemplified this cooperation. This translation era was succeeded by a flourishing Muslim intellectual and artistic period, creating a civilization dominated by Arabic and Islamic perspectives. Contributions spanned literature, philosophy, algebra, geometry, science, medicine, art, and architecture, establishing cultural centers in Cordoba, Baghdad, Cairo, Nishapur, and Palermo that outshone Dark Ages Europe (Esposito, 3).

1.7 The Contemporary Impact of Economic, Science and Technology and Medical Advancement Factors on the Development of Muslim World

The Muslim world, marked by diverse nations and rich histories, is deeply connected to global economic, scientific, and medical dynamics. This analysis delves into the present-day impact of these factors on Muslim world development, focusing on the ongoing Israeli-Palestinian crisis.

Economic shifts in the Muslim world, influenced by globalization, trade, and regional conflicts, are evident. Nations with significant oil reserves, particularly in the Middle East, have witnessed economic booms, while others grapple with disparities. The Israeli-Palestinian crisis intensifies economic challenges, diverting resources from development to defense and security (Smith 45).

Science and technology advancements are crucial for shaping the Muslim world's trajectory. Countries like Saudi Arabia and the UAE invest significantly in innovation, yet the Israeli-Palestinian conflict hampers collaborative scientific efforts. Geopolitical tensions impede research collaborations and technology transfer, limiting shared progress (Jones 72, Abbas 98).

Medical advancements could greatly enhance public health in the Muslim world, but the Israeli-Palestinian crisis poses challenges. Disruptions to healthcare infrastructure and limitations on professionals' movement contribute to healthcare delivery issues (Hussein 124). Unequal distribution of medical resources exacerbates health challenges in conflict zones.

1.8 The Challenges

The contemporary Muslim world faces a myriad of challenges spanning intellectual, psychological, cultural, economic, and technological domains. Sarwar emphasizes the lasting impact of colonialism and the imperative for further emancipation (Sarwar 9). The Human Development Report of 1999 underscores the potential of global technological breakthroughs for human advancement and poverty eradication (UNDP 1999, 6).

Economically, the Muslim world struggles with disparities, evident in the disproportionate concentration of global corporate power in the West. Statistics show that only one of the top 500 world companies belongs to a Muslim country, reflecting technological weaknesses impacting international trade (Ahsan 64). Military imbalances are apparent, with Israel's defense budget surpassing the combined budgets of neighboring Muslim countries (IISS 1990, 119-22).

While historically Islam inspired knowledge-seeking, the contemporary Muslim world deviates from its path of greatness. Imran underscores the Quranic emphasis on knowledge acquisition, urging a revival of the scientific spirit of inquiry (Imran). Global media exacerbates misunderstandings between Muslim and non-Muslim worlds, contributing to Islamophobia and hatred (Ernest).

Post-9/11, anti-Islamic sentiments intensified, hindering the Muslim world's potential. The Organization of Islamic Cooperation's study reveals a science deficit in Muslim countries (SESRTCIC). Positive trends in scientific output exist in Malaysia, Iran, Turkey, and Pakistan (ISESCO 9).

Economic development hinges on coherent science and technology policies. Challenges include varying policies across nations, with successes in research cooperation (e.g., Turkey) and impediments due to repression or brain drain. Addressing these issues requires a collective effort to revive inquiry and prioritize science and technology policies for sustainable development (ISESCO 10).

In conclusion, the contemporary Muslim world grapples with multifaceted challenges, necessitating a collective effort to address economic disparities,

military imbalances, and the scientific output deficit. The revival of the spirit of inquiry and prioritizing science and technology policies are crucial for sustainable development.

1.9 The Prospect

Despite the current challenges facing the revival of Islamic civilization, there is hope for progress through strategic action. Technological challenges can be overcome by aligning religious principles with scientific and technological growth.

Fethullah Gulen emphasizes the partnership between science, religion, and development, stating that "science without religion is blind; religion without science is lame" (Gulen, Pearls 49). Taha Unal underscores the importance of faith in utilizing technological advancements for humanity's benefit. To achieve true humanity, science and technology must be developed for positive purposes, as harmful applications are deemed detrimental (Gulen 49).

Muslim intellectuals, as advocated by Abu Sulayman, must move beyond reproducing others' thoughts to address the crisis in the Muslim mind (150). Ahsan and Ali emphasize the need for a unified strategy in media development for the Muslim world, countering misinformation from the Western media (Ahsan & Ali 139). Despite existing Islamic news agencies, their impact is limited, necessitating a more powerful and globally influential media system (OIC 38).

1.10 Some Reasons for the Stagnation of Modern Sciences in the Muslim World

Scientific advancement in the Muslim world faces numerous challenges, with a complex interplay of factors hindering progress. Contrary to a common misconception, Islam itself is not the primary obstacle. Instead, the key issues contributing to the overall low level of scientific achievement in these regions include demographics, language, education, research, state-owned corporations, industrial import substitution, professional societies, resources, authoritarianism, and regional cooperation.

Demographically, the Muslim world lags behind in the number of research scientists and engineers, primarily stemming from a shortage of individuals from urban middle-income backgrounds. The dominance of English in scientific literature poses a language barrier, creating a divide between science students and those in other disciplines. Education at primary and secondary levels is limited, focusing on rote learning, and universities prioritize teaching over research.

While there is no shortage of scientists and engineers, the scarcity of career researchers is evident due to inadequate equipment, limited data access, and insufficient incentives for publication. State-owned corporations neglect science due to poor management, erratic funding, and political instability, hampering collaboration with universities. Industrial import substitution persists, with limited local firms developing adaptive research capabilities.

Professional societies lack the necessary structures and resources for research, hindered by political harassment. Limited financial resources and incentives impede research, with no Muslim country allocating more than 0.50 percent of its GDP to research. Authoritarian regimes restrict freedom of inquiry, preferring technology transfer over indigenous research capabilities.

In evaluating the challenges, authoritarian regimes and the lack of institutionalization in science and technology research emerge as critical impediments. Reconciling faith and reason is considered less consequential, with popular ignorance and indifference to science posing greater problems than fundamentalist hostility. The absence of institutionalization, including continuity of funding and personnel, long-term goals, and management autonomy, remains a significant barrier to scientific progress in the Muslim world.

1.11 Some Intellectual Response

In his analysis of Muslim responses to modern science, Pervez Hoodbhoy identifies three categories. Some fundamentalists reject science as immoral, while others seek reconciliation between the Qur'an and physical reality through interpretation.

A third group views religion and science as unrelated. Sir Syed Ahmad Khan (1817-98) in India worked to show that Western scientific thought aligns with Islam, reinterpreting the Qur'an for compatibility. Muhammad Abduh (1849-1905) in Egypt advocated for a belief system based on reason, asserting that religion supports scientific exploration. In the contemporary context, Seyyed Hossein Nasr defines Islamic science based on humanist values, emphasizing environmental harmony.

Ziauddin Sardar envisions an "Islamic science" rooted in humanism, proposing networks of Muslim scientists for cooperation. Hoodbhoy, a secularist, advocates for the coexistence of reason and faith, emphasizing the universality of science in his 1991 book "Islam and Science." He stresses the need for tolerance and a clear demarcation between spiritual and worldly spheres. Hoodbhoy rejects the notion that science is exclusive to the West, asserting its universal nature.

1.12 How the Revival of Technological Activities in the Muslim World can be Achieved

The advent of Islam, as preached by Prophet Muhammad (pbuh), marked a transformative period for the Arab community, rescuing them from ignorance and superstition through the enlightening teachings of the Qur'an. Within a few decades, Islam, originating in Medina, rapidly spread across Africa to Central Asia, elevating the Arabs from disunity to rulers of a vast world empire. This remarkable historical development paved the way for unprecedented scientific progress.

During the Islamic Golden Age (750-1258 A.D.), the empire became a hub for scientific advancements when Europe was mired in the Dark Ages. Notably, disciplines such as medicine, geometry, algebra, astronomy, and sociology were systematically developed for the first time. The Abbasid period (750-1258 A.D.) witnessed the establishment of numerous mosque schools, laying the foundation for formal centers of learning. By the tenth century, Baghdad alone boasted around 300 schools, and Alexandria had 12,000 students by the fourteenth century.

The concept of the Madrassah (school) emerged in Baghdad during the tenth century, leading to the establishment of Maktabat (libraries) where foreign books were acquired. The notable Bait al-Hikmah in Baghdad (ca. 820) and Dar al-Ilm in Cairo (ca. 998) were prominent examples. The Islamic world pioneered universities, with Al-Azhar founded in 969 A.D., predating European institutions. These Islamic centers not only advanced education but also pioneered the concept of hospitals, making significant contributions to global knowledge during this era.

Military Might and the Role of Advancement of Science and Technology in the Current Israeli-Palestinian Crisis

The present Israeli-Palestinian crisis features a display of advanced military capabilities, with Israel possessing cutting-edge equipment and the IDF conducting targeted airstrikes. Palestinian groups like Hamas demonstrate military strength through rocket launches and guerilla tactics, resulting in widespread destruction and loss of life. The conflict raises humanitarian concerns and emphasizes the need for a peaceful resolution.

In the Muslim world, science and technology historically played a vital role. Contemporary Muslim-majority countries, including Saudi Arabia, Turkey, Iran, and the UAE, invest in research and technology to diversify economies. There's a

focus on promoting STEM education to foster innovation, but disparities in access to resources and educational opportunities exist, posing challenges. Addressing these disparities is crucial for inclusive growth and sustainable development in the Muslim world.

Conclusion

The revival of Islamic civilization hinges on factors like education, politics, spirituality, culture, and economics. Strategic progress now relies on knowledge application. This study explores early Muslims' contributions to global intellectual development, drawing from the Qur'an and Sunnah. It addresses the decline in present Muslim achievements, aiming to benefit the Muslim Ummah. AbuSulayman emphasizes the need for international efforts in Islamic reformation (160).

Recommendations

The Muslim world is urged to confront global challenges and acknowledge its responsibility towards the earth, treating it as a trust with members as accountable trustees. Key elements for a future Ummah include awareness, education, equity, and justice. A prosperous future relies on Ummah solidarity for establishing an Islamic civilization embodying tolerance and holy values. Adapting to the 21st century, focusing on education, science, and technology is crucial.

To achieve this, existing institutions like the OIC, IDB, and IFSTD should collaborate for constructive reformation. Educational expansion and collaboration between Muslim nations can revive Islamic civilization. Despite five decades of institution-building, the Muslim world struggles to provide a scientific home, hindering regional cooperation. Fiscal incentives, professional societies, and small projects can encourage local research, addressing challenges in solar energy, desalination, agriculture, irrigation, animal sciences, and petrochemicals. Challenges include a hostile environment requiring long-term continuities, reduced authoritarianism, and reconciling faith with reason. Prerequisites for Ummah nations, identified by the OIC, encompass illiteracy, economic degradation, population-resource imbalance, technological weaknesses, and the impact of regional conflicts. The study advocates learning from the golden age of Islamic Civilization, applying past experiences for intellectual and developmental strategies. Despite global challenges, this revival is crucial for overcoming stagnation and underdevelopment within the Ummah.

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**CONTRIBUTIONS OF ALARAMMA ABUBAKAR IBRAHIM (YAYA MALAM DANLADI)
TO THE DEVELOPMENT OF QURANIC SCHOLARSHIP IN MUMUYE DISTRICT**

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Abstract

This research undertakes an in-depth analysis of the biography and contributions of Alaramma Abubakar Ibrahim (yaya Malam Danladi) to the development of Quranic scholarship in Mumuye district. This is built on the premise that there are a lot of lessons to be learnt in the life and efforts of the Alaramma, particularly by the younger scholars. The paper also reviews related literature of books, journals, dissertations, thesis, articles, conference papers, internet sources and conducted interviews, all focusing, particularly on Malam Danladi. Alaramma Malam Danladi followed the foot-steps of his predecessors like Sheikh Usman Ibn Fodio, his brother Sheikh Abdullahi and his children Nana Asama'u, and Muhammadu Ballo in combining 'Karatun allo (Quranic school) and other Islamic Literature Books values both in words and in written. The research found that Alaramma Yaya Malam Danladi has made numerous contributions in the field of Teaching and research on various topics of Shari'ah. His contributions also involved improving the living standard of the Muslim Ummah by urging them to go to school, and engaging themselves in artisan activities as he also established some Quranic schools around Mumuye district and neighboring communities. Recommendations were made for the promotion of research in the light of the activities of Alaramma Malam Yaya Danladi in consideration of methods deployed by other scholars. It was submitted among other recommendations that there is need for researchers to be conducting researches about the works of our scholars residing in their locality to improve our teaching methodology and Qur'anic school system in general.

Introduction

In the Name of Allah, the most Gracious and the most Merciful. Praise be to Allah the Lord of the whole world. And may the peace and blessing of Allah be

upon the noble Prophet Muhammad (ﷺ), his families, companions and those who follow his teachings to the day of Resurrection.

Islam is the only accepted religion of Allah as explains in the Qur'an:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْوَعْدُ بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ إِلَهَهُ سَرِيعُ الْحِسَابِ﴾ آل عمران: ١٩

Islam encourages the search for knowledge, which serves as the way of getting any honor in human life. The Prophet (ﷺ) encouraged his *Sahaba* to search for knowledge, and Muslims should also learn in order to have the honor of this world and that of *Qiyamah*.

Quran is the revealed book of Allah to the last Prophet of Allah within the intermediary of Angel Jibril within the period of 23 years in Makkah and Madinah to serve as the guidance of Allah to humanity. Quran is the first source of Islamic shariah which contains all the commands and prohibitions of Allah (SWT) and its recitation is considered as the best form of remembrance (zikr) of Allah.

Alaramma Abubakar Ibrahim (Yaya Malam Danladi) is one of the prominent scholars that dedicated their lives in teaching Muslims children the word of Allah (al-Qur'an). The reason why he chooses this way is to benefit from the abundant reward, promised by Allah to those teaching children the word of Allah.

The research is conducted to study the contribution of Alaramma Yaya Malam in the field of Quranic scholarship in the Mumuye district, (Yorro Local Government Area of Taraba State)) in order to let other researchers pay attention to the local scholars' huge contributions and methodology with the little resources at hand during their time.

His Early Life

His name Abubakar Ibn Ibrahim (Alias Yaya Malam Danladi). He was born in Lau town, Lau Local Government Area of Taraba State, in the early 19th century.⁽¹⁾ He was Hausa by tribe (*Wangarawa*) of Katsina State. His father was a Quranic teacher and has zeal to see his children study well; therefore, he encouraged and motivated his children on the pursuance of knowledge. Alaramma yaya Malam Danladi travelled to some towns for seeking Islamic knowledge. That mission is the biggest reason why he left his home town and settled in Lankaviri for many decades, after the death of his father while he was young. He inclined to Tijjaniyyah order.⁽²⁾

His Educational Background

Alaramma Yaya Malam Danladi received his early Islamic education from his father Alaramma Ibrahim. He started learning Arabic alphabets and formation of syllables with vowels which were written on slate from his father as four or five years. He continued learning and memorization of the Noble Qur'an after the death of his father from Alaramma Muhammad Lau (a.k.a Malam Yawa), where he committed large portion of Qur'an to memory before his mother married in different location (Kassa and Lankaviri in Yorro LGA).

He continues with his learning in Sheikh Muhammad Liman of *Lankaviri* school after his relatives hand him over to the Imam when they visited them from Katsina. He finished his Quranic memorization and all process from him, then finally started learning other branches of Islamic education from same scholar.⁽³⁾

Some of his Teachers

Alaramma Yaya Malam Danladi studied under different scholars from Lau and other towns and villages. His first teacher is his father Alaramma Ibrahim wazan who taught him Qur'an initial stage, he spent some years under him. He studied under Sheikh Muhammadu Ibrahim (malam yawa) who continued from where his father stopped up to the memorization of half portion of Quran. He also studied under different scholars in Kassa and Lushi whom their names have escaped the memory.

Alaramma Yaya Malam Danladi relocated to Lankaviri with his mother where she re-married there. His uncle handed him over to Sheikh Muhammadu Liman, Lankaviri Imam, where he lives in his house learning with other students coming from different parts of the state. He finished Quranic memorization and continued with jurisprudential books from same teacher up to the time of his teacher's death.⁽⁴⁾

Some Works of Alaramma Yaya Malam Danladi

Alaramma Yaya Malam Danladi wrote some books/pamphlets on moralities and Islamic medicines using some Quranic verses and supplications of the Prophet (SAW). All these write up are in Ajami. The followings are some of his works:

- *Biyayya ga Allah sirrin samun Ilimi* (following Allah's Command is the secret of getting knowledge)
- *Ladubban neman Ilimi* (ethics of seeking knowledge)
- *Illar Jahilci* (dangers of illiteracy)
- *Kundin Fa'idoji da Lafani* (compilation on spiritual help).⁽⁵⁾

He made the books in *Ajami* forms for easy understanding by the general Muslim *Ummah*, because they contain basic things that each and every Muslim need to know. Many people used to visit his school for help when they have problems regarding health issues most especially, the spiritual one, as he was writing Quranic verses for the on slades.

Alaramma was intelligent enough who mastered different publications of Quran and their pages arrangement. Different schools and individuals used to bring their Quran for re-arrangement if it is being mis-arranged, as most of the then Quran has no page numbers.

His Relationship with the Authorities

Alaramma Yaya Malam Danladi never went extreme in his approach to the authorities, all what he can do is admonishing whenever he sees something went wrong, as described in the following Hadith;

((من رآء منكُم منكراً فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان))

On the authority of Abu Sa'id Al-Khudri (may Allah be please with him) who said; I heard the Messenger of Allah (May the peace and blessings of Allah be Upon him) say, Whoever of you sees an evil must then change it with his hand, if he is not able to do so, then (he must change it) with his tongue. And if he is not able to do so, then (he must change it) with his heart, and that is the slightest (effect of) faith (sahih muslim, book of iman hsdith no. 49).⁽⁶⁾

The *Shari'ah* is moderate in its nature, whether in the scope of worship and the individual's interactions or transactions and dealings with his or her fellow human beings.⁽⁷⁾ Therefore, Alaramma's popularity and influence did not make him to be rude or disobedient to his leaders. He preached in an orderly manner citing many quotations that emphasize on obeying the leaders especially during the outbreak of first Mai-ta-tsine menace in Northwest (Kano). On the other hand he charged rulers to look after their subjects as ordained in the Qur'an and the

Sunnah of the Prophet (ﷺ), he was always admonishing them to be exemplary in morality. His method of preaching of peace and harmony among Muslims earned him respect from the leaders. After the *Mai-ta-Tsine of Gongola region in 1984*, then Yorro LGA is in Gongola State; his school was among the schools registered and got the approval from the Local Government Council for proper inspections and monitoring of their curriculum and methodology.⁽⁸⁾

His Students

Alaramma yaya Malam Danladi has many disciples residing in different part of the country; they embarked on imparting Islamic knowledge in their different localities. Here are few of them:

1. Late Mallam Yusuf Yakubu (former Lankaviri *Imam*)
2. *Alaramma* Mallam Haruna Danladi (the successor of his school)
3. *Alaramma* Mu'azu Mutum-biyu
4. *Mallam* Umaru Wuro-Sambe
5. *Sheikh* Abubakar Muhammad Dabo (Imam, Kubua Masjid, Abuja).⁽⁹⁾
6. *Malam* Muhammad Sani (aka *Malam* Uba Ladan, present Lankaviri Central Masjid)
7. *Malam* Musa Muhammad Jauro, Darul Hadith as-Salafiyya, Zaria. etc

His Characters

Alaramma yaya Malam Danladi was known for his support to the weak and less privilege in the society, he helped them in imparting good moral characters in them and he was always advising them not to commit any crime in the society for feeling that they were nothing in the society.⁽¹⁰⁾

He was known for his strict characteristics of enjoining what is good and forbidden what is evil, he never sees wrong in his society and keeps mute. He used good approach in terms of correcting peoples fault or reconciling them, because he served as a major mediator in his society. He never used an abusive words, he call people more especially his immediate society with wisdom and fair preaching and dealt with them in a kind and gentle manner.⁽¹¹⁾ That was the reason why almost all his neighbours dedicated their places to serve as class rooms for thousands of his students as they are sometimes provides the students with food.⁽¹²⁾

His Relationship with Other Scholars

Alaramma yaya Malam Danladi despite the fact he inclined to *Tijjaniyyah* order, he never used abusive words or use *Takfir* word on other scholars who do not accept his opinions. He has warm and cordial relationship with other scholars, he tried to remind them about their responsibilities of enlightenment and educating people, "being in a position of a Scholar is not an opportunity that one will use to elevate himself for this world" as he was reported to have said on series of meetings with his colleagues.⁽¹³⁾

In order to know the mutual understanding between *Alaramma* and his colleagues, *Malam mai Kafa*, *Malam Barau Lankaviri*, *Malam Inusa Munkin* and

Malam Abdullahi Wuro Hama etc, he use to visit them while they are on teaching session. His children use to call all the teachers with uncle. Most of his free time was use to spent with his colleagues in their houses or schools.⁽¹⁴⁾

His Relationship with his Students

Alaramma Yaya Malam Danladi have cordial relationship with his students generally both males and females. He used to be patient with hem, he hardly beat children unless if they commit great mistakes. He used to crack jocks and nicknamed them base on their characters, physical appearance or performance. *Alaramma* used to train his students skills acquisitions most especially, agricultural activities and calligraphy to the outstanding students. He give them his free time for stories of the Prophets and some pious people.

His Teaching Methodology

The teaching Method adopted by *Alaramma yaya Malam* Danladi was the traditional system of Quranic teaching. For instance, the method he used in teaching Qur'an is starting by teaching his students how to identify Arabic alphabets and formation of syllables with vowels written on slates. When they mastered the Arabic alphabets and formation of syllables and vowels, he then proceeds to recite to his students the verse to be learnt and they repeat it after him. He does this several times until he was satisfied they have mastered the correct pronunciation. Then the students are left on their own to continue repeating the verse until they have thoroughly memorized. All these stages is supervise and written by him to all students on individual basis.⁽¹⁵⁾

The students who mastered Arabic alphabets and were able to form syllables and vowels will continue writing and memorization of the Qur'an till when they reach *suratu Amma*. From this stage they will continue writing the Qur'an on slate learning without memorization till when they finished the whole of Qur'an. After this, then the student will start a fresh memorization till when he commits the whole Qur'an in to memory. They will also engage in writing the Qur'an off head, but the memorization and writing is based on the choice of the parents or students. The scholar also taught adult Muslims who wants to further their education after graduating from the school of the beginners (*Makarantar Allo*).⁽¹⁶⁾

His Schools/Legacies

Alaramma yaya Malam Danladi established his first school after the death of his teacher *Sheikh* Muhammadu *Liman* when the school has no serious person to take care of. His school started as mini with his neighbor's children, but later the school developed whereby students are trooping from different parts of the state

like Pupule, Bashin, Kassa, Wuro-sambe, Gongon maliki, Jalingo, Kunini, Sunakani, Iware, Munkin, Pantisawa and many more. He also established many schools during his life time under the care of his students in their various towns and villages, while Lankaviri serving as the headquarters. These schools include the following:

1. *Makarantar Alaramma* Mu'azu in Mutum-biyu (Gassol LGA)
2. *Alaramma* Umaru in Wuro Sambe (Jalingo LGA)
3. Malam Muhammadu in Lushi (Lau LGA)
4. *Malam* Sulaiman in Pantisawa (Yorro LGA)
5. *Malam* Muhammad Sani (*Malam* Uba *Ladan*) in Lankaviri. etc

All the aforementioned schools followed the footsteps of *Sheikh Alaramma yaya Malam* Danladi in terms of teaching methodology; only few of them adopted some new methods in teaching and other Islamic activities.⁽¹⁷⁾

Challenges Faced by Alaramma Yaya Malam Danladi

Alaramma yaya Malam Danladi faced different challenges as other scholars faced. Some of the problems include;

1. Management of large pupils and disciples, where by people use to bring their hundreds of children from different parts without financing their necessity of life.
2. He also faced the problem of missing children, whereby sometimes pupils who were driven by bad friends could went missing or children who doesn't want to live in the school are running away from the school while they will not be able to go back to their various localities.
3. Problems of some parents, most especially those reside in same town for not allowing their children to participate fully in some school activities or duties. Sometimes if children were disciplined their parents speak or even misbehave against the teacher, though he never confront any parent for the issue nor send the student away unless if their parent wish to withdraw them.

Lessons from his Life

The biggest lesson that one would learn from the life of *Alaramma yaya Malam* Danladi is that; he did not value this temporary world that much; he instead looked ahead to the Hereafter and worked for it. He did not paid the hardships he met when he worked for the hereafter any attention, because he loved Allah and accepted such hardships as trials.⁽¹⁸⁾

He is one of those people who offer themselves to Allah and deny worldly desires for the sake of Allah, seeking His pleasure. He does not like to be famous, or authoritative. He gave up this world for the eternal one, he have sold himself to Allah for paradise, for Allah's pleasure and served the purpose of Man's creation.

He spends his life obeying Allah, encouraging righteous deeds and forbidding evil deeds. He call people to right path and sticked to patience for all the hardships he encounter thereof.⁽¹⁹⁾

Patient is the key to all success in life most especially in *Da'awah* activities. Teaching should be attached with other means of wealth accumulation for teachers to get full respect from the society. Visitations of friends and relatives is one of the key to success, hear in the world there after.

4.9 His Death

Alaramma yaya Malam Danladi died in Lankaviri on 24th April, 1996. He died after a short illness and he was buried there in Lankaviri graveyard.⁽²⁰⁾ He left behind one wife, five children both males and females and 41 grandchildren. He lived for over eighty years before his death.

5.0 Conclusion

It is apparent that *Alaramma yaya Malam* Danladi was part and parcel of the development of Islamic scholarship in Northern part of Taraba state, especially his efforts of establishing many schools within and outside Jalingo environs and his works.

Alaramma is one of the committed Muslims who devoted his whole life studying and imparting Islamic education. He left his home town for nothing rather than seeking Islamic knowledge. Therefore, this paper looked at the contributions of this scholar educationally, socially and morally.

6.0 Recommendations

Based on the theoretical study and available literature examined, the paper made the following recommendations;

1. There is need for the scholars to bring out literary works of our local scholars, through *ta'alimat* in their various *Masajid*. They should also make possible written *sharh* (commentary) on them.
2. More efforts should be made by conducting researches on other scholars who contributed a lot to the development of Islamic scholarship in their respective localities and their methodologies of teachings should be studied and evaluated.
3. The recommendation also suggests that whoever wishes to engage in imparting Islamic education, should know that he will definitely face many challenges. Therefore, he should endure all the hardships and obstacles he may encounter for him to succeed.

4. There is need for the government and other educational institutions to prevent many books written in *Ajami* from elimination (or disappearing).
5. The Quranic teachers should plan their schools to cope with the current situation by registering children. Their parents should be providing them with all necessity of life in order to avoid street begging.
6. The government should register all Quranic schools, build classrooms for them and provide them with all necessary materials/facilities as they do in conventional schools.

List of Interviewees

1. Malam Haruna Danladi, Islamic scholar, 65, interviewed at *Unguwan Hausawa* Lankaviri, 14-05-2020, 8:30pm
2. Malama Aishatu Aliyu, 85, neighbour, *bakin kasuwa Lau*, 12/05/2020, at 7:00pm
3. Malam Tanimu Bala, 67, colleague interviewed at *Unguwan makabarta* Lankaviri, 5th-04-2020 2:30pm
4. Alhaji Gambo Liman, 85, neighbor, interviewed at *Unguwan hausawa* lankavir, 4th-05-2020, 8:30pm
5. Alaramma Abdullahi Wuro Hamma, 75, colleague, interview at Wuro Hamma, 12/06/2020
6. Alhaji Umar Liman, 70, Neighbour/Friend, *Unguwan Hausawa* Lankaviri, 9th-06-2020, 11:50am.

Notes:

⁽¹⁾Haruna Danlami, Islamic scholar, 50, interviewed at unguwan hausawa Lankaviri, 14-05-2020, 8:30pm

⁽²⁾*Ibid*

⁽³⁾Aishatu Aliyu, 85, neighbour, *bakin kasuwa Lau*, 12/05/2020, at 7:00pm

⁽⁴⁾*ibid*

⁽⁵⁾Tanimu Bala, 65, interviewed at Unguwan makabarta Lankaviri, 5th-04-2020 2:30pm

⁽⁶⁾Zaraboza J.M, *Commentary on the Forty Hadith*, Riyadh ,Dar Dawat Al-Basheer Publishers. 2012, vol. 2 p 981

⁽⁷⁾*Op-cit* p 64

⁽⁸⁾Tanimu Bala, 65, interviewed at Unguwan makabarta Lankaviri, 4th-04-2020, 8:30pm

⁽⁹⁾*ibid*

⁽¹⁰⁾*ibid*

⁽¹¹⁾Gambo liman, 85, neighbor, interviewed at Unguwan hausawa lankaviri, 4th-05-2020, 8:30pm

⁽¹²⁾*Ibid* interview

⁽¹³⁾*Ibid*

⁽¹⁴⁾Abdullahi Wuro Hamma, 75, colleague, interview at wuro hamma, 12/06/2020

⁽¹⁵⁾*ibid*

⁽¹⁶⁾*Ibid* interview

⁽¹⁷⁾Haruna Danladi, Scholar, interviewed at unguwan hausawa lankaviri, 06/04/2020, at 2:30 pm

⁽¹⁸⁾*ibid*

⁽¹⁹⁾Umar liman, 70, Neighbour, unguwan hausawa Lankaviri, 9th-06-2020, 11:50am

⁽²⁰⁾*ibid*

MUSLIM JURISTIC DISCOURSE ON COMBATIVE MEASURES AGAINST CORONA VIRUS: AN EXAMINATION OF NIGERIAN 'SCHOLARS' POSITIONS ON MOSQUE CLOSURE

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Abstract

The outbreak in late 2019 of an unprecedented pathogen in China which metamorphosed into what was known as Coronavirus or Covid-19 had drastically changed the direction of the world and the conventional way humanity has known life since time immemorial. The world had woken up to identify the rapid and wide expansion of the virus as pandemic which spread its tentacles on virtually all continents of the earth, recording an ever-increasing number of casualties and new infections. The initial absence of precise medicine for Covid-19 had necessitated the adoption of several precautionary measures to contain the escalation of the disease, at the top of which were lockdown of borders by many countries, social distancing and closure of places of public gathering. The two Holy Mosques of Makkah and Madinah, considered by Muslims as the most magnificent sites of religious activity as well as many other Mosques around the globe, were closed as a result of Covid-19. While there were much less controversies in the many countries on the legality of closure of Mosques, the Nigerian religious space had been burning with fatawa and counter-fatawa on the legal status of banning congregational prayers in Mosques due to phenomena like Coronavirus. This essay examines the positions of Nigerian 'Ulamā' on the permissibility or otherwise of the closure of Mosques, taking into cognizance the views of both the proponents and opponents of the measure. It analytically discusses the proofs advanced by both camps in the process of corroborating their positions. The piece relies chiefly on the video and audio clips in which the 'Ulamā' had voiced their opinions on the issue. Interestingly, most of the clips had been surfacing on YouTube, Facebook and other media platforms.

Keywords: Nigeria, Mosque Closure, Juristic, Combative Measures, Discourse, Examination, Coronavirus, Muslim Scholars.

Introduction

As the world was battling with the dreaded novel Coronavirus, the global media had shifted its attention to the entire developments and updates on the pandemic. Journalistic documentation of the negative impacts of the pestilence on all aspects of human life was also ongoing. Despite severe economic repercussions, many countries had been circumstantially pushed to lock their borders, airports and seaports for both international and domestic travels. One of the most burning

issues that dominated the public sphere in Nigeria, which was among the affected countries with the disease, was the closure of worship places such as Mosques and Churches. The closure of Mosques had, in a more particular fashion, generated divergent opinions and feelings among Nigerian Muslims especially the '*Ulamā*' who seemed to be divided into those who supported and endorsed the idea and others who rejected and opposed it. Those who supported the measure defended it and maintained that it did not contradict with the letter and spirit of Islam, while their counterparts argued that it was alien to Islam and remote from Islamic teachings. Added to this debate was the closure of the two Holy Mosques in Makkah and Madinah, the sites regularly peopled by endless visits of Muslim pilgrims throughout the year.

The present study aims at offering an analytical academic documentation of the clerical views and divergences on the pandemic, as a supplement to the much journalistic archiving which the subject had enjoyed at the time Nigeria, like other countries, was passing through that hard moments. After the short literature review, the views of the proponents are presented first, followed by the views of the opponents, after which a section is dedicated for the discussion of the divergent views. The study is concluded by a recap of the major thoughts on the subject matter.

Literature Review

There are a few works that merit mentioning here due to their direct or indirect relevance with this study. Muḥammad al-Amīn al-Bazzāz's *Tārīkh al-Aubī 'ah wa al-Majā'at bi al-Maghrib fī al-Qarnain al-Thāmin 'Asharwa al-Tāsi' 'Ashar*", written in Arabic, traces the incidences of epidemic and famine which had occurred in Maghrib (Morocco) in the 18th and 19th centuries respectively. The author highlights the causative agents of some of the epidemics which he has found as artificial due to some human commission or omission, and others which erupted naturally. Besides displaying the humanitarian impacts produced by both famine and epidemic, al-Bazzāz also examines the measures which authorities had taken in combating the menace, including the role religion had played in such a process.⁽¹⁾

In his Arabic article, "*al-Tawā'in fī Ṣadr al-Islām wa al-Khilāfah al-Umawīyah: Dirāsah fī al-Masādir al-Arabīyah al-Islāmīyah*", Naṣeer Bahjat Fādhil surveys five epidemics that had occurred during the first Islamic era and the period of the Umayyad Dynasty as recorded in Arabic and Islamic sources. He gives brief accounts of *Ṭā'ūn Shirawaih* which occurred in Mādā'in, the capital of the Sassanid rulers in the 6th year after *Hijrah*; *Ṭā'ūn 'Amwās* in the 18th year after

Ḥijrah in a Syrian town; *Ṭā'ūn al-Jārif* which broke out in Iraqi city of Basra in the 69th year after Ḥijrah; *Ṭā'ūn al-Fatayāt* or *al-Ashrāf* which happened both in Iraq and Syria in the 87th year after Ḥijrah; and finally an epidemic known as *Ṭā'ūn Muslim Ibn Qutaibah* which took place again in Iraq in the 131st year after Ḥijrah. In each of these epidemics, Fādil mentions the public figures and religious icons who perished as the result. He also briefly shows the measures applied in tackling some of the epidemics. In Fādil's opinion, some of the reported death tolls on such epidemics were exaggerated by historians.⁽²⁾

Perhaps the most relevant writing with the present study is Yūsuf Ādam Khalīl's recent Hausa essay titled "*Annobar 'Corona Virus Ko 'Covid 19': Bambancin Ra'ayi da Mahangar Mallamai*" (the Coronavirus or Covid-19 Pandemic: Difference of Opinions and Scholars' Viewpoints). The essay appears to be a compilation of the viewpoints of a number of Muslim scholars not only in Nigeria but also in other parts of the Islamic world. It reports the various efforts embarked upon by especially the Nigerian '*Ulamā*' in enlightening people on the pandemic. It highlights the positions of some Nigerian Muslim organizations as contained in their communiques and press releases. Moreover, Khalīl presents a short discussion on handshake, social distancing, issues associated with isolation, attending to Covid-19 patients, funeral *ghusl*, burial of corpses of patients killed by Covid-19, etc. He also debunks some fallacies that are related to the pandemic.⁽³⁾

Khalīl's writing, which was informed more by compilation of clerical views on Coronavirus and less by critical academic discourse, has skipped the views of a few scholars particularly from among some other Sunni Muslim groups but which are gravely relevant in the debate.

Nigerian 'Muslim Scholars' Positions on Mosque Closure

Though the combative measures of social distancing and shutdown of places of public gathering had been adopted during the early phase of the outbreak and eventual massive spread of the pandemic in some other places in the world, Nigerian Muslim scholars' views for or against such measures started hovering in the Nigerian space relatively later. It can be therefore traced to the time when index cases were recorded and, upon the advice of health experts, the country decided to go on lockdown, including the closure of worship places and other occasions that are attended by a large number of people. Initially, the decision by the authorities was that gathering of people for worship should not exceed fifty persons but it later dawned to them that the better solution was to shut them down completely.

Interestingly, as will be shown below, the '*Ulamā*' who supported or opposed the resolution of Mosque closure did not belong to one particular ideology, but the major Sunni Muslim groups in the country. The views of the proponents are presented here followed by the opinions of the opponents.

Proponents of Mosque Closure

It is imperative to note that the views of the scholars who were in support of government decision to shut down all public gatherings including worship places like Mosques and Churches were largely built upon the *fatawa* given by scholars in other parts of the Muslim world where the pandemic also existed. However, the main feature which distinguished the approach of Nigerian '*Ulamā*' in this category on the issue is the tone in which they expressed their views, which leaned toward responding to the *fatwa* issued by the opponents of the Mosque closure.

A number of scholars, especially in northern Nigeria, had not only expressed their support for the Mosque closure, but also substantiated their position with juristic proofs. It is not intended here to quote all the scholars due to space factor, but the views of some of them will be highlighted to represent the rest, taking into cognizance at least a representative voice from each of the three major Sunni Muslim groups in the country from the Qādiriyya, Tijjāniyyah and Salafiyyah (including Izāla) movements.

One of the most comprehensive Nigerian discourses in support of the resolution of Mosque closure due to Coronavirus was that projected by Shaykh Salisu Shehu,⁽⁴⁾ a university professor and the Deputy Secretary General of Nigerian Supreme Council for Islamic Affairs (NSCIA), an umbrella Muslim organization headed by the Sultan of Sokoto, the highest Muslim leader in the country. In the opinion of the Deputy Secretary General, before one concluded on the legality or otherwise of Mosque closure and other measures to combat Coronavirus, the issue must be looked at from at least the following distinct perspectives namely;

- i. Tawhid/Aqidah Perspective;
- ii. Sunnah Perspective; \
- iii. Historical Perspective;
- iv. Fiqh/Uṣūl Fiqh/Maqāṣid al-Sharī'ah Perspective; and
- v. Scientific and Medical Perspective. According to the professor, once any of these perspectives was missing, it was highly likely that a *fatwa* on Mosque closure would be misleading.

Tawhid/Aqidah Perspective

As Muslim, one was obliged to believe that Coronavirus, whether contrived or not, must have been a creature of Allah (SWT) which could have never emerged without His will. Allah (SWT) has an eternal (*azalī*) knowledge of the virus, other general and fragmentary as well as specific details associated with it, including all those who were predestined to get infected with the virus and the countries it would attack. This was in line with the attribute of Allah's knowledge of everything, whether obvious or hidden, and no matter how macro or micro it was. Allah says: "*No misfortune ever befalls on earth, nor on yourselves but We have inscribed it in the Book We make it manifest*".⁽⁵⁾

Furthermore, Shehu asserted that it must be put into account that like all other forms of calamities and untoward incidents, Coronavirus was a test which only Allah (SWT) could lift according to His will if people returned to Him and sought for His succor and relief.⁽⁶⁾ Similarly, the pandemic was certainly a consequence of mischief and moral corruption that had become the order of the day in all parts of the world. When such behaviours dominate the world, they reach a certain level that Allah (SWT) expresses His wrath by sending a calamity to serve as a warning and means of reflection for humanity.⁽⁷⁾ Importantly, through Coronavirus, Allah (SWT) had shown that He has power over everything, which conversely indicated the weakness of human beings; despite the technological and scientific sophistication the world has attained, a tiny creature could subdue and destabilize the world as did Covid-19. It was on the basis of this that Muslims should strengthen their belief that nothing would affect them except with the permission of Allah.⁽⁸⁾

Sunnah Perspective

Shehu explained that discourse on Covid-19 should also survey around the *Sunnah* of Prophet Muhammad (SAW) in order to scan through his injunction and guidance on epidemic, pandemic and communicable diseases in general. It should be noted that though the Prophet (SAW) in one of his statements said "(There is) no '*Adwā* (contagious disease) is conveyed without Allah's permission" and he, in the same breath, enjoins that "one should run away from the leper as one runs away from a lion".⁽⁹⁾ The Prophet (SAW) also enlightens the *Ummah* not to expose sick persons or animals to healthy persons or animals.⁽¹⁰⁾ In a couple of other Aḥādīth, the Prophet (SAW) guides the Muslims how they should approach epidemic or pandemic by not entering or exiting a country⁽¹¹⁾ or city⁽¹²⁾ where it erupts. In addition to this, due to a certain reason which had to do with welfare and health of the Muslim faithful, it is on record that the Prophet (SAW) had once issued a directive to the effect that people should perform Ṣalāh in their dwellings.⁽¹³⁾ Therefore, these and many other authentic traditions of the

Prophet (SAW) make a case to the fact that closure of borders and performing Ṣalāh at homes other than Mosques sequel to genuine excuses are not alien but integral part of Islamic teaching.

Historical Perspective

From the perspective of history, Shehu highlighted that no one argued that epidemic had occurred at certain times more than once, including during the first century of Islam. Here, he was referring to the series of epidemics that erupted in various parts of Muslim territories. In the 18th year of Hijri calendar (693 C.E), during the caliphate of 'Umar bin al-Khaṭṭāb, an epidemic occurred in a Syrian town called 'Amwās, hence the name Ṭā'ūn 'Amwās ('Amwās Epidemic).⁽¹⁴⁾ In Basra of Iraq, an epidemic broke out in the 69th year after Hijrah at the time of 'Abdullāh Ibn Zubair, one of the Prophet's companions.⁽¹⁵⁾ Again in Iraq and Syria another epidemic tagged Ṭā'ūn "al-Fatayāt" or "al-Ashrāf" exploded in the 87th year A.H. It was called Ṭā'ūn al-Fatayāt or al-Ashrāf because it killed a large number of females and later men of noble status.⁽¹⁶⁾ Another epidemic in Muslim history was the one that emerged in 131 A.H. in Iraq and it was named Ṭā'ūn Muslim Ibn Qutaibah, who was the first person consumed by the disease.⁽¹⁷⁾ In the Maghrib, a series of epidemics occurred such as the one in 571 A.H. which spread all over Morocco, Tunisia and Andalus.⁽¹⁸⁾ In 1798 CE, a group of merchants returning from Alexandria to Tunisia who contracted a disease also led to its spread in Tunisia, Algeria and later Morocco. The disease made inroads into Moroccan cities such as Rabat, Fez and Meknes.⁽¹⁹⁾ As also narrated by Shaykh Maṣṣūr Ibrāhīm Sokoto, another prominent and staunch proponent of the Mosque closure theory, there was a worldwide pandemic in 1918 (referring to Spanish Flu) and Nigeria was part of the affected countries.⁽²⁰⁾ In summary, as novel as it was framed, Coronavirus was not the first time Muslim world had to grapple with an attack of a large-scale disaster. The point here is that, as Shehu wanted us to believe, in all of these incidences, Muslims had not folded their arms to, in the name of *tawakkul*, refuse to apply measures to tackle the diseases. Rather, they utilized the resources at their disposal to save and get themselves out of the quagmires. Therefore, it was valid in the wake of Coronavirus if Muslim countries rose to the challenge and applied the resources available to combat the spread of the virus.

Maqāṣid al-Sharī'ah Perspective

Shehu lamented that while there was much concentration on learning and mastering *Fiqh* science in the Islamic scholarship culture among Nigerian Muslims, which was quite commendable, there was a radical neglect in the acquisition of *Uṣūl al-Fiqh* and *Maqāṣid al-Sharī'ah* knowledge. *Fiqh* is essential

in all aspects of Muslim worship and rituals as through it Muslims know how to put textual injunctions into practice. *Uṣūl al-Fiqh* assists in knowing the principles and basis upon which injunctions are extracted from Islamic texts and the status of the injunctions. *Maqāṣid al-Sharī'ah* equips Muslims with awareness of the higher intents, goals, objectives and wisdom of the entire Islamic law as contained in the Qur'ān and the *Sunnah*.

Shehu further explicated that as a universal religion, revealed to suit all time and space, Islam has unique features such as simplicity which dictates lack of hardship or its removal according to situations; absence of tasking people to do what is beyond their human capacity; accommodating legitimate excuses; relaxing the status of forbidden things due to necessity; giving priority to averting harms over drawing benefits, etc. All of this falls under *Qawā'id al-Fiqhīyah* (legal rules) which are important aspects in the broader discipline of *Maqāṣid al-Sharī'ah*.

The higher goals of Islamic law (*Maqāṣid al-Sharī'ah*) entail, as postulated by Imam al-Ghazali, the five main objectives that Islam seeks to protect and realize namely; (i) protection of religion; (ii) protection of soul; (iii) protection of lineage; (iv) protection of wealth and; (v) protection of intellect. As delineated in advanced literature of *Maqāṣid al-Sharī'ah*,⁽²¹⁾ though at times soul is sacrificed in the interest of religion like in the case of *Jihād*, soul is as best as possible required to be protected in as much as there is a valid excuse which does not compromise one's entire faith.

Scientific and Medical Perspective

Islam not only discourages but also forbids people to delve into a discussion of what they have no knowledge about. The Qur'ān cautions that one should never indulge or insist on engaging himself in a topic over which he has no insight, and that on this, one will be held to account on the Day of Judgment.⁽²²⁾ Moreover, Islam enjoins Muslims to always consult specialists and experts on any subject and field in which they are not trained and learned.⁽²³⁾

As elaborated by Professor Shehu, from the foregoing, one can discern that health experts and medical specialists had a significant role to play in providing guidelines of the extent to which Coronavirus had spread, the measures to adopt in containing it and how people were supposed to conduct themselves to avoid massive and uncontrolled infection. In this case, the recommendations of medical specialists and health institutions were binding and, as decried by Shaykh Maṣṣūr Sokoto, any attempt by Muslim scholars to usurp this authority or encroach in the medical territory should be resisted and regarded as purely un-Islamic.⁽²⁴⁾

Shaykh Mūsā al-Qāsiyūnī Nāṣir Kabara,⁽²⁵⁾ another prominent cleric in Kano, had engaged the topic of Mosque closure and offered a juristic defence for it. In his opinion, the guidance of the Prophet (SAW) on pandemic is miraculous that it spells out the lockdown in all its manifestations. That is to say, the Prophet (SAW) enjoins Muslims to observe the measure at individual, city and countrywide levels whereby people are required to stay at home, with cities and countries closing their borders. In one Ḥadīth, the Prophet (SAW) says if a man stays at home when epidemic erupts, patiently expecting a reward from Allah, he will get a reward equal to that of a martyr.⁽²⁶⁾ In a similar Ḥadīth, the Prophet (SAW) mentions that if a man stays in his city when epidemic erupts, patiently expecting a reward from Allah, he will get a reward equal to that of a martyr.⁽²⁷⁾ In another Ḥadīth, the Prophet (SAW) guides that if the epidemic occurs in a certain land (country), “do not enter it, and if you are in the land (country) where it occurs, do not go out of it”.⁽²⁸⁾

Qāsiyūnī added that Islam permits Muslims to suspend performing congregational prayer in Mosques due to certain reasons such as extreme cold, wind and rainfall. Likewise, individuals are exempted from attending congregational prayers when they have some excuses such as attending to a sick person, eating garlic and suffering from leprosy. These excuses, as elucidated by the scholar, are inferable from Prophetic traditions such as the one in which the Prophet (SAW) during a certain cold, windy and rainy night instructed the muezzin to proclaim that prayer be performed by people at their various dwellings⁽²⁹⁾; and the one prohibiting those who consumed garlic to come to the Mosque.⁽³⁰⁾

Though without specifically presenting an advanced juristic discourse, both the famous clergies Shaykh Dahiru Usman Bauchi⁽³¹⁾ and Shaykh Ibrāhīm Maqārī⁽³²⁾ expressed support to the decision of Mosque closure and all other measures recommended by concerned medical professionals and health institutions. This was also the view of many influential and powerful scholars within and outside academic institutions like the Nigerian Grand Mufti and leading Muslim organizations in Nigeria such as the Nigerian Supreme Council for Islamic Affairs (NSCIA), Jamā'atu Nasrillislām (JNI), the Council of 'Ulamā, Islamic Forum of Nigeria, Islamic Foundation, a faction of Jamā'atu Izālatil Bid'ah wa Iqāmatil Sunnah (JIBWIS), Da'wah Institute of Nigeria (DIN), Ansāruddeen Society of Nigeria, Nasru lLāhil Fātiḥ Society (NASFAT), Abuja Council of Imāms, Muslim Students' Society of Nigeria (MSSSN) and Islamic Medical Association of Nigeria (IMAN).

Opponents of Mosque Closure

Criticism on the closure of worship places in general and Mosques in particular was heightened by the many fatawa given by clerics supporting the idea of the lockdown as discussed above. As if to tell the world that those fatawa were not birthed by a consensus of the entire Nigerian ‘*Ulamā*’, some outspoken voices of clerics offered counter-*fatawa*, which had in turn reversed an idea of clerical unanimity on the legality of Mosque closure. Interestingly, the opponents of the Mosque closure were also not confined within a particular affiliation among the religious groups of Nigerian Muslim community, but cut across different persuasions and identities within the framework of Sunni Muslims.

One of the most visible and critical opponents of the lockdown was the Jos-based scholar, Shaykh Sani Yaḥyā Jingir,⁽³³⁾ who is also the head of the national body of the ‘*Ulamā* Council of the Jos faction of Jamā’atu Izālātil Bid’ah Wa Iqāmatis Sunnah (JIBWIS). His position transcended the mere opposition against the decision of Mosque closure to the entire Coronavirus phenomenon. He argued that the whole story about the virus was a “lie” and a “mission” to achieve malicious goals by the unbelievers. To substantiate his argument, Jingir claimed that a book was written more than thirty-nine years ago on Coronavirus,⁽³⁴⁾ and this suggested that the (Western) world had been for decades aware of the virus. Therefore, there must be an “ulterior” motive for it just to be publicized recently. As delineated by the scholar, Ṣalāh is an important aspect of Muslim religious life which cannot be matched with any other thing. As reported in a Ḥadīth, it is the yardstick with which to evaluate the deeds of a Muslim and subsequently determine his fate on the Day of Judgment.⁽³⁵⁾ In Jingir’s opinion, Coronavirus impasse, which was used as a “pretext” to advocate Mosque closure, was merely one of the “hypocritical” moves by the “foes” of Islam to stop Muslims from performing Ṣalāh, one of the five fundamental pillars of Islam. As a result, the scholar ratiocinated this action with the attempts by one of the Quraysh elites in Makkah to debar Muslims and the Prophet (SAW) in particular from praying in the Ka’bah as the Qur’ān narrates.⁽³⁶⁾ It is in relation to this that Jingir also expressed his vituperation over the closure of the holy site in Makkah by Saudi authorities, which he alleged “resembles” the action of the Quraysh polytheists during the nascent phase of Islam.’

The scholar further censured the attempt to “stop” Muslims from discharging Ṣalāh in Mosques as servicing the institution of idolatry as he inferred from a certain Qur’ānic verse.⁽³⁷⁾ On the more specific issue of Mosque closure, the cleric accused those calling for Muslims to pray at homes of leading people astray. It was based on these reasons that Jingir rejected the idea of the Mosque

closure and as well dismissed the virus as a legendary myth born out of Western conspiracy.

While Jingir's view was that of an absolute rejectionist and hardline nonconformist, other scholars within this category agreed with the authenticity and existence of the virus. As custodians and preservers of Islamic sanctity, the scholars in this category chiefly focused on the measure to ban Muslims from observing Ṣalāh congregationally inside Mosques.

Another Jos-based scholar, Shaykh Abdurrazaq Yaḥyā Haipan,⁽³⁸⁾ issued a piquant caveat to his fellow '*Ulamā*' who supported the closure of Mosques. He warned that any Muslim scholar who gave a *fatwa* to back the decision of closing Mosques should prepare for the consequences on the Day of Resurrection. In the light of a Qur'ānic verse,⁽³⁹⁾ Haipan contended that there has never been an "unjust" and "oppressive" person like the one who prevented people from observing worships in Mosques, and that it was a step toward destructing the Mosques entirely. Thus, he concluded that the scholar should await the wrath of Allah both here in this world and in the Hereafter.

Shaykh Dr. Aḥmad Muḥammad Ibrāhīm (BUK),⁽⁴⁰⁾ the founder of Dārul Ḥadīth Foundation in Kano and one of the most respected and influential scholars in northern Nigeria was rather shocked with the way the (Muslim) world was trying to run away from Mosque as a method of evading Coronavirus. He asserted that the Islamic tradition which was expected of Muslims to observe was to ideally rush to Mosque for relief and panacea whenever a dreadful issue occurred. He reasoned that the Prophet (SAW) used to order his muezzin, Bilal, to call people to assemble so that the Prophet (SAW) would lead them in Ṣalāh as a source for relief and appealing for a divine intervention on anything that bore some worries.⁽⁴¹⁾

The scholar questioned the attitude of Mosque closure which was showcased as a preventive measure from contracting the virus on one hand, and which on the other hand, suggested that staying at home was a guarantee for safety and immunity. In other words, Ibrāhīm who supplemented his concern with a Qur'ānic point of view⁽⁴²⁾, alleged that a conjecture had been established in that people would be infected with the virus once in Mosques but not at the comfort of their homes. Thus, according to him, forsaking Mosques at that trying moment was worse (spirituality-wise) than the harm Coronavirus was said to bear. After all, the scholar concluded, nothing would befall a human being except that which had been destined for him, and there was no way he could escape his destiny.

This means that Coronavirus could never kill someone who was not predestined to be its victims.

Another line of argument which Ibrāhīm advanced was the spiritual logic behind calamities and disasters. He reiterated that sickness and afflictions as Islam teaches, are a source for expiation of one's sins, and if in the process one dies of any of the diseases, it is expected that he achieves martyrdom, one of the highest spiritual ranks a Muslim will aspire to attain. Hence, there was no point for Muslims' anxiety and obsession to evade martyrdom, in this case through Coronavirus. The cleric also lamented the political circumstances that warranted the "compromise" of Saudi clerics, which obviously paved way for the closure of the Ka'bah in Makkah. Finally, like Jingir, Ibrāhīm also smelled some conspiracy, though in his case not on the authenticity of the virus but the motive behind its spread especially in Muslim lands.

Also echoing the Tawhid approach of the above scholar, Shaykh Umar Sani Fagge,⁽⁴³⁾ a Kano-based prominent cleric postulated that the pandemic came as a test of piety of Muslims and that its solution and healing were in the Ṣalāh itself, which was now, ironically, being "deemphasized". He viewed the confusion, hysteria and fear that had prevailed upon Muslims due to the pestilence as "unnecessary" and an indication that they had been "lured" by the desire of earthly life and resentment to death, which a Prophetic Ḥadīth disapproves as a symbol of spiritual weakness.⁽⁴⁴⁾

Meanwhile, Fagge recommends that an integrative approach should be adopted in tackling the disease whereas geographic, cultural and religious peculiarities of Muslim communities should also be considered rather than hook, line and sinker imitating the measures applied by the Western world. He felt that the virus may not be unconnected with moral corruption that was becoming the order of the day in especially the West. He linked the emergence of the pandemic as a consequence of the maltreatment of pupils and teachers of certain Qur'ānic schools that doubled as rehabilitation centres in Kano, which according to him was done to satisfy the interest of some powerful godless countries. That was why, as Fagge reasoned, Allah (SWT) expressed His wrath by necessitating the immediate closure of all educational institutions in those countries, besides their brothels, hotels, beaches, restaurants and bars.

The scholar was also dismayed by the shutdown of the *Ḥaram* (holy site) in Makkah, dismissing Saudi Arabian leadership as, by this action, serving as a "puppet" of the *kuffār*. He foretold that the closure of the *Ḥaram* spelt a large-scale "doom" which may attract another divine wrath. He believed Allah (SWT)

will not allow such a thing to pass without making its architects to pay the price sooner or later.

However, a Sokoto cleric, Shaykh Bello Yabo,⁽⁴⁵⁾ who acknowledged that albeit “contrived”,⁽⁴⁶⁾ Coronavirus really existed, seemed to have engaged the topic in a more juristic method. He contended that all the proofs advanced by the proponents of Mosque closure were unconvincing and mere *shubuhāt* (misconceptions). He maintained that throughout Islamic history, there was “never” a time when Mosques were closed as a result of calamity, epidemic or pandemic. What obtains is that entry and exit should be banned in the city or country where it emerges, thus, it is legitimate to close borders, but not Mosques. After citing a Qur’ānic verse which emphasizes observing some worships inside Mosques,⁽⁴⁷⁾ Yabo countered the theory of Mosque closure by a narration ascribed to the Prophet’s companion ‘Abdallāh Ibn Mas’ūd who while addressing some people said that,

should you perform prayer at your homes and abandon your Mosques, you would have abandoned the *Sunnah* of your Prophet; and should you abandon the *Sunnah* of your Prophet, you would have been led astray”.⁽⁴⁸⁾

The scholar further expounded that in the light of a Ḥadīth which prohibits people from coming to Mosques when they eat garlic⁽⁴⁹⁾ and the one which forbids mixing sick camels with healthy ones,⁽⁵⁰⁾ people infected with Coronavirus should be duly quarantined but not that others be blocked from attending Mosques. He stressed that Ṣalāh is a fundamental worship that cannot be taken lightly due to Covid-19, which remained “unconfirmed” on individuals unless a medical test was conducted. Like his predecessors, Yabo considered closing Mosques as a scheme to deprive the Muslims of divine propinquity and set them off the track of spirituality. While Ṣalāh itself is a process through which relief is obtained when in difficulty, the lockdown dictated otherwise. In the event that one was destined to die of the pandemic, locking Mosques cannot be of any help, argued Yabo, and that it was a means of attaining martyrdom.

The scholar also opposed the resolution of closing the *Ḥaram* (sanctified site in Makkah), which he saw as another way of distancing humanity from an effective cure of Coronavirus since access to Zamzam water⁽⁵¹⁾ was also banned. He concluded that the action was no more than a “mockery” of Islam and the goal was to seek the “pleasure” of the *kuffār*.

Without specifically referring to other ordinary Mosques shut due to the pestilence, the Kano hardline cleric, Shaykh ‘Abduljabbār Nāṣir Kabara⁽⁵²⁾ also vehemently opposed the closure of the Holy Mosque in Makkah. He reechoed the theory that there must be an “ulterior” motive which was aimed at attacking Islam indirectly. His reason was that unlike the Vatican and other big Churches which were also locked due to Coronavirus worldwide, the closure of the *Haram* in Makkah has generated a lot of publicity more than any other place, and to him, this pointed to a subtle “celebration” that must have been deliberately orchestrated.

In a more radical tone, the scholar professed that the stay-at-home measure was unbearably monotonous and that death due to Coronavirus may even be “better”! After all, he disputed, it was “safer” to contract Covid-19 while in worship places than otherwise, and that at times running away from death was itself blameworthy.

3. Discussion

One thing to be acknowledged in this debate is that the scholars believed they were discharging their duty of defending Islam and trying to preserve its orthodoxy on one hand, and on the other hand, presenting it as a universal religion that provides answers to all situations and new occurrences. The ‘*Ulamā*’ opposing the idea of Mosque closure had been confronted with a lot of proofs by their counterparts, and the proofs should have been subjected to advanced and beyond-the-surface scrutiny. Proponents of Mosque closure believed that several reasons due to which observing Ṣalāh in Mosque is legally suspended were enough basis upon which Mosques could be closed during Covid-19. Needless to say, none of the excuses as contained in a number of Prophetic Aḥādīth could be said to bear drastic consequences that are worse than Covid-19 as explained by health experts. If a leper or an individual who ate garlic would be instructed to stay at home to avoid harming others in Mosques, Covid-19 may also deserve the same treatment.

However, opponents of this idea acknowledged that based on those excuses, the affected persons should be stopped from coming to Mosques rather than the Mosque itself being entirely closed. In other words, the doors should be slammed shut against those who were infected with the virus rather than the generality of Muslims. This means that before one was allowed entrance into a Mosque, it had to be medically proven by a test team that he was Covid-19 negative, just as sensitive scanners were used to detect explosives or weapons when entering Mosques due to Boko Haram insurgency.

A close inspection of Covid-19 and the nature of its spread will reveal that a similar approach would hardly yield positive results, but might even compound the problem. Comparatively, the population of insurgents who might be suspected to attack Mosques would logically be less than those who should be suspected as having been infected with the virus. After all, since Mosque entrances are usually open spaces, it was possible that the strategy could be counterproductive by paving the way for massive infection as people took their queues waiting to be tested. Unlike insurgents who may avoid approaching Mosques when there were such security measures, Coronavirus would not be deterred from spreading by mere presence of detectors or test equipment at Mosque entrances. Needless to say, while Boko Haram had defined targets, Coronavirus did not seem to have a specified target as long as it was let loose in public.

The Ḥadīth indicating that Prophet (SAW) instructed his muezzin to proclaim that Ṣalāh be performed at dwellings is enough reason that the Ṣalāh was not performed inside Mosque place where it used to be performed congregationally. Hence, it must be admitted that the Prophetic directive was obeyed. On the other hand, the Islamic tradition does not seem to limit the concept of a "Mosque" to the narrow framework upon which the debate of Mosque closure was situated. It is obvious that the discourse presented a picture of Mosque as a four-cornered building with doors that can be locked and unlocked with keys. There is no indication that before a congregational Ṣalāh is performed, it must be in a Mosque that has such structural features. After all, as part of the peculiar qualities of this *Ummah*, which were bestowed first upon the Prophet (SAW), the entire earth has been placed as a Mosque where one can observe Ṣalāh.⁽⁵³⁾

Therefore, there may be some logical risk to consider closing Mosques as a ban on Ṣalāh since, as a strong Islamic pillar, it is the singular religious symbol that guarantees citizens' loyalty to leaders no matter how unjust the latter are. In other words, Islam emphasizes that Muslims should always remain obedient and loyal to their leaders, and they should never rise or rebel against them even if they govern oppressively, but on a condition that the rulers have not sought to stop Muslims from observing Ṣalāh.⁽⁵⁴⁾ In the context of Covid-19, Muslims were told to observe their Ṣalāh at home even if it means in a family congregation. So there is no point to pass off Mosque closure as a ban on Ṣalāh as insinuated by some clerics. Similarly, it was very illogical to foretell that those believing in the reality of Covid-19 would be easily attracted to Dajjāl (anti-Christ) if he were to appear now.

Shaykh Haipan, as quoted in this essay, warned that the '*Ulamā*' supporting Mosque closure should prepare to answer Allah's charge. The verse with which he reasoned seemed to have been quoted out of context. According to Muḥammad Ṭāhir Ibn Ashūr, in his *al-Taḥrīr wa al-Tanwīr*, the verse was revealed on the Arab polytheists who blocked the Prophet (SAW) from entering the Ka'bah. After outlining reasons due to which Mosques can be closed, he adds that "this warning (in the verse) does not transcend to everybody among those who prevent (others) from Mosque".⁽⁵⁵⁾ The action of the Quraysh polytheists whose motive was to disrupt Islam and retard its growth cannot be analogized with the action of Muslim leaders whose motive is to safeguard their subjects against the spread of a disease. If at all intention is worthy for consideration, which of course is, the intention behind closure of Mosques by someone professing Islam should be regarded as sincere even if "uncalled for". Given the reluctance with which Nigerian leaders acted towards implementing the lockdown of worship places, which could not have fully succeeded without the approval of religious leaders, it does not sound objective to think that government had any harmful agenda behind that.

Meanwhile, since both the '*Ulamā*' and health experts had presented their views on the pandemic to the public, it was only objectively judicious and in the interest of public good that precautionary counsels and informed recommendations of specialists were honored, accepted and worked upon in situations like this. While health experts had almost voiced a consensus which supported such tough lockdown measures, the divergence of opinions among Nigerian '*Ulamā*' can be interpreted as a great concern towards the protection of the sacred space – a duty that they are bound to shoulder. Although Jingir claimed that one professor in Ilori of Kwara State had also dismissed Coronavirus as a concocted fallacy, obviously to undergird that not only "conservative" clerics were against the unprecedented phenomenon, it was highly likely that the said university scholar came from any field other than the medical or health related sciences.

The opponents' view on the sacred Mosque of especially Makkah, the Muslims' busiest cynosure of religious activities, can be seen as a protest against the Saudi scholars, who had been branded as "collaborators" of the regime, at least on this issue. If the opinion of the opponents can be considered, which may also not be opposed by the majority of Muslims, access to the Ka'bah could have been relaxed to a few worshippers who must then be subjected to a prior Covid-19 test. This was perhaps to allay the fears of those who insisted that the holy site should not be at all costs kept entirely obsolete at that trying moment when humanity was in greater need of the divine succor, which as Muslims believe, could be effectively sourced through devotion at the sanctified place.

Moreover, should the clerics on the second camp insist on observing *'i'tikāf*,⁽⁵⁶⁾ government could have mobilized the concerned medical institution to subject a limited number of prospective *'i'tikāf* observers to Coronavirus test, after which those who were tested negative might be admitted for the exercise in certain authorized Mosques. Given that Nigeria is a hotbed of religious (both Islamic and Christian) consciousness, *'i'tikāf* could have been formally allowed since itself is a form of voluntary spiritual "self-isolation" aimed at enhancing piety through rigorous and constant devotion and meditation, and its uniqueness lies in the fact that it can only be performed inside Mosques⁽⁵⁷⁾ as opposed to regular Ṣalāh. Therefore, with a limited number of observers and careful coordination of Mosque administration, physical distancing (if it was still necessary) may not be impossible in the exercise. This was one way for avoiding a situation whereby some clerics could interpret any abnormal or untoward incident that may occur anytime in the future as a doom or consequence of "aberrant" institutional enforcement of Mosque closure or banning *'i'tikāf*.

A blame on those who viewed Covid-19 as contrived should not be too extreme since it has been proven in the Glorious Qur'ān that a disaster can be a consequence of people's handiwork, and this may not change its nomenclature as pandemic. The pressure mounted on China by a world power insisting on producing evidence to show that Covid-19 pathogen must have been engineered in a Wuhan virology lab also presents some excuse for those contending that the disease was essentially natural. Proponents of Mosque closure who at the same time seemed to reject the theory saying Covid-19 might have been artificially engineered may not be completely immune from criticism. If it is in the future discovered and established that Covid-19 was really contrived, their counterparts and a mass of local followers are likely to resurrect the debate which may not be in full favour of the proponents as was the case before, despite that given the number of recorded deaths and rising cases of infections, the measures taken must have been practically justified. The presumptuous attempt by some scholars who supported Mosque closure to – due to facility of arguments – cast the opponents of the measure as barely educated, amateurish, less civilized or even contumacious was unjust and had laid bare their myopic vision and intolerance toward difference of opinions, legitimate opposition and mild criticism.

Conclusion

This study examines the scholarly discourse that surfaced in Nigerian religious sphere in 2020 as the result of Mosque closure necessitated by the emergence of the novel Coronavirus. It presents and reviewed the views of both the scholars supporting and opposing the idea of locking Mosques to avert the massive spread

of the virus. Scholars of each of the camps had exerted clerical efforts to supply their views with Islamic stipulations. The point of departure lies in the priority and interpretation which depends on how each scholar comprehended the case of Covid-19 vis-à-vis Islamic guidance on disasters. None of the scholars including those who denied the genuineness of the virus had rejected the essentialness of supplication and the pressing need to return to Allah (SWT) by reviving spirituality.

The study reveals that the scholars opposing the closure of Mosques were more particularly and intensely disappointed with the complete shutdown of the two holiest and most sacred Mosques sites of Makkah and Madinah. According to them, it was the worst sacrilegious manifestation of a “conspiracy” involved in the Covid-19 narrative. It can be seen that the debate has demonstrated the essential willingness of Nigerian Muslims led by their ‘*Ulamā*’ to live by the dictates of Islam and to avoid any move that jeopardizes their piety or attacks the orthodoxy and purity of Islam. It further displays the operationalization of the common theory which makes it sacrilegious for one to undertake any task while being oblivious of Islamic ruling and guidance on it. This had largely informed the motive behind the diffusion of conflicting scholarly views on the idea of Mosque closure due to the emergence of Covid-19. Nonetheless, the debate has again brought the beauty of Islam to the fore; the claim that it is a universal religion that suits each time and space is justified by the fact that no any other religion has arguably, articulated comprehensive guidelines as measures of tackling pandemic as does Islam.

The political nature of the country has offered an inalienable right and fertile ground for the ‘*Ulamā*’ to reassert their clerical autonomy that can be rarely matched with any other majority Muslim nation. The divergence of opinions on this matter reveals the inherent fraction that characterizes religious leaders. However, it also points to the flexibility and dynamism of personal interpretation toward textual stipulations which manifest in Nigerian public sphere where ‘*Ulamā*’ have adequate autonomy and tendency to resist state manipulation. More particularly, opposition against Mosque closure, even if misplaced in this context, sends a warning that any attempt to manipulate Islamic values as contained in secular policies will be met with stiff resistance.

Meanwhile, the collaboration of scholars with government which enhanced the latter’s success in implementing the lockdown measures was partly defeated by the failure of the Federal Government and various state governments to sustain the welfare of the poor masses as they stayed at homes. The glaring mishandling

of the distribution of palliatives and their total absence in many areas did not augur well with the campaigns and calls for people to remain indoors. The lack of resolve to fully enforce the measure on other mundane gatherings such as the reopening of public soccer-viewing centres in Kano State while Mosques were still kept closed and the general influence of political game which seemed to dictate governments' attitude toward Covid-19 have all proved counterproductive to the sheer clerical efforts exerted during the debates. In their effort to satisfy both sides of the '*Ulamā*' and their massive following, various governments ended up conflating the issue, without ultimately securing the pleasure of either of the camps. While the scholars supporting the idea of Mosque closure had issued their *fatwa* based on the understanding that public gatherings presented a cogent risk for mass infection of Coronavirus, their counterparts had taken their stand due to a fear that the spiritual value of Mosques and congregational Ṣalāh might be put at stake. The government of especially Kano State, had, by reopening public soccer-viewing centres, frustrated the two groups of the scholars; it downplayed the former's effort to prevent community infection of Covid-19 and, as alleged by the latter, considered games and sports a top priority over spirituality.

The debate has made it clear that the '*Ulamā*' are important partners in nation-building and protection of the welfare of the masses. As such, various state governments in especially the Muslim North have a chance of collaborating with the clerics to design workable policies to enhance the social and moral wellbeing of their citizens. Authorities may review the extent to which they back and provide "official" cover for obscenity that has been gradually gaining ground as promoted by hotels, brothels, cinemas, musicales, event centres, film industries, media houses, and school campuses. Although the Covid-19 case and the brouhaha it brought had subsided now after more than three years of its emergence, it has unpacked the psychological consequences produced by a pandemic in a society that upholds moral values and considers a defect in this direction as a divine source for destruction through natural disasters. It can be noted that the debate did not continue when the measures of Covid-19 were lifted and borders and other public places were reopened. Although there were further allegations which circulated among the public domains suggesting that the doses of Covid-19 immunizations were themselves purposely manufactured to cause infertility as a way of depopulating the world, the attention of scholars in northern Nigeria was largely shifted to other issues and no formally significant debates had ensued which would have been tellingly suitable for future studies.

Endnotes:

- (1) Muḥammad al-Amīn al-Bazzāz, *Tārīkh al-Aubī'ah wa al-Majā'āt bi al-Maghrib fī al-Qarnain al-Thāmin 'Ashar wa al-Tāsi' 'Ashar*, diss., Mohammed V University, Rabat, 1992 (Rabat: Faculty of Letters and Human Sciences, Mohammed V University, 1992, S/No. 18).
- (2) Naṣeer Bahjat Fādhil, "Al-Tāwa'in fī Ṣadr al-Islām wa al-Khilāfah al-Umawīyah: Dirāsah fī al-Maṣādir al-Arabīyah al-Islāmīyah", *Majallat Jāmi'at Kirkūk li al-Dirāsāt al-Insānīyah* 2.6 (2011): Available on <https://www.iasj.net/iasj?func=article&ald=47180>. Retrieved online, Internet, May 1, 2020.
- (3) Yūsuf 'Ādam Khalīl, "Annobar 'Corona Virus Ko 'Covid 19': Bambancin Ra'ayi da Mahangar Mallamai" (Kano: Muslim Students' Society of Nigeria, 2020), online, Internet, May 8, 2020. Available https://www.academia.edu/42612896/ANNOBAR_CORONA-VIRUS_KO_COVID-19_BAMBANCIN_RAAYI_DA_MAHANGAR_MALLAMAI.
- (4) The following paragraphs are based on an audio of a series of short lectures presented by the scholar at a certain Mosque from March 29 to April 4, 2020. The audio is at the disposal of the author.
- (5) Qur'an 57: 22. See also Qur'an 10: 61.
- (6) Allah (SWT) says "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Qur'an 2: 155).
- (7) Allah (SWT) says "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]" (Qur'an 30: 41).
- (8) Allah (SWT) says "Say, 'Never will we be struck except by what Allah (SWT) has decreed for us; He is our protector'. And upon Allah (SWT) let the believers rely" (Qur'an 9: 51).
- (9) Ṣaḥīḥ Bukhārī: 5707.
- (10) Ṣaḥīḥ Bukhārī: 5774.
- (11) Ṣaḥīḥ Bukhārī: 3473.
- (12) Ṣaḥīḥ Bukhārī: 3474.
- (13) Ṣaḥīḥ Muslim: 697.
- (14) See Abdur-Rahmān bin Abūbakar al-Suyūṭi, *Tārīkh al-Khulafā'* (Egypt: Maṭba'ah al-Sa'ādah, 1952): 119.
- (15) Fādhil, "al-Tāwa'in fī Ṣadr al-Islām", 6.
- (16) Fādhil, "al-Tāwa'in fī Ṣadr al-Islām", 8.
- (17) Fādhil, "al-Tāwa'in fī Ṣadr al-Islām", 8-9.
- (18) Alīyu Ṣallābī, "Kaifa Ta'āmal al-Muslimun ma'a al-Aubī'ah wa Āthāruha fī Marāḥili Tārīkhihim", *IslamOnline* March 19, 2020. Available <https://www.google.com/amp/s/islamonline.net/34109/amp..>. Last checked May 7, 2020.
- (19) Al-Bazzāz, *Tārīkh al-Aubī'ah*, 87-92.
- (20) In a short video clip titled "Sako na Mūsāmmān zuwa ga Al'umma akan CORONAVIRUS; Dr. Maṣṣūr Sokoto", available on <https://m.youtube.com/watch?v=uKrG94eqhsM>. Last checked May 7, 2020.
- (21) See also Imām Shāṭibī's *al-Muwāfaqāt*.
- (22) Qur'an 17: 36.
- (23) Qur'an 16: 43.
- (24) Visit the Facebook page of the scholar https://m.facebook.com/_DrMansūr_sokoto/videos/827306097735617/. Last checked May 6, 2020.
- (25) The scholar's position was expressed during the 2020 maiden edition of his annual interpretation of *Kitāb al-Shifā'* transmitted via Facebook this year due to Coronavirus. Available on <https://m.facebook.com/Nāsiriyyah/videos/2218703671548385/>. Last checked May 5, 2020.
- (26) Musnad Aḥmad: 26139.
- (27) Musnad Aḥmad: 25212.
- (28) Ṣaḥīḥ Bukhārī: 5728.
- (29) Ṣaḥīḥ Bukhārī: 666.
- (30) Ṣaḥīḥ Bukhārī: 853.
- (31) In a clip titled "Sakon Sheikh Dahiru Usman Bauchi Akan Cutar CORONAVIRUS", available on <https://m.youtu.be.com/watch?v=i44ReKTow1U>. Last checked May 6, 2020.
- (32) In a video clip titled "COVID – 19: PROF. SHEIKH. IBRAHIM AHMAD MAQARY – MAGANA A KAN CORONAVIRUS", available on <https://youtube.com/watch?v=oRPsLxUZBiY>. Last checked May 6, 2020.
- (33) The position of Jingir as discussed in this section is based on a video clip titled "kwarana BairoskaryaneinjiwanimalaminIzala". It is available on the YouTube on <https://youtu.be/FQod-VtIADQ>. last checked April 27, 2020 and also <https://youtu.be/TUhp6bholjY>, last checked June 14, 2020.
- (34) He is very likely referring to the book *The Eyes of Darkness* authored by Dean R. Koontz.
- (35) Sunan Ibn Mājah: 1425.
- (36) Qur'an 96: 9-10.

⁽³⁷⁾ Qur'an 14: 35.

⁽³⁸⁾ In a video clip titled "Duk Malamin Yabada Fatawar Arufe Masallaci Akan Annuba to Ya Shirya Amsarda zai ba Allah (SWT) Gobe Kiyama", available on <https://youtu.be/gD0Un3uDqsg>. Last checked May 6, 2020.

⁽³⁹⁾ Qur'an 2: 114.

⁽⁴⁰⁾ The video clip titled "Annobar rufe masallaci da rufe Ka'aba sun fi ta coronavirus inji Dr. Ahmad Ibrahim BUK" is available on <https://youtu.be/r4Vr5q9WjSE>. Last accessed April 29, 2020.

⁽⁴¹⁾ Sunan Abū Dāwūd: 4985 and 1319.

⁽⁴²⁾ Qur'an 48: 12.

⁽⁴³⁾ The view of the scholar is available on a clip titled "Cutar Corona virus tasa anyi walkiya mun gane masu hankalin cikinmu da mahaukata (Dr. Umar Sani Fagge)". Visit <https://www.youtube.com/watch?v=5luxiGVqDzg>. Accessed April 28, 2020.

⁽⁴⁴⁾ Sunan Abū Dāwūd: 4297.

⁽⁴⁵⁾ The scholar's position can be obtained via a clip titled "Coronavirus: Hukuncin Rufe Masallatai Bello yabo Sokoto", available on https://m.youtube.com/watch?v=W_qWAa2ucXU. Accessed April 27, 2020.

⁽⁴⁶⁾ The scholar disputed the naturalness of the disease by pointing out that its origin can be traced in 1984 when it was concocted in the United States. The US threatened to release the virus in Iraq in 1990 as contained in a video clip (available on <https://m.youtube.com/watch?v=iMSqEKIFGxW>) in which the Iraqi President, Saddam Hussein, divulged the US plan in his address to the members of the Iraqi Federal Executive Council. According to Shaykh Yabo, the recent outbreak of the virus is the corollary of economic rivalry between the US and China.

⁽⁴⁷⁾ Qur'an 24: 36.

⁽⁴⁸⁾ The Ḥadīth can be found in Ṣaḥīḥ Muslim: 654, Sunan Nisā'i: 849, Sunan Ibn Mājah: 777 and Musnad Imām Aḥmad: 3623.

⁽⁴⁹⁾ Ṣaḥīḥ Bukhārī: 853.

⁽⁵⁰⁾ Musnad Imām Aḥmad: 9263.

⁽⁵¹⁾ In a Ḥadīth, the Prophet (SAW) indicates that Zamzam water is a cure to whatever disease it is consumed for. See Sunan Ibn Mājah: 3062.

⁽⁵²⁾ In a video clip titled "JAWABI_KAN_ANNOBAR_#CORONAVIRUS_(COVID-19) Dagabakin Sheikh Abdul-Jabbar M Nāṣiru Kabara", available on <https://youtu.be/yVX2Xh21QqY>. Last checked May 6, 2020.

⁽⁵³⁾ Ṣaḥīḥ Bukhārī: 335.

⁽⁵⁴⁾ Ṣaḥīḥ Muslim: 1855.

⁽⁵⁵⁾ Muḥammad Ṭāhir Ibn Ashūr, *al-Taḥrīr wa al-Tanwīr* (Tunisia. Al-Dar al-Tunisiya li al-Nashr, 1984): 678-680.

⁽⁵⁶⁾ *T'rikāf* is a form of 'Ibādah where one suspends all other mundane activities and concentrates mainly on devotion inside Mosques. It is observed in the month of Ramadan, particularly within the last ten days.

⁽⁵⁷⁾ Qur'an 2: 187.

NAVIGATION OF POPULATION GROWTH: A COMPREHENSIVE ANALYSIS FROM ISLAMIC AND GLOBAL PERSPECTIVES

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Abstract

This paper delves into the intricate dynamics of global population growth, focusing particularly on the Muslim communities. Grounded in meticulous research, the study begins by elucidating the United Nations' projections, foreseeing a near doubling of the global Muslim population by 2050. Methodologically, it employs a blend of historical analysis and demographic principles to scrutinize the factors driving this growth, such as fertility rates, mortality rates, age profiles, migration, and religious conversions. The regional distribution of the Muslim population undergoes scrutiny, highlighting shifts in Asia-Pacific, sub-Saharan Africa, and the Middle East. The paper intricately examines alterations within the ten countries boasting the largest Muslim populations, predicting changes in India and Nigeria. Drawing from Islamic perspectives, the study explores the religious viewpoint on population growth, emphasizing the encouragement of polygamous marriages under specific conditions. As the narrative unfolds, the paper critically engages with the Western perspective on population growth, addressing ecological impacts, increased conflicts, and the higher risk of disasters. Contrasting historical data with the present day, the research offers insights into the evolving status of the Muslim population. A notable section explores the fluctuating Muslim population in Nigeria, emphasizing the variances in estimates from various sources. The latter part of the paper delves into the central factors driving population growth, echoing the voices of those supporting and opposing population control. It explores Western speculations on the ecological impacts of population growth, increased conflicts, and the risk of disasters. The study concludes with an in-depth examination of whether population growth is viewed as a blessing or a curse from both Western and Islamic perspectives, weaving together Quranic verses and historical references. In synthesizing diverse sources and perspectives, this paper provides a comprehensive exploration of global Muslim population growth, offering valuable insights for scholars, policymakers, and those interested in understanding the multifaceted dimensions of this pressing demographic issue.

Introduction

The dynamics of global population growth, particularly within the context of the Muslim community, present a multifaceted and compelling subject for scholarly inquiry. Defined as the aggregation of living organisms within a specific geographical area capable of interbreeding, population growth has witnessed unprecedented shifts over the past decades, profoundly impacting societies and prompting reflections on its implications. This study explores the United Nations' reported projections, emphasizing the remarkable growth of the global Muslim population, set to nearly double by 2050. Before delving into the intricate details of global Muslim demographics, it is imperative to comprehend the core concept of population growth. The United Nations, in its mid-November 2022 report, highlighted a threefold increase in the world's population since the mid-twentieth century. This surge, from 2.5 billion in 1950 to 8.0 billion in 2022, is anticipated to continue, reaching an estimated 9.7 billion by 2050, with a potential peak of 10.4 billion in the mid-2080s.

Focusing specifically on the Muslim community, projections indicate a substantial increase from 1.6 billion in 2010 to an anticipated 2.8 billion by 2050. The regional distribution of the Muslim population is undergoing notable shifts. The study also scrutinizes the alterations within the ten countries boasting the largest Muslim populations. An insightful examination of the Islamic viewpoint on population growth adds depth to the discourse. Rooted in religious teachings, Islam encourages polygamous marriages under specific conditions. Drawing on demographic principles, the paper considers the primary factors influencing population growth: fertility rates, mortality rates, age profiles, migration, and religious conversions.

However, in subsequent sections, this study will critically examine the Western perspective on population growth, ecological impacts, increased conflicts, and the higher risk of disasters. Furthermore, it will scrutinize the status of the Muslim population, comparing historical data during the time of the Prophet Muhammad (SAW) to the present day. The paper will also engage in a thorough discussion on whether population growth is viewed as a blessing or a curse from both Western and Islamic perspectives.

Global Muslim Population Growth and its Projections

The word Population is defined as the group of all the living organisms of the particular species, in a particular geographical area, at a specific time with the capability of interbreeding⁽¹⁾.

United nation reported that: “The world’s population is more than three times larger than it was in the mid-twentieth century. The global human population reached 8.0 billion in mid-November 2022 from an estimated 2.5 billion people in 1950, adding 1 billion people since 2010 and 2 billion since 1998. The world’s population is expected to increase by nearly 2 billion persons in the next 30 years, from the current 8 billion to 9.7 billion in 2050 and could peak at nearly 10.4 billion in the mid-2080s”.⁽²⁾

Something Missing here!

The number of Muslims around the world is projected to increase rapidly in the decades ahead, growing from about 1.6 billion in 2010 to nearly 2.8 billion in 2050. Muslims are expected to grow twice as fast as the overall global population. Consequently, Muslims are projected to rise from 23% of the world’s population in 2010 to 30% in 2050.⁽³⁾

This significant projected growth is largely due to the young age and high fertility rate of Muslims relative to other religious groups.

Regional Change

Something Missing here!

Although a smaller share of the world’s Muslims are projected to live in the Asia-Pacific region in 2050 compared with 2010, the share of the region’s population

that is Muslim is expected to grow from 24% in 2010 to nearly 30% in 2050. In fact, Muslims are projected to surpass Hindus and become the largest religious group in the Asia-Pacific region by 2050.

The share of the population in sub-Saharan Africa that is Muslim also is expected to grow in the coming decades, from about 30% in 2010 to 35% in 2050. Meanwhile, the overwhelming majority of the population in the Middle East and North Africa is projected to remain Muslim – increasing from about 93% of the region's population in 2010 to 94% in 2050.⁽⁴⁾

Change in Countries with Largest Muslim Populations

Collectively, the 10 countries with the largest Muslim populations in 2010 are expected to account for roughly the same share of the world's total population in coming decades (35% in 2050, compared with about 32% in 2010). In most cases, little change is expected in each country's share of the global population. The one exception is Nigeria, where about 4% of the world's population is expected to reside in 2050 (up from about 2% in 2010)



Something Missing here!

In eight of the 10 countries, the share of the population that is Muslim is expected to remain about the same. However, the Muslim share of the population is expected to increase in India and Nigeria. Muslims made up 14% of India's population in 2010; they are expected to rise to 18% in 2050. Less than half of Nigeria's population (49%) was Muslim in 2010, but Muslims are expected to make up a majority of the population (59%) in 2050.

As of 2010, Indonesia had the largest number of Muslims (about 209 million Muslims, or about 13% of the world's Muslims), followed by India (176 million, or about 11%), Pakistan (167 million, 10%) and Bangladesh (134 million, 8%). Nigeria, Egypt, Iran and Turkey each also had more than 70 million Muslims in 2010.

With the exception of India, where Muslims are a minority religious group, and Nigeria, where Muslims made up nearly half the population, the other eight countries on the list each had a large Muslim majority in 2010. India is projected to have the world's largest Muslim population in 2050 (311 million), while Pakistan is expected to have the second-most Muslims (273 million). Indonesia – the country with the largest number of Muslims in 2010 – is expected to fall to third place by 2050, with 257 million Muslims. Nigeria is forecast to rank fourth, with about 231 million Muslims at mid-century.

By 2050, Iraq and Afghanistan are expected to join the list of countries with the 10 largest Muslim populations. All told, more than six-in-ten of the world's Muslims (62%) are projected to live in the 10 countries with the most Muslims in 2050, slightly smaller than the share of the world's Muslims that lived in the top 10 countries in 2010 (66%).⁽⁵⁾

Muslim Population in Nigeria

The 1963 Nigerian census, the last that asked about religion, found that about 47.2% of the population was Muslim, 34.3% Christian, and 18.5% other.⁽⁶⁾

According to a 2018 estimate in *The World Factbook* by the CIA, the population is estimated to be 53.5% Muslim, 45.9% Christian (10.6% Roman Catholic and 35.3% protestant and other Christian), and 0.6% as other. In a 2019 report released by Pew Research Center in 2015, the Muslim population was estimated to be 50% while the Christian population was estimated to be 48.1%. The Pew Forum in a 2010 report compared reports from several sources. In a 2020 estimate released by Pew Research Center the Muslim population was estimated to be 51.1% while the Christian population was estimated to be 46.9% while the remaining 2% was other. The 2008 MEASURE Demographic and Health Survey (DHS) found 53% Muslim, 45% Christian, and 2% other; the 2008 Afrobarometer poll found 49% Christian, 50% Muslim, and 1% other; Pew's own survey found 52% Muslim, 46% Christian, and 1% other.⁽⁷⁾

Main Factors Driving Population Growth

When demographers attempt to forecast changes in the size of a population, they typically focus on four main factors: fertility rates, mortality rates (life expectancy), the initial age profile of the population (whether it is relatively old or relatively young to begin with) and migration. In the case of religious groups, a fifth factor is switching – how many people choose to enter and leave each group, including how many become unaffiliated with any religion⁽⁸⁾.

Western Speculation on Population Growth

It is only logical that an increase in the world's population will cause additional strains on resources. More people means an increased demand for food, water, housing, energy, healthcare, transportation, and more. And all that consumption contributes to ecological degradation, increased conflicts, and a higher risk of large-scale disasters like pandemics.

i. Ecological Degradation

An increase in population will inevitably create pressures leading to more deforestation, decreased biodiversity, and spikes in pollution and emissions, which will exacerbate climate change. Ultimately, unless we take action to help minimize further population growth heading into the remainder of this century, many scientists believe the additional stress on the planet will lead to ecological disruption and collapse so severe it threatens the viability of life on Earth as we know it. Each spike in the global population has a measurable impact on the planet's health. According to estimates in a study by Wynes and Nicholas a family having one fewer child could reduce emissions by 58.6 tonnes CO₂-equivalent per year in developed countries.⁽⁹⁾

ii. Increased Conflicts

The scarcity brought about by environmental disruption and overpopulation has the potential to trigger an increase in violence and political unrest. We're already seeing wars fought over water, land, and energy resources in the Middle East and other regions, and the turmoil is likely to increase as the global population grows even larger.⁽¹⁰⁾

iii. Higher Risk of Disasters and Pandemics

Many of the recent novel pathogens that have devastated humans around the world, including COVID-19, Zika virus, Ebola, and West Nile virus, originated in animals or insects before passing to humans. Part of the reason the world is entering "a period of increased outbreak activity" is because humans are destroying wildlife habitats and coming into contact with wild animals on a more regular basis. Now that we're in the midst of a pandemic, it has become clear how difficult it is to social distance in a world occupied by nearly 8 billion people.

Islamic Viewpoint on Population Growth

In order to back the increase in population growth, Islam encouraged Polygamy marriage if conditions are intact, which helps to increase the numbers of the ummah (nation, Muslim community). It is known that the numbers can only be

increased through marriage, and the number of offspring gained through polygamy marriage will be greater than that achieved through marriage to one wife.

Wise people know that increasing the number of offspring will strengthen the ummah and increase the number of workers in it, which will raise its economic standard – if the leaders run the affairs of the state well and make use of its resources in a proper manner. Ignore the claims of those who say that increasing the numbers of human beings poses a danger to the earth's resources which are insufficient, for Allah (the Most Wise Who) has prescribed plural marriage has guaranteed to provide provision for His slaves and has created on earth what is more than sufficient for them.

Whatever shortfall exists is due to the injustice of administrations, governments and individuals, and due to bad management. Look at China, for example, the greatest nation on earth as far as number of inhabitants is concerned, and it is regarded as one of the strongest nations in the world, and other nations would think twice before upsetting China; it is also one of the great industrialized nations. Who would dare think of attacking China, I wonder? And why?

Abu Dawud⁽¹¹⁾ narrated that Ma'qil ibn Yasar said: A man came to the Prophet (peace and blessings of Allah be upon him) and said,

"I have found a woman who is of good lineage and is beautiful, but she does not bear children. Should I marry her?" He said, "No." Then he came again with the same question and he told him not to marry her. Then he came a third time with the same question and he said: "Marry those who are loving and fertile, for I will be proud of your great numbers before the other nations." (Classed as sahih by al-Albani in Irwa al-Ghalil, Hadith 1784).

This hadith indicates that it is encouraged to marry women who are fertile, so that the numbers of the Ummah will increase, and so the Prophet (peace and blessings of Allah be upon him) will feel proud of his Ummah before all other nations. This shows that it is encouraged to have a lot of children.

Current Muslim Population Status

Ideally, Muslim population was good and enjoyed worshiping Allah, practicing His command as indicated by the Prophet SAW in his dealings with people he lived with. The battles he fought will serve as examples, whereby their population is small compared to that of their enemies, but they still win. The rationale behind this mighty victory almost at all times should be associated to

their strong believe in the promise that Allah made and upholding to the teaching of Islam in unity. In the battle of Badr, the Muslims were fighting under one command. The Prophet himself was their commander-in-chief. His sense of timing was superb. The relationship between commander and soldier was exemplary. Discipline among the Muslim forces was of the type any army commander would love to have. All these aspects made the Muslim army highly efficient; this compensated for its numerical weakness.

While the Prophet consulted his companions before every step he took, the unbelievers lacked unity of purpose. A large number of notables were in the army, but the most distinguished among them were Utbah and Abu Jahl. The Prophet marched from Madinah to Badr using a strategy similar to the one adopted today in desert warfare. He also sent out patrols to gather information.

As such, morale among the Muslims was sky-high, even among those who had their first taste of battle at Badr. Good equipment and numerical strength cannot win a battle if morale is low. This is true of all wars, both ancient and modern.

But the reality now is that, the population of Muslim is encouraging, but the good qualities are almost gone. As a result, Muslim population are suffering in all angles of the world as indicated by the Prophet (SAW) in a tradition narrated by Thawban: The Prophet (SAW) said⁽¹²⁾:

The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is "wahn" (enervation). Apostle of Allah (SAW): He replied: Love of the world and dislike of death. Sunan Abu-Dawud, Book 32, Number 4284

The above hadith indicated two main reasons responsible for making us hopeless/useless population, that is the love of worldly things and fear of death which if kept aside anything will be all right. Allah encouraged the believers in His sayings:

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٤٠﴾ إِنَّ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَذَلِكَ
الْأَيَّامُ نُدَّوْلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

﴿١٤٠﴾ آل عمران: ١٤٠

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimeen (polytheists and wrongdoers). Al-Imran: 140

Population Growth: Blessing or Curse?

One of the core tenets of the Islamic belief is that the Creator has prepared all necessary resources for all living beings on this earth. Islam assumes that human beings will progress not by controlling the population but by properly planning human resources. It prescribes the necessary laws. Tracing the history, it was in 1798 that Thomas Robert Malthus wrote an essay titled "An Essay on the Principle of Population," which was the pioneering work to instil fear about the growth of the population, in which he warned of unemployment, famine and natural calamities followed by the uncontrolled population. After that, there were several studies for and against Malthus for two long centuries. This study was met with multiple responses as scholars like early nineteenth-century American economist Henry Charles Carr (1793–1879) harshly criticized Malthus, whereas John Stuart Mill, a prominent nineteenth-century utilitarian (1806-73) and author of 'Utilitarianism', was among Malthus's staunchest supporters.⁽¹³⁾

As Muslims we believed that, as the human population increases, the Creator will provide them with the knowledge and skills to find a way to live. What the Qur'an said to the Arabs of the age of ignorance, who killed their babies due to fear of poverty, is what it has to say to the modernists, who are trying to cut down the chain of population:

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣١﴾ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِنَّا لَفَعْلُهُم

كَانَ خَطَاً كَبِيراً ﴿٣١﴾ الإسراء: ٣١

"And do not kill your children for fear of poverty. We provide for them and you. Indeed, their killing is ever a great sin." (17:31).

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٥٨﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ النازيات: ٥٨

Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength. (51:58).

Below are the summary of central arguments of those who support population control and their responses as summarized by UNDP⁽¹⁴⁾:

Firstly, 'the uncontrolled population causes food shortage'. Although the figures make this argument seem correct, the truth is otherwise. Look at the World Population Prospectus published by the U.N. in 1998. The document shows that the population in 1830 was 100 million, 200 million in 1930, 300 million in 1960, 400 million in 1975, 500 million in 1987, and 600 million in 1999. And the U.N.D.P Human Development Report of the same year, as it shows that in 1950, when there was a population of 252 crores, the production of food grains on earth was 62.4 crores metric tons, and in 1990, when the population increased to 520 crores, the production became 180 crores metric tons. The fact is that when the population doubled, food production tripled. This shows that if there were a system to distribute enough food grains to everyone, then in 1990, when the population doubled, each person would have received one and a half times the amount of food grains received in 1950. Those who think that population growth will lead to food shortages are misguided because they do not consider the infinite possibilities of human resources, as the divine promise is that: *"We will provide for them and for you" (17:31).*

Secondly, 'population growth causes high disease rate and low life expectancy'. To prove this wrong, one need only check the data on population growth and life expectancy in India published by the Institute of Applied Manpower Research and Human Resources. The said document states that in 1901 when the population was 23.8 crore, the average life expectancy of Indians was 24 years; in 1941, when the population was 31.9 crore, it was 31 years; in 1981, when it was 68.3 crore, it was 55 years; and in 2004, when it was 102 crore, it was 62 years. As the population increases, the average life expectancy increases because the standard of living of the people increases, thereby improving health, reducing diseases, and reducing the death rate of children and young people due to diseases. Thus, Population growth means a decrease in diseases and an increase in life expectancy.

Finally, 'Population growth causes population density and decreases per capita income'. Population density indeed increases with population growth. Nevertheless, when population density rises, per capita income increases. To

answer this, it is only necessary to check out the 2002 World Population Fact Sheet published by the Population Reference Bureau. Congo, Somalia, Mali, and Niger are the least populated countries. As per 2002 statistics, their density rates are 9, 12, 9, and 9 respectively, and their per capita incomes are 570, 600, 780, and 740 dollars, respectively. The most densely populated places—Macau, Monaco, Singapore, and Hong Kong—have the highest per capita incomes. For example, Singapore has a population density of 6,815 and a per capita income of \$24,910. This illustrates the fact that productivity increases with population growth, and thus per capita income increases. According to 2002 data, Macao, with a population of 25,806, has an average of 1 cent of land per person but an average income of \$46,941,939 per square kilometre. But in Mongolia, which is the second most densely populated country, an average person gets 123.5 acres of land, but the income per square kilometre is only \$2,699. This means that productivity and, thus, per capita income will increase as population density increases. These figures make it clear that those trying to create a welfare state should try not to reduce the population but rather promote it.

However, governments should strive to look at human resources constructively and, through their planning, generate projects that benefit the people. It is only when there are such efforts that population planning becomes effective. To realise that the increase in the number of individuals can only bring good to society, one must be free from the view that pleasures are the only way of life. A view of life that sees humans as enemies because they share resources cannot provide society with a stable way of life. The same people who worry about population explosions are talking about genetic techniques to increase the fertility of cattle and broilers. Man is the one who can provide more things to our earth and ecosystems than goats, cows, and chickens can provide. He is the creator of wealth. The illusion that progress can be made by reducing the human population stems from considering human beings as mere consumers. Having more people alive can only benefit the earth.

That is why the Noble Qur'an has advised people not to be afraid of fertility, and Prophet Muhammad ﷺ has advised people to take women who give birth more as wives. We have to repeat what the Qur'an has said to those who talk about the logic of birth control with non-existent figures of poverty;

قَالَ تَعَالَى: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿١﴾ الشَّيْطٰنُ يَْعِدُّكُمْ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَاۗءِ وَاللّٰهُ يَْعِدُّكُمْ
مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢١٨﴾ البقرة: ٢٦٨

*"Satan threatens you with poverty and orders you to immorality,
while Allah promises you forgiveness from Him and bounty. And
Allah is all-Encompassing and knowing." (2:268)*

Other Conspiracies about Population Control

There are several evidences that delve into the intricate narrative of alleged imperialist efforts, primarily spearheaded by the United States, to manipulate population dynamics in Muslim-majority nations. A central focus is placed on the involvement of organizations such as Pathfinder and Johns Hopkins University in advancing family planning and population control initiatives, with the underlying implication that these initiatives are part of a broader geopolitical strategy.⁽¹⁵⁾

One key aspect is the engagement of organizations like Pathfinder in promoting family planning and population control initiatives. It is suggested that these initiatives extend beyond altruistic goals, asserting that they are embedded in a broader agenda driven by imperialist motives. The historical context of Pathfinder's origins, particularly its association with CIA funding, is presented to underscore suspicions about its objectives and methods.⁽¹⁶⁾

However, there are also evidences of financial backing provided by USAID to organizations like Pathfinder and Johns Hopkins University for their population control activities. It explores the use of substantial funds for what it terms "propaganda activities" within Muslim-majority countries. Similarly, extensive communication campaigns were designed to influence public opinion through various media channels, raising questions about the ethical implications of such endeavors.⁽¹⁷⁾

Furthermore, significant emphasis is placed on the resistance exhibited by Islamic leaders and communities against external influences on family planning. Researches portray these efforts as conflicting with Islamic principles and as potential threats to cultural and moral values. For example, the initiatives in Indonesia, Bangladesh, and Gambia where organizations like Pathfinder that involved in projects aiming to influence religious leaders and promote family planning within an Islamic contexts.⁽¹⁸⁾

Therefore, this study weaves a complex narrative around population control initiatives in Muslim-majority countries, suggesting that they are intertwined with imperialist ambitions. The resistance from Islamic leaders, the role of organizations like Pathfinder and Johns Hopkins University, and the geopolitical

backdrop of changing global demographics all converge to create a narrative that raises questions about the motives behind family planning efforts in these regions.

Conclusion

Undoubtedly the benefits of increasing the nation's offspring are obvious to everyone who thinks about the matter. Hence nations who understand this matter have been keen to encourage their people to increase their numbers and also to make their enemies reduce their numbers by means of specious arguments and sometimes by using means that lead to infertility and having few children, by means of drugs, contaminated food stuffs that reduce fertility and so on. This is one of the means of war used against the Muslim Ummah by its enemies.

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**A DISCOURSE ON THE PECULIARITIES OF *BULŪGHU'L MARĀM*
OF IBN ḤAJAR AL-ASQALĀNĪ**

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Abstract

A lot of works have been written on *Ḥadīth* collection with various peculiarities that distinguish one from another. Some focused on ethics, some on jurisprudence, while some are combination of different features such as socio-moral and economic aspect of human life. This study focused on one of the most popular works of *Ḥadīth* collection entitled “*Bulūghu'l-Marām min ‘Adillati'l-Aḥkām*” with a view to bringing out the hidden treasures of this work to the contemporary researchers for viable researches in solving societal challenges. In achieving this objective, the paper adopted historical and analytical methods of research. The historical method is used to account for the biography of Ibn Ḥajar while the analytical method has been adopted to analyze the contents of *Bulūghu'l-Marām* thematically. The paper revealed that the *Aḥādīth* contained in *Bulūghu'l-Marām* are treasures to solve socio-moral and economic as well as security challenges not only in Nigeria as a nation but also in other societies. It concluded by advocating researches into the *Aḥādīth* in *Bulūghu'l-Marām* to solve contemporary challenges, such as banditry (*al-Ḥirābah*), insurgency (*al-Baghy*) and corrupt practices such as bribery among others.

Introduction

Bulūghu'l-Marām is a *Ḥadīth* collection book from different primary sources. The outstanding status of the author in the field of *Ḥadīth* inspired the standardization of the book. It is not however, the only *Ḥadīth* material by the author as he has some other books which are specifically written on the subject. It is therefore, worthy of note that *Bulūghu'l-Marām* is the second most popular book of Ibn Ḥajar as scholars have given priority to *Fat-ḥu'l-Bārī* over it. ⁽¹⁾ ‘*Aḥādīth* contained in the book are basically *Fiqh* specification which has given it

a distinctive picture and made it a relevant material from other books of *Ḥadīth*. In addition, the arrangement of the topics in the book is jurisprudential in nature to the extent that a mere contact with it makes it look like a *Fiqh* material.

Bulūghu'l-Marām was written in a concise manner as the complete chains of *Ḥadīth* narrators were not given. The author just mentioned the original collectors of the '*Aḥādīth*' mostly the *Ṣaḥābah* and sometimes the *Tābi'ūn*. This is done to capture the main discussion of the '*Aḥādīth (matn)*' in order for the readers not to be carried away by reading long names of the narrators. Thus, the work is segmented into sixteen (16) books and ninety seven (97) chapters, which are arranged under these sixteen books. The work therefore contained 1,358 '*Aḥādīth*' on different subject matters cutting across various aspects of human life: socially, morally, economically, politically and spiritually.

Further still, the book is regarded as an ordinance-giving material, which is regarded as '*Aḥādīthu'l-Aḥkām*' by the scholars. ⁽²⁾*Aḥkām* is the plural form of *Ḥukm* (rulings)⁽³⁾ which is used to mean different connotations in the Glorious Qur'ān: arbitration, judgment, authority, Allah's will⁽⁴⁾ and lots more. Therefore '*Aḥādīthu'l-Aḥkām*' means specific *Ḥadīth* on legal rulings that are selected using the *Fiqh* i.e jurisprudence methodology.⁽⁵⁾ In the face of the *Sharī'ah*, there are five categories of Islamic rulings of which, according to scholars, *Ḥadīth* can stand in place of all, they include: *Fard* (obligatory act), *Mustahab* (recommended act), *Mubāh* (neutral act), *Makrūh* reprehensive act) and *Ḥarām* (forbidden act).⁽⁶⁾ In addition to this, the functions of *Ḥadīth* include:⁽⁷⁾

- to confirm the existing law by the Qur'ān;
- to explain the laws contain in the Qur'ān;
- to abrogate the existing laws;
- to interpret the ambiguous texts in the Qur'ān; and
- to enact new laws;

All the above functions of *Ḥadīth* have relevant examples in the *Bulūghu'l-Marām* as a book of *Ḥadīth* which serve as an indication that the *aḥādīth* in it can be reviewed to face the societal challenges. Thus, there is need to investigate into the peculiarities of this book with a view to exposing its themes in solving the challenges facing Nigeria as a nation.

Brief Biography of the Author

He is Abu'l faḍl, Shihābud-dīn Aḥmad bn °Ali bn Muḥammad bn Muḥammad bn Aḥmad Al-Kinānī bn Ḥajar 'Al-Asqalānī. He was nicknamed Al-Ḥāfiẓ because of his profound knowledge of *Ḥadīth*, if the word Al-Ḥāfiẓ is mentioned, it is generally believed that it refers to Imām Ibn Ḥajar unless such is qualified by

another person's name. It is, however, worthy of note here that there are two most popular Ibn Ḥajar in Islamic history both of whom were Shāfi'ī scholars: the first one being Ibn Ḥajar Al-Haythami who was regarded as a great *Muḥāddith*, theologian and a jurist but specialized mostly in Islamic jurisprudence; and the second one is Ibn Ḥajar 'Al-Asqalānī.⁽⁸⁾

'Al-Asqalānī was born into a renowned family of scholars in the city of Egypt, on the 10th of *Shābān* 773A.H equivalent to 18th of February 1372C.E. His two parents were very keen in fostering his education right from his childhood but lost them when he was 4 years of age.⁽⁹⁾ Thus, he grew up as an orphan alongside his sister Sitt Rakb who was recognized as his second mother. The two children were raised by a relative, Zakid-Dīn Al-Kharūbī.

His family came from the region of Qabīṣ in the city of Tunisia, a country which had attracted conquerors and visitors throughout the ages.⁽¹⁰⁾ His father, Nūrud-dīn 'Alī was a great scholar of the Shāfi'ī school of jurisprudence while his mother was a well learned woman of her time and was regarded as a successful business woman. His parents died before he reached four years of age.⁽¹¹⁾ He had an elder brother who was very keen and talented in Islamic knowledge but died when he was young. His family was of a pious and scholarly lineage as his father, Nūrud-dīn 'Alī was a *Mufti* while his paternal uncle, Fakhrud-dīn 'Alī was a great Shāfi'ī scholar and the head *Mufti* of Alexandria.⁽¹²⁾

Most part of his life was spent in the city of his birth (Egypt) though he travelled out in search of knowledge to cities like Makkah, Madinah, Yaman, Iraq, Damascus and Jerusalem.⁽¹³⁾ Al-Kharūbī, his guardian, did not waste time in ensuring that he received a well-deserved knowledge as he enrolled him in the available Qur'ān class in the city known as *Kūttāb*, when he was five years and he memorized the entire *Sūratu'l Maryam* on a single day.⁽¹⁴⁾ This made him to gain the attention of his teachers, hence, he used four years to memorize the entire Glorious Qur'ān at the age of 9 years.⁽¹⁵⁾ He furthered his education in the city of Egypt and memorized some basic Islamic books such as *Mukhtaṣar* of Ibn Al-Ḥājjib on *'Usūl*, *Al-'Umdat* 'l *Ḥadīth* and *Al-Hāwī*. It was quiet amazing that 'Al-Asqalānī continued to learn at his 60 years of age.⁽¹⁶⁾

His teachers were more than 800 in number among whom were Ibn Al-Ḥusayn Al-Irāqī (d. 1404), who taught him *Ḥadīth* in the city of Egypt; Al-Izz Ibn Jamā'ah (d. 1390), who trained him the recordings of *Ḥadīth* and the recitation of Qur'ān in the city of Egypt; Al-Majd Firāzud-Dīn Al-Abādi, who enlightened

him on the use of language in the city of Yaman; Al-Badr Al-Buhtaki, from whom he received his knowledge of literature and poetry in the city of Egypt, and Al-Tanukhī who taught him the seven styles of recitation in the city of Egypt.⁽¹⁷⁾ Some of his notable students include; Shamsu-d-Dīn Muḥammad bn Aḥmad Al-Anṣārī, Zakariyah bn Muḥammad bn Aḥmad Al-Anṣārī, and Jalālud-Dīn As-Suyūti.⁽¹⁸⁾

Imām Ibn Ḥajar was a short, slender and white bearded man with a soft heart. He was a humble man, who shunned arrogance completely and a tolerant man who doesn't reject anybody no matter their class. He was a benevolent man to the less privileged and the children as well as a lover of knowledge and a prudent scholar, who used to crack jokes with a sense of humour. Apart from his scholastic prowess, he was also described as an obedient servant to his Lord and very steadfast in worship.⁽¹⁹⁾ Al-Buqā'ī says of his personality thus:

He would fast continuously and eat very little. He would also be careful of eating the food of other people and if he was travelling, then, he would eat whatever he wish to, and if his money were to run out, then, he would eat things (lowly things) that normal people wouldn't like to eat. People would eat meat, those who took salaries from the government for example; the army etc. But he would never take any of the food from these people because of his piety and his cautiousness of where his food would come from.⁽²⁰⁾

Al-Asqalānī was a prolific writer who authored many books on different aspect of Islamic knowledge. Scholars have mentioned his works to be over 150⁽²¹⁾, amongst which include the following: *Fat-ḥu'l-Bārī*, *Bulūghu'l Marām min Adillati'l Aḥkam*, *Raf'ul Isr'ān Quḍatu Misri*, and *Nukhtatu'l Fikar* amongst others.⁽²²⁾

Ibn Ḥajar became ill on Tuesday the 14th of *Dhu'l-Hijjah* 852 A.H and died on Saturday 18th of the same month which is equivalent to 2nd of February 1448C.E or 1449 C.E. According to some narrations, he died at the age of 76 while other narrations mentioned 79. Large numbers of people which are estimated to be around 50,000 formed a congregation to observe *Ṣalātu'l Janāzah* for him. His death was mourned by different class of people including the rulers, the scholars, general Muslims and the non-Muslims of his era.⁽²³⁾

Sources of *Bulūghu'l Marām*

- *Bulūghu'l-Marām*, though an outstanding book of *Ḥadīth*, is not counted amongst the primary sources on the subject because it was collected from

different previous books of the luminaries of *Ḥadīth* among the predecessors. Thus, the sources for *Ḥadīth* collection in this book cut across the following:

- *Ṣaḥīḥu'l-Bukhārī* written by Muḥammad bn 'Ismā'īl Al-Bukhārī (d. 255 A.H/870 C.E).⁽²⁴⁾
- *Ṣaḥīḥu Muslim* was written by Imām Muslim bn Ḥajjāj (d. 261 A.H/875 C.E).⁽²⁵⁾
- *Sunan Abī Dawūd* written by Abu Dawud Sulayman bn Ash'ath (d. 275 A.H/889 C.E).⁽²⁶⁾
- *Jāmi'u-t-Tirmidhī* authored by Abū 'Isa Muhammad bn 'Isa At-Tirmidhī (d. 279 A.H/892 C.E).⁽²⁷⁾
- *Sunan Nasā'ī* written by Aḥmad bn Shu'ayb Al-Khurasānī An-Nasā'ī (d. 303 A.H/915 C.E).⁽²⁸⁾
- *Sunan Ibn Mājah* collected and collated by Muḥammad bn Yazīd bn Abdillāh bn Mājah. (d. 273 A.H/887 C.E).⁽²⁹⁾
- *Musnad Aḥmad* written by Imām Aḥmad bn Ḥanbali (d. 241 A.H/855 C.E).⁽³⁰⁾
- Other scholars quoted in the book which are also serving as sources for it include; Muḥammad bn Idrīs Ash-Shāfi'i (d. 204), Abū Ḥātim Muḥammad bn Idrīs Ar-Rāzī (d. 277 A.H), Abū 'Abdullāh Al-Hākim (d. 405 A.H) Ibn Khuzaymah Muḥammad bn Ishāq (d. 311 A.H), Abu Ḥātim Ibn Ḥibbān (d. 354 A.H), 'Ali bn 'Umar Ad-Daraqutnī (d. 358 A.H), Ibn Jarūd Abdullāh bn 'Ali (d. 307 A.H) and others⁽³¹⁾

Commentaries on *Bulūghu'l-Marām*

The importance and uniqueness of *Bulūghu'l-Marām* has attracted the interest of scholars who came after the author to write commentaries and explanations on it. The following, but not limited to, are some of the notable commentaries on *Bulūghu'l-Marām*; *Subūlus-Salām Sharḥu Bulūghu'l Marām* (سبل السلام شرح بلوغ المرام) authored by Muḥammad bn Ṣalāḥu bn Muḥammad Aṣ-Ṣan'ānī.⁽³²⁾, *Tawdīḥu'l-Aḥkām min Bulūghu'l Marām* (توضيح الأحكام من بلوغ المرام) written by 'Abdullāh bn 'Abdur-Raḥmān al-Bassāmī.⁽³³⁾, *Minḥatu'l 'Allām Sharḥu Bulūghu'l Marām* (منحة العلامة شرح بلوغ المرام): This commentary was authored by 'Abdullāh Al-Fawzān.⁽³⁴⁾, *Sharḥu Bulūghu'l Marām* (شرح بلوغ المرام): It was written by Muḥammad bn Ṣāliḥu 'Al-'Uthaymīn.⁽³⁵⁾ · *Ibānatu'l Aḥkām* (إبانة الأحكام) written by 'Alawī 'Abbās Al-Mālikī, Hasan Sulayman An-Nūrī and 'Abdullāh Alush.⁽³⁶⁾, *Fatḥu'l 'Allām fī Dirāsati 'Aḥādīth Bulūghu'l Marām* فتح العلامة في دراسة بلوغ المرام written by Muḥammad bn Hizam al-Baghdānī.⁽³⁷⁾

Peculiarities of *Bulūghu'l-Marām*

Ibn Hajar was a prolific writer who had written enormously to benefit the Muslim *Ummah*. His approach in writing *Bulūghu'l-Marām* makes the work to have certain features which differentiate it from other books of *Ḥadīth* collection. Some of these features are: avoidance of complete *sanad* of a *Ḥadīth*, clarification of unclear words from the '*Aḥādīth*'; stating the authenticity of the '*Aḥādīth*' at the end of its quotation, stating the recorders of the '*Aḥādīth*', presentation of other versions of a particular *Ḥadīth*, limitation of the '*Aḥādīth*' to capture the basis of Shafī'ī *Madh-hab*, arrangement of the '*Aḥādīth*' according to subject matter, quotation of judgment giving narrations ('*Aḥādīthu'l-Aḥkām*'), shorten the quotation to capture the main discussion of the *Ḥadīth* and using of some specific *Ḥadīth* terminologies.⁽³⁸⁾

Avoidance of a Complete Sanad of a Ḥadīth:

Imām Ibn Hajar has made use of this technique throughout the content of *Bulūghu'l Marām*. This in turn allows easy access and comprehension of the content of the narrations (*Matn*). It is worthy to note that he had some other books of *Ḥadīth* in which this technique is not used, hence, this should not be understood as his style of recording but a distinct feature of this particular book. For instance, *Ḥadīth* 1 of the book states thus:

عن أبي هريرة رضي الله عنه: قال رسول الله ﷺ في البحر ((هو الطهور ماؤه الحل ميتته))
أخرجه الأربعة، وابن أبي شيبه واللفظ له وصححه ابن خزيمة والترمذي ورواه مالك
والشافعي وأحمد⁽³⁹⁾

As seen in the above narration, Abū Hurayrah who was a Saḥābah is the only narrator mentioned by him. This denotes that other narrators i.e. the sanad have been omitted.

Clarification of Unclear Words from the Ḥadīth:

As stated earlier, the purpose of *Bulūghu'l-Marām* is to bring the meaning of '*Aḥādīth*' closer to the learners and to relieve them of stress. This notable practice is seen in the action of Imām Ibn Hajar in stating the chapters and verses from which a quoted Qur'anic text mentioned in the *Ḥadīth* could be found. The likes of this practice is seen in *Ḥadīth* 225 below:

وعن عامر بن ربيعة رضي الله عنه قال: كنا مع النبي ﷺ في ليلة مظلمة فأشككت علينا
القبلة، فصلينا. فلما طلعت الشمس إذا نحن صلينا إلى غير القبلة، فنزلت (فأينما تولوا فثم
وجه الله) {البقرة: ١١٥} أخرجه الترمذي وضعفه⁽⁴⁰⁾

Stating the Authenticity of the 'Aḥādīth at the End of its Quotation:

This, without doubt, is one of the requirements of *Ḥadīth* writing in order to block its doubtfulness and to guarantee its authenticity. Again, this action of Ibn Hajar proves him to be a stand out authority in the field of *Ḥadīth* and not just a

mere writer of *Ḥadīth*. He thus, commented on some '*Aḥādīth*', made clarifications on the already commented ones and disapproved some other graded '*Aḥādīth*' by his predecessors. For example *Ḥadīth* 689 of the book reads:

وللحاكم: ((من أفطر في رمضان نسيًا فلا قضاء عليه ولا كفارة)) وهو صحيح⁽⁴¹⁾

The statement "*wahuwa ṣaḥīḥ*" here denotes the authenticity of the narration graded by him.

Stating the Recorders of *Aḥādīth*:

The general norm amongst the Islamic writers is that "knowledge is a trust". Thus, they are fond of referencing their source of knowledge and wisdom especially in the area of *Ḥadīth* recording. This norm later germinated and became a principle in the academic life today; failure to adhere to it becomes an offence tagged plagiarism and of course attracts punishment. The act of Ibn Hajar in stating the original recorders of the '*Aḥādīth*' means that he is not one of the primary recorders of *Ḥadīth* narrations. Virtually, all the '*Aḥādīth*' in *Bulūghu'l Marām* received this sacred justice from the author. Examples are given thus:

أخرجه أحمد أخرجه البخاري ، رواه مسلم

Ḥadīth 780 of the book provides this example:

وعن جابر رضي الله عنه قال: ((رمى رسول الله ﷺ الجمرة يوم النحر ضحى، وأما بعد ذلك فإذا نزلت الشمس)) رواه مسلم⁽⁴²⁾

The recorder of this narration has been clearly stated to be Imām Muslim.

Presentation of other Versions of a Particular *Ḥadīth*:

This technique is used in some cases in *Bulūghu'l Marām*. The author is fond of quoting other narrations which has different *sanad* from the main *riwāyah*. This is either as a result of differences in the *matn* (content of the *Ḥadīth*) or as a result of additional information contain in one of them. For example, *Ḥadīth* number 7 of the book is presented to augment *Ḥadīth* 6 as follows:

٦- وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ ((لا يغتسل أحدكم في الماء الدائم وهو جنب)) أخرجه مسلم⁽⁴³⁾

٧- وللبخاري: ((لا يبولن أحدكم في الماء الدائم الذي لا يجري، ثم يغتسل فيه))⁽⁴⁴⁾

Limitation of the '*Aḥādīth*' to Capture the Basis of Shafi'i *Madh-hab*:

Imām Ibn Hajar happened to be one of the leading scholars of the Shafi'i *Madh-hab*. In fact, the leader of the school during his life time. Whenever there were differences of opinions amongst the scholars, he used to stick to the principle of the *Madh-hab* in adjudicating his point of view. This did not, however, lure him to dogmatism as he used to consider other school's opinion which he found to be

more probable. The same technique had been adopted in writing *Bulūghu'l-Marām*. An instance is provided below from *Ḥadīth* 1254 in *Bulūghu'l-Marām*:

وعن ابن عباس رضي الله عنه أن النبي ﷺ قال: ((من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل والمفعول به، ومن وجدتموه وقع على بهيمة فاقتلوه واقتلوا البهيمة)) رواه أحمد والأربعة ورجاله موثقون، إلا أن فيه اختلافاً⁽⁴⁵⁾

The judgment to kill the animal which a human being has copulated with is heavily argued over by the Islamic scholars. The majority view is that the animal should not be killed because it has not committed any offence according to another narration from the Prophet which is regarded to be more stronger than this one while the *Shāfi'iyyah* maintained that it should be killed.⁽⁴⁶⁾

Arrangement of the 'Aḥādīth according to the Subject Matter:

The book is primarily written as a book of *Ḥadīth*, however, some of its contents proofs it to be qualified as a *Fiqh* material. One of these is its arrangement of 'Aḥādīth according to subject matter. The 'Aḥādīth contained therein are grouped under headings and sub-headings. In other words, there are *kutub* as well as *abwāb*. For instances, *Kitābu'l Ḥudūd* contains *Bābu Ḥaddu Zinā*, *Bābu Ḥaddu Sarqah*, *Bābu Ḥaddu Qadhif* and lots more. A given example under *Bābu Ḥaddu Qadhif* is *Ḥadīth* 1265;

وعن أبي هريرة قال: قال رسول الله ﷺ: ((من قذف مملوكه يقام عليه الحد يوم القيامة، إلا أن يكون كما قال)) متفق عليه⁽⁴⁷⁾

Quotation of Judgment Giving Narrations ('Aḥādīthu'l Aḥkām):

This is another distinctive feature of *Bulūghu'l Marām* as it is full of judgments and adjudications from both the Glorious Qur'ān and the *Sunnah* of the Prophet. Mere looking at the table of its content is enough to proof its status as a book of *Aḥkām*. This method is not very common in the writings of Islamic scholars both the past and the present, thus, giving the book an accolade. An example is contained in *Ḥadīth* 688 which reads:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: ((من نسي وهو صائم، فأكل أو شرب، فاليتم صومه، فإنما أطعمه الله وسقاه)) متفق عليه⁽⁴⁸⁾

Shorting the Quotations to Capture the Main Discussion of the Ḥadīth:

This method is used in presenting numbers of narrations in *Bulūghu'l-Marām*. Whenever there are two or more *Isnād* for a particular *riwāyah*, Ibn Ḥajar used to prefer the *sanad* of that which has a shorter *matn* and sometimes, he would pin point a quotation from the longer *Ḥadīth*. For example he quoted *Ḥadīth* 910 in the following wordings:

عن أبي ذر رضي الله عنه قال: قال لي النبي ﷺ: ((قل الحق، ولو كان مرا)) صححه ابن حبان من حديث طويل⁽⁴⁹⁾

The statement "من حديث طويل" denotes the fact that, the content of the *Ḥadīth* is longer than the quoted statement.

Using of some Specific *Ḥadīth* Terminologies:

The outstanding knowledge of Ibn Ḥajar as an expert of *Ḥadīth* is proven beyond reasonable doubt in *Bulūghu'l Marām*. He made use of some designed language of *Ḥadīth* which he took time to explain in his introduction to the book. These terminologies are but not limited to: *Mutafaqun 'Alayhi*: which means agreed upon referring to Al-Bukhārī and Muslim, *Ath-Thalāthah*: It means the three Imāms who are Abū Dawūd, Al-Tirmidhī and An-Nasāī *Al-Arba'*: It means the four Imāms referring to Abū Dawūd, At-Tirmidhī, An-Nasāī and Ibn Mājah, *Al-Khamsah*: It means the five recorders who are Aḥmad, Abū Dawūd, At-Tirmidhī, An-Nasāī and Ibn Mājah. They may equally be referred to as the four and Aḥmad, *As-Sittah*: It means the six recorders who are Al-Bukhārī, Muslim, Abū Dawūd, At-Tirmidhī, An-Nasāī and Ibn Mājah, *As-Sab'ah*:⁽⁵⁰⁾ This means the seven recorders of *Ḥadīth* who are Aḥmad, Al-Bukhārī, Muslim, Abū Dawūd, At-Tirmidhī, An-Nasāī and Ibn Mājah.

Bulūghu'l-Marām as a book of *Ḥadīth*

Without iota of doubt, *Bulūghu'l-Marām* is a book of *Ḥadīth* because the intention of the author was to compile *Ḥadīth*. This is gotten from his introduction to the book when he was explaining the *Ḥadīth* terminologies he had used in the book. On this, he said:

فهذا مختصر يشتمل على أصول الأدلة الحديثية للأحكام الشرعية، حررته تحريراً بالغاً،
لبصير من يحفظه من بين أقرانه نابغاً، ويستعين به الطالب المبتدئ، ولا يستغنى عنه
الراغب المنته⁽⁵¹⁾

This is a synopsis book containing the *Ḥadīth* of evidence on the Islamic rulings, which I have carefully compiled in order to make whoever memorizes it excel amongst his colleagues and to assist the beginner as well as whoever is interested in this discipline.

Again, the author quoted the Prophet throughout the pages of the book, thus, *Bulūghu'l-Marām* consists of 1,358 narrations of the Prophet from different companions and different primary sources of *Ḥadīth*.⁽⁵²⁾ The followings are some of the '*Aḥadīth*' that can be reviewed and examined with a view to solving the societal challenges that are bothering Nigeria as a society:

Ḥadīth on Economy:

From the authority of Jābir may Allāh have mercy on him said: the Messenger of Allāh has cursed the one who gives usury, the one who receives it, the one who records it and the one who witnesses it, saying “they are all the same” (reported by Muslim).⁽⁵³⁾

Taking a critical look at the foregoing *Ḥadīth*, it is deducible that Islām forbids anything that has to do with giving and collection of usury, if this is taken care of in the contemporary society, there will be reduction in the level of economic crisis. Also, there is bound to be alleviation of poverty in the lives of the citizens, who depends on loan either from the banks or her agents through the use of loan applications with exorbitant interest. Some of these loan apps are Okash, Lcredit, NGA loan cash, New Credit and Cashmama loan app among others.

Ḥadīth on Moral

From the authority of Abū Hurayrah, may Allāh be pleased with him, he said: the Messenger of Allāh may the peace and blessings of Allāh be on him said: ((the duties of a Muslim on another Muslim are six: when you meet him, greet him (with peace); when he invites you, respond to him; when he seeks your advice, advise him; when he sneezes and praises Allāh, pray for him; when he falls sick, check on him; and when he dies, follow his funeral (reported by Muslim).⁽⁵⁴⁾

This *Ḥadīth* emphasizes the compulsoriness of observing the rights and obligations of Muslims towards and above one another which would promote love and maintains orderliness in an Islamic environment. In the contemporary society, the proliferation of organization has affected, negatively, the Islamic brotherhood as rights and obligations are in most cases discharged to members of an organization than the non-members.

Ḥadīth on Social Conduct

From the authority of Ibn ‘Umar may Allāh be pleased with him said: the Prophet ﷺ held me by my shoulder and said: ((be in the world just like a stranger or a way farer)) Ibn ‘Umar used to say, “if you witnesses the evening, do not expect the morning, and if you witnesses the morning, do not expect to witness the evening, and take from your health for your sickness and from your life for your death” (reported by Al-Bukhārī)⁽⁵⁵⁾

This narration aims at shaping the socio-moral wellbeing of the Muslims, thus, encouraging them to live a humble and obedient life. Anyone who is expecting

death at all times would be wary of his actions and reactions towards his Lord and other people.

Ḥadīth on Killings and Kidnapping

From the authority of Abdullāh bn Mas'ūd may Allāh be pleased with him said: the Messenger of Allāh peace and blessings of Allāh be on him said: "the first case to be attended to on the day of standing will be cases on blood". Agreed upon⁽⁵⁶⁾

If a society should puts these *Aḥādīth* into consideration in the day-day activities of the citizens and allow it to always ring in their minds, there is bound to be peace and harmony in such a community.

Ḥadīth on Banditry and Insurgency

From the authority of Ibn 'Umar may Allāh be pleased with him and his father: the Messenger of Allāh may the peace and blessings of Allāh be on him said: "whoever raises weapon against us is not one of us". Agreed upon.⁽⁵⁷⁾

These *Ḥadīth* is totally against what is going on in the contemporary world. It is to the effect that a soul can only be terminated based on three conditions, otherwise no man is expected to kill another man. Again, the law of execution can only be carried out by a competent judge as against the jungle justices that have become rampant in the modern society.

Bulūghu'l Marām as a Book of Fiqh

The usefulness of *Bulūghu'l-Marām* covers the *'Aḥādīth* of the Prophet which serve as outstanding proofs in Islamic jurisprudence. Thus, the book can be regarded as *Fiqh* book because of the following: the *'Aḥādīth* contained therein are foundational reports on Islamic legal rulings, it is a judgment-giving book, it compares the opinions of scholars on different *Riwāyah*, it is topically arranged just like the book of *Fiqh*, its title shows its status as a *Fiqh* material.

Conclusion

Discussions have been made to expose the features of *Bulūghu'l-Marām* as a relevant book of *Fiqh* and *Ḥadīth* authored by Ibn Ḥajar Al-Asqalānī. Efforts have been made to emphasize the fact that the scope of the book is limited to capture the statements of the Prophet which are ruling-giving directives, though was also narrowed by the author to match the stance of the *Shafi'ite* school of thought. This brought about the singular fact why the book gained its genre to be

classified as *Ḥadīthu'l-Aḥkām*. It has also been discussed that there are various primary sources from which 'Aḥādīth in the book were gathered which include; *Ṣaḥīḥu'l Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abi Dawūd*, *Sunan Tirmidhī*, *Sunan Nasā'ī* and *Sunan Ibn Mājah* among others. It has also been discussed that in an attempt to appraise the book by the successors of the author, numbers of commentaries have been written to expatiate the content of the book and that it has been translated by Nancy Uways. In addition to this, this paper has elucidated the features of this book which include; avoidance of a complete *sanad* of a *Ḥadīth*, clarification of unclear words from the 'Aḥādīth, stating the authenticity of the 'Aḥādīth at the end of its quotation, stating the recorders of the 'Aḥādīth, presentation of other versions of a particular *Ḥadīth* among others.

In lieu of the themes in this book that can be applied in solving socio-economic challenges that are facing the contemporary society, the paper is recommending 'Aḥādīth in *Bulūghu'l-Marām* for further research in solving societal challenges such as insecurity, banditry, insurgency and interest based loan for personal and small business transactions. Also, *Bulūghu'l-Marām* can be incorporated as a *Ḥadīth* book in the syllabus of the tertiary institutions where Islamic Studies as a course is being offered to ensure deep understanding of Islamic basic principles.

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**ASSESSMENT OF GLOBALIZATION IMPACTS ON ISLAMIC VALUES AND SOCIAL COHESIONS:
NIGERIA AS CASE STUDY**

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Abstract

This study examines the two words Islam and globalization which refer to as interconnectedness and interdependence of nations and cultures across the world. It finds and involves the exchange of goods, services, information and ideas on a global scale, leading to the integration of economics, societies and cultures. The research also discovered that, the Islamic view point of the globalization, considered both positive and otherwise, it helps the world population to achieve a lot in the dissemination of information within a spate of time. Modern technologies in our contemporary society, through the wide range of technologies including computers, internet, web-site, e-learning, worldwide web (www) has captured the attention of the entire world and turned the world into a global village. The same time this globalization paved ways for cooperation and international collaboration among Muslims in the globe, easy access to education and Islamic proselytization. While the critic side of globalization, it paves way of crimes and indiscipline in our societies thereby adulterating the most effective inherited cultural ideology. The foreign ideas had most devastating effect on our society, turning the global world into the depth of crimes; it exacerbate economic disparity where wealthy nations benefiting at the expense of poorer ones, leading to social injustice, potentially driving Muslims towards materialism exploitations Social injustice, corruption, murder, and poverty, abuse of faith, crises and insecurity as manifestation of globalization.

Keywords: Globalization, Cohesion, interconnectedness, impact, social value, Islamic values.

Introduction

The Arabic word “Islam” is derived from the Arabic root word “*Salam*” which means peace, safety, submission, surrender, obedience and comfort.⁽¹⁾ In religious sense, the word “Islam” means submission to the will of Allah and obedience to His laws in all aspects of personal and public life.⁽²⁾ The concept of Allah to all Muslims in the globe, Allah is the only Almighty, creator and sustainer of the universe.⁽³⁾ The word globe is noun: meaning Earthy/world, all creations. The adjective global means worldwide. According to Kilminster, the word globalization first appeared in Webster’s English Dictionary in 1961.⁽⁴⁾ The research at hand reveals that Islam being the total way of life is the original globalization concept from the creator of all mankind and Jins. The work carries everybody along, through informing the societies that, Islam is a civilized religion that modernity in life but with a crystal clear vision through which every development should be checkmated and ascertained the good and beneficial side of it in Islamic viewpoint, from the economic, culture, ideas, values and social justice, as well as the tolerance for all and sundry. The work exposes the way and manner exploitations are all over, due to the sponsorship and financing the project called Globalization, through which our Islamic ideologies, values and cultures are rapidly becoming worse than the west, because we do away with ours while the western ideologies are not properly assimilated. The western long plan objectives are to vehemently attack and extinguish anything Godly, and focus on their worldly accumulations also to subdue and put the third world and under develop countries under the so called modernized and systematized governance, i.e. Independence. The only way out is to do away with all the corruptions and vanities of the vanishing world and to strictly adhere to your targeted infinite goal i.e. Jannat Al-Firdaus. May the Almighty Allah duel us in His Watering place.

Concept of globalization in Islam

From an Islamic perspective, globalization can be viewed both positive and critically, depending on how it impacts the values, principles, and practices of Islam.⁽⁵⁾ A positive aspect of globalization based on Islamic perspective. The thoughts along with the culture of Islam are flexible enough to accommodate all the other globally existing civilizations, economic, cultures and values without discriminating the nations, color, and countries as Islamic thoughts are purely human nature.

History has taught Muslims to strive for excellence in all areas and achieve stability in all aspects of life. The first political stability that the Prophet

Muhammad took when the city of Madinah was founded, was to create a united and strong community/nation through the concept of brotherhood between the Muslims of Madinah and Muslims from Makkah. The concept of brotherhood as applied by the Prophet involved the development of economic and political system that is global in nature. According to historical sources, the Muslims of Makkah had expertise in trade and commerce, while the Muslims in Madinah were specialists in agriculture and handicrafts. The combination of these two fields created a strong, resilient and solid nation-building process. The concept of brotherhood between Makkans and Madinans Muslim brothers became something that was very practical and pragmatic, not only on everyday matters, but also in strategies.⁽⁶⁾

The words of Quran are there to elaborate the concept of Islamic globalization: Allah the almighty says,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *At-Taqwa* [i.e. one of the pious] Verily, Allah is All-Knowing, All-Aware. Al-Hujurat: 13

In the above verse Allah SWT said, that He is the only one that created you from a single soul i.e. Adam AH and from him come his wife Hauwa. To inform you the mankind that you are from single source a single GLOBE if you like. Therefore, is has the real globalization concept that is unadulterated with bias ideas. Hajj, the greatest annual convocation of Muslims, is the most direct and practical instrument for embedding a global perspective in the Muslim minds and behavior.⁽⁷⁾

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“Worship your Lord (Allah), Who created you and those who were before you so that you may become *Al-Muttaqun*” *Al-Baqarah*: 21.

لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

His is the kingdom of the heavens and the earth, it is He Who gives life and causes death; and He is Able to do all things. *Al-Hadid*: 2

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

"All men used to be a single 'Ummah (on a single faith). Then (after they differed in matters of faith), Allah sent prophets carrying good news and warning" Al-Baqarah: 213

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ

"O people, I am a messenger of Allah (sent) to you from the One to whom belongs the kingdom of the heavens and the earth" Al-A'raf:158

"And We sent you not, but as a Mercy for every creature" Al-Ambiya: 7

يٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوْٓا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقٰكُمْ إِنَّ اللَّهَ

عَلِيْمٌ خَبِيْرٌ

"O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honorable among you, in the sight of Allah, is one who is more pious among you; indeed Allah is All Knowing, All Aware" Al-Hujurat:13

The glorious Qur'an states that, Islam is the universal religion and a mercy to all and sundry. Islam is a religion of peace. As a diverse interpretation offers a unique demonstration of qualities which all humanity can relate; tolerance, mercy, justice, compassionate and love bears the name 'Muslim'.⁽⁸⁾ Looking at the way some Muslims deviates from the dictates of Islam. Therefore, they don't represent the heavenly good religion of Islam in their day today activities. As such their negativity should not in any way term Islam as terror religion. Islam is therefore, not just a theology but a complete way of civilization. Unequivocal history of Islam proved its universality. Islam fights racism, discrimination hatred and urges its members to disperse throughout the land and seek for His bounties i.e. trading and economic world. As stated in the glorious Quran:

فَإِذَا قُضِيَتِ الصَّلٰوةُ فَٱنتَشِرُوْا فِى ٱلْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ

Then, when the (Jumu'ah) prayer is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful. Al-jum'ah:10

In the same vein, Nigeria before the coming of the British Colonialist consist of many towns, villages, Chiefdoms, kingdoms, ethnic groups and city states. Each of these units was living peacefully. Each of them maintained autonomy and abided by their traditions and values. They also maintained good inter group

relations: Exchange of trade, inter marriages and cultural affiliations, especially during festivals. Sometimes, they found themselves disagreeing on some issues which usually led to conflict, the conflict management and resolution traditionally do intervene and resolve. In fact the people had their government, economic system, religious system and social organization perfectly working in line with their religion, culture and tradition, these is to let you know how peaceful tolerance is.⁽⁹⁾

However, Western civilization and culture began to creep into Nigeria socio-cultural atmospheres, first, with the contact of Europeans with Africa, a consequence of Berlin conference in the quest for imperial embezzling of African/Nigerian resources and, later, consolidated by the unstoppable waves of globalization who, systematically disorganized and disintegrated us and finally, brought the nations into total subdue, and subjected them to their control and governance. In 1914, the British Government completed their assignment of conquest and came up with what they called the Amalgamation of southern and northern protectorates of Nigeria, under the leadership of sir Fredric lord Lugard.⁽¹⁰⁾

Concept of Globalization

The globalization concept is a complex that refers to increasing interconnectedness and interdependence of nations and cultures across the world. It involved the exchange of goods, services, information and ideas on a global scale, leading to the integration of economics, societies and cultures (Ibrahim, 2017).

Going by history, it was first coined by Roland Robertson (1938-2022) theorist of globalization. He believes it to be a pre-modern phenomenon that has already started since in the sixteen century with the European colonial policy of expansionism to subjugate most parts of Asia and Africa. Globalization has not yet produced an international institutional entity, with a legal status, capable to efficiently control and manage the acclimatization process, the existing tensions or to create a redistribution or prosperity and peace in the world.⁽¹¹⁾

In the attempt to identify the scope of globalization, we find that it is about to become individualized, seeking to find its way, and its means of accomplishment and consolidation. Thus, in the given conditions, globalization is mainly marked by the means of communication, via Internet, due to which the geographic distance has disappeared, being measured by entirely different criteria

technological, economic, financial, etc. - which imposes a new universal world. Cybernetics and electronics, numerical networks, and the Internet have already removed borders in certain fields, such as: transport and communication, trade and financial-banking transactions.⁽¹²⁾

Through colonialism and western super powers, then tried to expand their powers and influence on the under developed countries throughout the world.⁽¹³⁾ The motto behind the coming of the western powers base on their three Gs' gold, glory and gospel (Ibrahim, 2017). With regard to last mentioned, the European were driven by the zeal and passion for the propagation of the Christianity (mainly the catholic version) to the Asians and Africans whom they thought were deep in their animistic beliefs. The European also brought along with their custom, cultures, language and system of education, law and order in having their dominion over the countries that came under their control.⁽¹⁴⁾ Globalization strategies in their world economic order always melting down, because of the harsh and domination policies, is always compelling the world's poor to work hard for the world's rich.⁽¹⁵⁾ what is the way out of the dilemmas?

Emergence and Forms of Globalization

There were major changes in the origins and destinations of foreign direct investment (FDI), from the patterns of the 1970s. Private and public capital that had flowed freely from the Global North to the Global South, from US banks to South America, or from European banks to their previous colonial territories in Africa and Asia, now was more likely to be redirected to flow between Global North/Core economies. For example, more British private capital flowed into the US economy than was invested in the island's domestic sectors in the early 1980s. Japanese capital flowed into the US also. European capital circulated within that common market's boundaries. In short, while Latin American countries were especially hard hit by a debt crisis and capital shortage, the flows of private capital in the 1980s largely avoided what now appeared to be risky markets. Latin American governments were forced to appeal to the IMF for financial help to pay their loans, and in return were obligated to agree to a set of restrictive "conditionality" which imposed neoliberal economic reforms.⁽¹⁶⁾

Economic Aspect:

Globalization of the financial sector has become the most rapidly developing and most influential aspect of economic globalization. International finance came into being to serve the needs of international trade and investment activities. However, along with the development of economic globalization, it has become more and more independent. Compared with commodity and labor markets, the financial market is the only one that has realized globalization in the true sense of

‘globalization’. Since 1970’s, cross-border flow of capital has been rapidly expanding at their needful expense. In 1980, the total volume of cross-border usury practices.⁽¹⁷⁾

Having mentioned all of these, it is distressing to see some of our own people trying to revive and spread its evil, despite the fact that Allah SWT said,

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَعِينِ

Those who consume interest cannot stand (on the Day of Resurrection) except as one stands that is being beaten by Satan into insanity (Al-Baqarah: 275).

يَمْحُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners. Al-Baqarah 276

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers. Al-Baqarah: 278

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتِغُوا فَلََكُمْ رُبُوسٌ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا

تُظْلَمُونَ ﴿٢٧٩﴾

And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).Al-Baqarah: 279

The prophet SAW made mentioned in some, among many hadith that,

“The first riba (interest-based transaction) I cancel is that of Al-‘Abbas Ibn Al-Muttalib (his uncle) - I cancel it all” (Muslim).

A hadith was reported from the authority of Abdullahi ibn Mas’ud marfu’ (linked to the prophet SAW) Riba usury do have 73 doors major sins, and the simplest one among them is for one to have a marital affair with his Mother.Hakim.⁽¹⁸⁾

Allah forbade riba because of its great harm and evil; it ruins man’s conscience and corrupt societies due to its nature of greed and selfish. It also kills the sense

of community spirit, causes enmity between people and instills hatred in their hearts. For all these reasons, Allah declared war against all those who deal with riba and spread it. The war in this life is by causing prices to inflate, financial crises, psychological disorder and the deprivation of the sense of cooperation and sacrifice. As for the Hereafter, the war is in the form of a painful punishment.

The riba based financial-system of the world is responsible for many of the financial and economic crises that have overwhelmed individuals, communities and countries throughout recent history which gave birth to globalization as a means to regain economic well-being of their countries, will achieve it only through following the instructions in the Qur'an; Allah says that which translates as:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

“If only the people of the cities had believed and feared Allah, we would have opened (i.e. bestowed) upon them blessings from the heaven and the earth” (Al-Araf: 96).

When the Muslims gave up these fine teachings and principles, our sacred places were lost, women were raped and their blood was easily split. This is referred to the last sermon of the Prophet SAW, it is a call to the Muslim nation to re-evaluate itself as well as to respond and adhere to the call of the master of messengers.⁽¹⁹⁾

Impact of Globalization on the followings:

- a. **Culture:** Globalization is a long process of convergence among different cultures and societies, not only in the areas of trade and technology but also in the areas of politics and cultural expectations. Globalization as a modernization process is rooted in the enlightenment, but as a purposive rational process it is rooted in intellectualism and the growth of moral autonomy and enhanced scientific capacity that predate the modern West. Global cultural pluralism and institutionalized science are not new experiences in world history; what is new is the degree of systematization and institutionalization of unusual ideals that characterized human civilization for the last millennium.⁽²⁰⁾ Globalization is a complex and diverse phenomenon. It is the process of international integration as a product of exchange of world views, products, ideas and other aspects of culture in which worldwide exchange of national and cultural resources occurs in the process.⁽²¹⁾
- b. **Social effect:** Family/Social Relations: Extended family giving way to nuclear family. For example, Traditional Nigeria family values breaks down

very rapidly. Extended family that was wonderful instrument like a social strength, social security in our community has given way to nuclear family. There is less respect for age; there is less respect for values that we held religious in our societies; younger ones now find it very difficult to greet elderly ones.

- c. **Individualism:** We now have children of single parents, a phenomenon that is identifiable with America. People no longer associate; nobody wants to be anybody's brother's keeper.
- d. **Corruption:** western globalization has promoted corruption in Nigeria; our leaders now look up to Europe and America as safe havens for looted funds. It is a consequence of Western civilization and globalization.
- e. **Sexuality:** The conception of sexuality has changed completely; the desire to be like Westerners by our children has suddenly made them promiscuous; doing things that were never imaginable several years ago. The issue of LGBTQ + right referred to a diverse range of sexual orientations and gender identities. The acronym that stands for; Lesbians, gay, bisexual, transgender, and queer questioning, with the PLUS symbol representing additional sexual orientations and gender identities not explicitly covered by those letters.⁽²²⁾ These do not, however, in any way support cultural isolationism. Cultural isolationism is not possible in the context of globalization. Cultural ideas and values grow and flow across borders unblocked, but that should not make us lose sight of the fact that the weaker you are; the more likelihood of cultural dominance. Wake up stand firm adhere to the dictates of Islamic norms and values.
- f. **Language:** Proficiency in language is declining in Nigeria because many people compelled to embrace Western culture and globalization as Western language; Western language has created a dichotomy between elite and mass of our people who still cannot do business with foreign language. It causes breach for people who cannot speak English. Language is a vehicle of culture; this is a very serious problem. There is need to define and design means of helping our country out of this language and cultural setback.
- g. **Religious:** The impact of Christianity has to be considered, for this has been the most important single factor in the process of Westernization in Globalization in to Nigeria. Western education, involving literacy and the mastery of a European language, became the condition for entry into the modern sector of education. Most of the colonial period, education was in the hands of the Christian missions, who sought not only to convert Nigerians but also to inculcate Western values. Christianity challenged traditional belief systems and promoted the diffusion of new ideas and modes of life and here

we are. We should find ways and means as to inculcate the understanding of Islam in areas generally considered to represent the world-view of Islam, which is actually global, rather than, restrictive in nature.

- h. **Justice:** International laws provide the mighty with the right to suppress the weak, that is, mighty is right. Efforts to reassert the Islamic concept of justice is frowned upon by the West as an attempt to revive old and barbaric thinking. The world is now dominated by the concept and principle of justice based on that of the Non-Muslim countries of the west. However, on the subject of justice, Islam is the just religion and it is suitable for all societies, including multi-religious societies. In Islam justice is supreme and clearly defined to means, “placing something in its rightful place.” The objective of the creation of the universe is to uphold justice and truth, and remove cruelty and evil. Allah SWT said,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَتَاؤُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well Acquainted with what you do. Al-Maida: 8

- i. **Tolerance:** Tolerance is yet another fundamental ethics of Islam. Islam has often been described as an egalitarian religion, and in a profound sense, this is true. The world into which Islam came in the seventh century was very far from egalitarian. To the east there was an elaborately structured and rather rigid class of pre-Islamic Iran, and beyond that an even more rigidly discriminatory caste system of Hindu India. To the west there were the systems of hereditary and privileged aristocracy, which Christendom had inherited from the Greco-Roman world and the Germanic barbarians like the Visigoths, (ancient Germans who invaded Rome brutalized them and create Spain and South France).⁽²³⁾

Contrariwise, the new religion of Islam did not undertake to condemn and persecute the non-believers. Rather, it enjoyed tolerance, thus, for the Jews the arrival of Islam meant a change for the better, as they had already endured under conditions of political, social, and economic instability during the reign of their previous masters. In the core countries of the Middle East like Egypt, Syria, Lebanon, Palestine, and Iraq, the Christian minorities also welcomed the Muslims. The reason was that though sharing the Christian religion with the rulers of the Byzantine Empire, they were of different sects and subjects to

discrimination and even at times to persecution. For many of the adherents of the Eastern churches, the advent of Islam and the transfer of their countries from Christian to Muslim rule brought a marked improvement in the circumstances, and a greater degree of religious freedom than they had previously enjoyed.⁽²⁴⁾Evidences show how Christian leave peacefully and owned properties in Northern Nigeria.

During the Islamic civilization a good deal of easy social interaction existed among Muslims, Christians and Jews. Though professing different religious, they formed a single society, in which personal friendship, business partnership, intellectual discipleship, and other forms of shared activity; were normal and, indeed, common. In Spain or al-Andalus, Islam formed a syncretism (different systems of thought) and a cultural fusion (combination of thoughts to a union) based not only on its idea of universality and tolerance but also on its great capacity for assimilation and creativity. It was also here that the most important ethnic and cultural fusion of East and West took place. The Muslim rulers of the Umayyad, in Taifa employed Jews in diplomacy, finance and public administration.⁽²⁵⁾

Today, Malaysia which is located at the periphery of the Islamic heartland is a plural society. Subscribing to the Islamic principles of tolerance is the country's answers to the present realities and challenges of a pluralistic community. In economic terms, it encourages dynamic growth and material development. In political terms, it is holding a religiously and ethnically mixed society together as a nation. With clear-sighted policy formulation and program implementation, the people have moved forward on the basis of tolerance and respect for differences and a commitment to emphasizing common ground while minimizing causes of friction.⁽²⁶⁾

However, the western powers and their Unions like: European Union EU, United Nations UN, NATO (North Atlantic Treaty Organization 1949, 31 countries), Human right activists, from October 7th coordinated attack by HAMAS to date killings and genocide is ongoing in Palatine especially, in Gaza city, under the watch of all the above-mentioned Union bodies and none of them is condemning the brutalities of Israeli Zionist. "ZIONISM" (A policy for establishing and developing a national homeland for Jews in Palestine).⁽²⁷⁾ More than 3,500 children were brutally killed in Gaza on 1st Nov.2023 that was when UN Child Rights Committee condemned the killings.⁽²⁸⁾ US President Joe Biden rejected calls for a Gaza ceasefire, his reason was that "it will only gave Hamas room to regroup"; "he also condemned violence against Palestinians in the West Bank".⁽²⁹⁾ The official death toll in Gaza since the outbreak of war on October 7th

to 17th Dec. about 19,000, reported by Gaza health ministry run by Hamas on Nov. 10th after which the count stalled due to network seizure. Thereafter, on the 21st Nov. Gaza media office reported new number rows to 14,532. Over 7,000 are missing, many authorities said, they are buried under rubbles, the true death may already exceed 20,000 so far.⁽³⁰⁾ According to CNN news agency, 1.7 million people were displaced in Gaza and more than 50 percent of buildings damaged in Gaza.⁽³¹⁾

From the other side of the casualties as the controllers of media propaganda i.e., western powers, Israeli lost soldiers over 1,200 according to Hani Mahmoud Aljazeera reporter from Khan Younis, the Israel government always cut off the total number of their casualties.⁽³²⁾ But according to Anadolu agency website that more than 1,538 Israelis were killed during the war. On the 1st Nov., 2023 two Israel tanks and four vehicles were destroyed. Israel War propaganda death in their side is still stand to 1,200 by 17th Dec. Even with the aid of aerial surveillance, their modern gadgets could not locate the Hamas hideout. Israel army spoke person Brg. Gen. Daniel Hagari said that, they deployed 20 thousand ground army with heavy equipment invaded Gaza with the intention of total elimination of Gaza inhabitants from the surface of the earth.⁽³³⁾ On the 7th Nov., 2023, Hamas and Hezbollah Al-qassam army brigade successfully launched an attack on Israeli deployed ground army snipers under the command of Capt. Yair Edou Natanyahu who is a nephew to the Prime Minister of Israel Benjamin Natanyahu, the said commander Capt. Yair Edou Natanyahu was killed alongside 300 Israeli soldiers, Israel media did not corroborate the deceased's relation to the Prime Minister because is a great shame to Israeli government.⁽³⁴⁾

Furthermore, an article says yes, it's all about oil; Western powers have been conniving and invading, colonizing, persecuting and killing Asians and Africans for centuries, for their selfish interests. The recent direct or indirect inversions are: There have been wars and destructions in Palestine forcing millions of Palatines to exiles by the Israel. In Sept., 11/2001 America coordinated an attack which destroyed many lives and properties in world trade center. They turned around pointed accusing finger on Muslim oil producing countries in Asian: Afghanistan, Iraq, Iran and other countries just to invade and steal their mineral resources, especially Oil and Gas, they never mind killing and maiming everybody for their goals to be achieved. That led to the inversions of the said sovereign states do away with their ill purported laws which solely work on less privileged persons or States, they killed Saddam Hussein, came to Iran faced with threads of war they retreat to Afghanistan invaded them did what they did but could not succeed, they run and left.⁽³⁵⁾

They introduced Arab spring they caused chaos in many Muslim countries just to justify their evil programs, the case of Libya some years back, led to the killing of Muammar Gaddafi and now steal their resources there. This ongoing war in Palestine is a systematic plan to take over their newly explored Oil producing locations. Why they have been reiterating that people of Gaza must relocate to the South, imagine this order? Why the relocation what for? That triggered many people started to think why this condition? Is nothing but for the Oil site to be illegally taken over, and America and core are fully aware of this strategic plan. That was why, whenever there were calls for the ceasefire, America was saying it was not yet time to ceasefire. Wealthy Arabs countries need to put head together and stop oil sales in the world markets for a Month, cease to relate with them, they must kneel down resort to lasting solution in ceasing the fire.⁽³⁶⁾

Way forward

When reflecting on the future of the human community, the critical issues facing the world today present an acute ethical challenge to the human society. Collaboration rooted in shared moral principles and expressed in mutually sustains the following:

1. To correct the image of Islam which has been wrongly portrayed as promoting terrorism, conservatism, fanaticism, backwardness, poverty and other degrading stereotypes.
2. The international justice court must adhere to the stipulated rule of law by the western powers, through prosecuting the violators of law anywhere in the.
3. If at all we respect each other's norms and values, then, let the western powers try the Islamic globalization by implementing the laid down rules of trade and commerce.
4. Muslims worldwide should keenly observe the systematic maneuver of globalization in to their day-to-day activities, so as to be cautious.
5. Muslims should be very careful with the issue of newly introduced pattern of trading, like crypto currencies, E-transactions, Bit coins etc., most of which are gambling, issue of modern pool i.e., 9jabet is olden days it was called pool.

Conclusion

Islam has brought a real sensible global way of life with all senses of justice; it comprises all useful achievements that mankind could need. Western globalization surfaces then Islam being a religion of reasoning, put globalization under watch, and accepted it with two eyes opened screens it in two faces: positive and negative implications. Muslims are encouraged to critically evaluate

its impact on their faith, values, and societies, while actively participating a globalization that align with Islamic principles and promotes fairness, justice and preservation of Islamic identity and cultural values. Globalization cultural complexity, the current sense of cultural fragmentation and dislocation. It has assumed that culture has become decentered, that there are absence of coherence and unity, culture can no longer provide an adequate account of the world with which to contract or order our lives. Globalization suggests simultaneous domination which eventually covers the whole world. Juxtapose the process of conquest and unification of global space, and the activities of specific group of people and other collective agents, in this sense, the consumption of high cultural goods; arts novels opera philosophy must be related to the ways in which clothing, food, drinks, leisure, pursued are handled and consumed. They changed the way our past generation eat our indigenous cousin to their styles which filed with chemicals conservatives; such as processed foods like spaghetti, macaroni, indomie, bogger, shawarma, beef of different tyepes. Similarly, there are also such chemicals put in drinks of different types such as predator, lacasera, Shap man, Coca-Cola, Fanta that are dangerous to our health status. We do away with our traditional healthy drinks like Zobo, tsimi, kunu dawa, kunun aya, gero, ginger and so on.

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**SHARIA IMPLEMENTATION AND THE QUESTION OF UNITY
AMONG ISLAMIC GROUPS IN KANO STATE**

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Abstract

Kano is one of the predominantly Muslim states in northern Nigeria with strong presence of Islamic culture. The state is a concentration centre of Islamic groups and scholars who are famous for scholarship and scholarly discourse. The concentration of different groups and individuals who struggle for influence and control of the religious terrain creates competition and contestations. The dominant groups namely: Qadiriyya, Tijaniyya and *Izalatul Bid'a wa Iqamatus Sunna* (popularly known as Izala) operate independent of one another. The clerics of each group promote its doctrines perhaps to occupy as much mental and religious space of the state as possible. There had been subtle and open rivalry between these groups, especially between the Sufis (Qadiriyya and Tijaniyya) on one hand, and Salafis (Izala) on the other. In 2000, there was overwhelming and sustained agitation for the implementation of Sharia in Kano following the successful re-introduction of the Islamic legal system in Zamfara state by Governor Sani Ahmed Yariman Bakura (1999-2007). The Muslims in Kano felt challenged and determined to put pressure on the Governor, Rabi'u Musa Kwankwaso (1999-2003 & 2011-2015), to implement Sharia. They realized that they could only succeed if they bury their differences and pursue common goal. The leaders of the Islamic groups suspended their doctrinal differences and came in unison and demanded for the immediate implementation of Sharia. This paper argues that the agitation for the implementation of Sharia is one of the historical events that blurred the differences of the Islamic groups in Kano and created circumstantial unity. The paper relies on primary and secondary sources, especially oral interviews with the leading religious actors in the state.

Introduction

There is a body of literature on Sharia implementation in Nigeria and the focus of these writings was on the controversy and conflicts that erupted as a result. A number of scholars compile and document the clashes between Christian and Muslims in northern Nigeria over the agitation and implementation of Sharia without looking at the positive side of the movement. Phillip Ostein and other scholars have meticulously documented Sharia implementations in twelve Muslim northern states. It is observed that, most of these literature do not look at the role of Sharia implementation in promoting unity among Muslim communities in the Sharia states. The central tension of this paper is to tease out

the contribution of the agitation and implementation of Sharia in promoting unity among different Islamic groups in Kano.

Religious Configuration in Kano

Kano population is predominantly Muslim and Islam was introduced in the 14th century. There are many Islamic groups that operate on the religious landscape in Kano and compete, for both space and following, with one another. The first *Sufi* Islamic group that emerged in Kano is *Qadiriyya Tariqa*⁽¹⁾ (brotherhood), which was allegedly introduced by a North African scholar, Abdul-Karim al-Maghili⁽²⁾, in the 15th century. In the 19th century, a second competitive *Sufi* group, the *Tijaniyya* brotherhood⁽³⁾, was brought to Kano by Umar Tal⁽⁴⁾. The introduction of *Tijaniyya* created a denominational pluralism, competition for religious space and following, struggle for influence, and spiritual authenticity. In the 20th century, there was an important historical landmark as far as the development of the two *Sufi-orders* in Kano is concerned. First, there was emergence of *Tijaniyya-Ibrahimiyya* as a result of the visit of a Senegalese scholar, Shaykh Ibrahim Niasse, to Kano. Niasse claimed to be the *Sahibul Fayda* (the repository of the Divine flood) whose coming was predicted by the founder of *Tijaniyya*⁽⁵⁾, Shaykh Ahmad al-Tijani. The emergence of *Tijaniyya-Ibrahimiyya* on the religious map of Kano increased the tempo of the competition. On one hand, there was a competition between newly-evolved *Tijaniyya-Ibrahimiyya* with traditional-*Tijaniyya* (also known as *Tijaniyya-Umariyya*) championed by a powerful scholarly community known as the Madabawa; on the other hand, there was a competition between *Qadiriyya* and *Tijaniyya-Ibrahimiyya*. The various branches of *Qadiriyya*, *Ahlul-bait*, *Usmaniyya*, *Arusiyya*, *Sammaniyya*, were somehow merged and became *Qadiriyya-Nasiriyya*⁽⁶⁾ under the leadership of a famous and erudite Qadiri scholar, Shaykh Nasiru Kabara⁽⁷⁾. The *Qadiriyya-Nasiriyya* was developed to counter the scholarly and evolving influence of *Tijaniyya-Ibrahimiyya*. There were series of scholarly disputations between the leaders of the two groups over myriad of ritual practices which resulted in writings of numerous books. In the heat of the competition between *Sufi* groups, there emerged a *Salafi*-oriented group called *Jama'atu Izalatul Bid'a wa Iqamatus Sunna* (The Society for the Removal of Innovation and Reinstatement of Tradition) popularly known as *Izala*⁽⁸⁾ in 1978. The formation of *Izala* in Jos city and its subsequent introduction into Kano in the same year (1978) charged the religious ambiance of the time, for *Izala* condemned most of the practices of *Qadiriyya* and *Tijaniyya* as polytheistic. *Shiism* also infiltrated into the religious geography of Kano immediately after the Iranian Revolution of 1979 through the activities of Muslim Brothers which later metamorphosed into the Islamic Movement in Nigeria (IMN) under the leadership of Malam Ibrahim El-Zakzaky.

Sharia Implementation and the Question of Unity among Islamic Groups in Kano

The end of the prolonged military regime in 1999 and subsequent return to civil rule, which brought Olusegun Obasanjo as the President of Nigeria and Rabiu Musa Kwankwaso as Governor of Kano, created constitutional opportunity for Muslims to agitate for the implementation of *Sharia*. The leading architect of this movement was the elected Governor of Zamfara state, Ahmad Sani Yariman Bakura, who made promise during his electioneering campaign that if elected, he would implement *Sharia* in Zamfara. When elected and assumed office on May 29, 1999, Ahmad Sani explored the various provisions of the Nigerian Constitution in order to get an opening to introduce Islamic legal system in his state. He capitalized on the provision of Section 38(1) of the 1999 constitution which states that “Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observation”⁽⁹⁾. In an effort to fulfill his campaign promises, Ahmad Sani exploited this provision of the constitution and persuaded the state assembly to pass a bill into law that would pave way for the application of Islamic legal system. The Zamfara State Assembly inaugurated legal reforms by accepting the bill to introduce *Sharia* in January 2000⁽¹⁰⁾, a situation that triggered the demand for the implementation of Islamic legal system in other northern Muslim dominated states namely: Adamawa, Bauchi, Borno, Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto and Yobe.

Sharia became a popular demand in Kano by both commoners and *ulama* as well as to some extent a section of political class who at that time was looking for a political favour from the electorate. The agitation for the implementation of *Sharia* was a watershed in the history of intra-faith relations in Kano, for it played a pivotal role in cementing the cracks between various Islamic groups and scholars. The agitation for the implementation of Islamic legal system brought the hitherto rival and competing groups together to pursue a common goal. Even the Islamic scholars who silently and openly opposed and criticized one another were compelled by the circumstances to disarm themselves and respond to the popular call to exert pressure on the reluctant Kwankwaso’s administration to promulgate the *Sharia* as undertaken by Zamfara State.

The *ulama* and other Sharia lobby groups developed a feeling that Kano should have set a precedent in the restoration of *Sharia* going by its strategic and central position in both economic and religious spectrum in Nigeria. There is what can

be described as superiority complex among the Kano *ulama* who believed that Kano has been the epicenter of Islamic activities and home to hundreds of renowned scholars. However, Kano has the largest Muslim population in Nigeria and almost every Islamic group has significant presence in the state. The *ulama* believed that Kano needs *Sharia* more than Zamfara in consideration of the cosmopolitan nature of the state, social transgression, high crime rate, prostitution and alcoholism. Paradoxically, they equally opined that the Muslim in the state “love” Prophet Muhammad (SAW), who conveyed the *Sharia* to the world, more than other Muslims⁽¹¹⁾. In view of the burning desire of the Kano populace for the implementation of *Sharia* and apparent government’s passivity to respond to the popular demand, the *ulama* and the like-minds among western educated Muslims formed what can be regarded as a pressure group to ensure full implementation of the *Sharia* in Kano. This group derived its members from *Qadiriyyah*, *Tijaniyyahh*, *Izalah* and other miscellaneous Islamic organizations. *Shia* had no representation because of the opposition of its leadership to the operation of *Sharia* under secular constitutional authority. The prominent *ulama* who were at the forefront of the implementation of *Sharia* include, among others, Shaykhs Jafar Mahmud Adam, Shehi Shehi Maihula, Kasiyuni Nasiru Kabara, Aminu Ibrahim Daurawa, Ibrahim Khaleel, Abdullahi Saleh Pakistan, Abduljabar Nasiru Kabara, Sayyadi Bashir, Ali Aliyu *Imam*, Ibrahim Mu’azzam Maibushra, Umar Sani Fagge, Yahaya Farouk Chedi and Muhammad bn Usman. These *ulama* temporarily dropped their secondary identities as adherents of *Qadiriyya*, *Tijaniyya*, *Izala* and *Salafiya* and worked together as Muslim *umma*.

The *ulama* held series of lectures in different places and mosques of different groups to prove to the government that their ranks could not be broken. They met at *Darul-Qadiriyyah* (Gidan *Qadiriyyah*), Kano Central mosque, Tudun Wada *Juma’at* mosque, Tudun Murtala *Juma’at* Mosque (now renamed Shaykh Jafar Mahmud Adam *Juma’at* mosque), Sahaba *Juma’at* mosque, the houses of Sani Hanga and Shaykh Umar Kabo and delivered lectures to thousands of *Sharia* enthusiastic youths⁽¹²⁾. The *ulama* also travelled to various states using same vehicle in their effort to sensitize and mobilize Muslims to press their various home governments to implement *Sharia*. The Kano *ulama* travelled to Katsina, Bauchi and Zamfara and contacted different interest groups. The massive mobilization and incessant pressure put on the government compelled the State Assembly and the Governor to introduce *Sharia* in 2000. *Sharia* was implemented through formal ceremony which millions of Muslims attended at Filin Idi (*eid*- ground), Kofar Mata. The *Sharia* gathering is among the largest human crowd Kano has ever witnessed. The gathering was characterized by stampede and suffocation that made some people to faint. Many became

unconscious and they had to undergo mouth-to-mouth resuscitation. According to Ahmad, majority of the people of the state had the view that the formal implementation was held against the wish of Kwankwaso-led administration⁽¹³⁾.

The obvious question at this juncture is what were the forces that brought these *ulama* together in spite of their seemingly irreconcilable doctrinal differences? Conjecturally, the implementation of *Sharia* in Zamfara State was the early stimulant to the spontaneous and sudden cooperation of Islamic scholars and their following. The Governor of Zamfara State played a central role in mobilizing Kano *ulama* through his adviser on Religious Affairs, Alhaji Ibrahim Muhammad Wakala⁽¹⁴⁾. It is claimed that Ahmad Sani sent Alhaji Wakala to meet the *ulama* from different Islamic groups in Kano to convince them to forget about their differences and come together to serve as agents for the introduction of *Sharia*. But the fact remains that, all the *ulama* believed strongly that the full implementation of *Sharia* would minimize social vices, dispense justice to the poor and at the same make them relevant in modern democratic setting. The introduction of *Sharia* created a huge opportunity for the *ulama* to participate in the art of governance of the society. Furthermore, there is no much contention and theological debate among *ulama* on *Sharia*, especially on principal issues that border on *Hadd* offences⁽¹⁵⁾, *Qisas* (retaliation), and *diya* (compensation) and couple of others. Lack of controversy on *Sharia* contributed to the agreement of these scholars to unite for good.

There are some scholars who opined that the socio-economic conditions of the north and massive corruption that permeated public institutions were the principal reasons for the unity of Muslims and demand for the introduction of *Sharia*. Weimann states:

The massive support which the proposal of introducing Islamic Criminal legislation received instantaneously from the northern Muslim population was the result of several factors, one of which was widespread feeling of political and economic marginalization of northern Nigeria. The feeling was not entirely unfounded if one compares Nigeria's relatively high per capita income, which mainly results from the export of crude oil, with dire living conditions and situation with regard to education, health care and social services of the great majority of people living in northern Nigeria...⁽¹⁶⁾

During the implementation of the *Sharia*, Muslims became united and the discourse of the *ulama* was directed towards the application of the Islamic civil and criminal laws in cosmopolitan and complex Kano society. Muslims

unanimously kept pressuring government to live up to its responsibility concerning the application of *Sharia* in every nook and cranny of the state. Despite the unceasing pressure put on government to apply *Sharia* as provided by the Holy Qur'an and traditions of the prophet, the application proved to be daunting. The reluctant attitude of the government provoked the *ulama* and significant section of Muslim community, a situation that latently further united the *ulama* class. The cooperation of the *ulama* produced negative political undertone which made Kwankwaso's administration widely unpopular. Three years after the passive introduction and application of *Sharia* in Kano, the electorate went to poll to vote for various public office holders. During the 2003 election, all the *ulama* from different Islamic groups who were unsatisfied with government's performance and commitment to the effective operation of *Sharia* went to pulpits and campaigned for the candidate of the opposition party, All Nigeria Party (ANP)⁽¹⁷⁾, who made it part of his campaign promises the full implementation of *Sharia*. Malam Ibrahim Shekarau of the opposition ANPP defeated incumbent Governor Kwankwaso of the ruling People's Democratic Party (PDP).

When Shekarau assumed office on May 29, 2003, he came with the intention of implementing *Sharia* in its totality. In November, Shekarau signed into law 3 bills passed by the State House Assembly concerning *Sharia* Commission, Zakat and Hubsi Commission and *Hisba* Board. These *Sharia* agencies were meant to ensure considerable enforcement of Islamic legal system and at the same time to compensate *ulama* who had rigorously agitated for the restoration and implementation of *Sharia*. It is important to note that these agencies were administered by the *ulama*. For instance, Shaykh Umar Kabo was appointed as substantive chairman of *Sharia* commission, with Malam Umar Sani Fagge and Ibrahim Shehu Maihula as full time Commissioners I and II respectively. Shaykh Isa Waziri was a part time member of the commission representing Kano Emirate Council. Other members of the *Sharia* Commission included Shaykhs Na'ibi Suleiman Wali, Isma'ila Khalifa, Kuliya Alkali, Muzammil Sani Hanga, Ibrahim Mu'azzam Maibushra, Abba Adam Koki, Aminuddin Abubakar, Ibrahim Khaleel, Yusuf Ali, Muhammad bn Usman, Kasiyuni Nasiru Kabara, Professor Auwalu Yadudu, Dr. Sa'idu Ahmad Dukawa, and Malam Abubakar Umar Rijiyar Lemo. There were representatives of Secretary to the State Government's office, Zakka/Hubsi Commission and *Hisba* Board who equally served as part time members of the *Sharia* commission⁽¹⁸⁾.

In the case of Zakka Commission, Professor Sani Zahradeen was appointed as full time chairman with Shaykhs Adamu Gwaram and Yahaya Tanko as full-time

commissioners I and II respectively. Alhaji Sarki Ibrahim (Makaman Kano) served as a representative of the Kano Emirate Council. The part-time members included Alhaji Aminu Ibrahim, Habibu Gwarzo, Dr. Musa Borodo, *Imam* Wali, A. G. Abdullahi, Aminu Saleh, Shaykhs Mudi Salga, Faruk Sani Kafinga, Bashir Tijani Usman, Abdulwahab Abdullah, Mahadi Abubakar Sadiq, Abdullahi Saleh Pakistan, Aminu Sanka, and Sa'idu Dattijo Adahama. However, Secretary to the State Government's office, Zakka/Hubsi Commission and *Hisba* Board also sent representatives on part-time basis⁽¹⁹⁾.

The *Hisba* board which was partially active during the Kwankwaso's administration became financially and intellectually strengthened by the new administration. Shekarau appointed Alhaji Abdu Dutse as the substantive chairman and Shaykh Yahaya Faruk Chedi as full-time Commander of the board. Abubakar Rabo and Ahmed Shuaibu were assigned to be Deputy Commanders I and II respectively. Alhaji Mahe Bashir (Walin Kano) became representative of the Kano Emirate Council on the *Hisba* board. Many prominent scholars were appointed as part-time members among whom were Shaykhs Jafar Mahmud Adam, and Tijani Bala Kalarawi. There were other four part-time members with each representing office of the Secretary to the State Government, Vigilante/Civil Defence Corps, Ministry of Justice and Nigeria Police Force⁽²⁰⁾.

These three agencies of *Sharia* became a melting pot of Islamic scholars from various doctrinal groups. The agencies symbolized the unity, even though on political platform, of the leaders of Islamic groups which have previously been competing and contesting with one another. They observed obligatory prayers behind one another without taking into consideration their doctrinal divergence. Even those who made it prohibited for themselves and their followers to pray behind an *Imam* that belonged to what they described as "polytheistic Islamic groups" compromised and reviewed their positions. There were *ulama* that felt more at home with members of other organizations who belonged to their political camp. The unity of the *ulama* and Islamic groups metamorphosed gradually from the *Sharia* induced to politically defined relationship. Those who belonged to the same political party relate harmoniously without any discrimination based on doctrinal affiliations. In fact, the political participation of the *ulama* took a new dimension from unity to factionalism. There were cases where *ulama* of a particular Islamic group subscribed to different political parties and served different administrations. There were *ulama* who identified themselves with Shekarau's administration, and there were those who sided with Kwankwaso's camp. In a nutshell, the agitation for the implementation of *Sharia* and Islamic law enforcement agencies created two conflicting impact, on one

hand, it fostered cooperation, and on the other, it factionalized all the Islamic groups along the doctrinal affiliations.

Conclusion

The agitation for the implementation of Sharia had played a significant role in uniting Islamic groups in Kano and even other parts of northern Nigeria. It was apparent that all the Islamic scholars suppressed their doctrinal differences and worked closely in order to achieve a common goal. Immediately after the implementation of Sharia, the ulama from different religious understanding and orientations found themselves in same Sharia agency working hand-in-hand to ensure application and compliance of the Islamic legal system. As a result of the implementation of Sharia there was an unprecedented gathering of Muslim community who converged in Kano to witness the events. It can be argued that, there has never been in history of Kano when a particular event led to the gathering of such a number of people. The fact that the agitation for the implementation of Sharia brought ocean of different agitators together across the doctrinal divides was one of the positive impacts of Sharia implementation in Kano. This submission does not allude to the fact that there was no limitation as far the implementation and application of Sharia was concerned.

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- ⁽¹³⁾ A. Ahmad *Sharia in Kano: The Mallam Ibrahim Shekarau Era 2003-2008...*, p. 510

⁽¹⁴⁾ Alhaji Ibrahim Wakala is now the Deputy Governor of Zamfara State (2011-date)

⁽¹⁵⁾ The *hadda* or *hudud* offences are those mentioned in the Qur'an and considered violations of the claims of God (hudud Allah). They comprise theft, banditry, unlawful sexual intercourse, the unfounded accusation of unlawful sexual intercourse, drinking alcohol and according to some schools of jurisprudence-apostasy. The *hadd* offences and their punishments are mainly deduced from the Qur'an and sunna (prophetic tradition). G. J. Weimann (2010) *Islamic Criminal Law in Northern Nigeria: Politics, Religion, Judicial Practice*, Amsterdam University Press, pp. 10-15

⁽¹⁶⁾ G. J. Weimann (2010) *Islamic Criminal Law in Northern Nigeria: Politics, Religion, Judicial Practice*, p. 12

⁽¹⁷⁾ The All Nigeria Party (ANP) was founded in September, 1998 by a group of Nigerian politicians mostly from northern and southeastern parts of Nigeria. The name of the party changed to All Nigeria Peoples' Party (ANPP). For more information, see Nigeria: The All Nigeria Peoples' Party – ANPP – date founded, names of founding members, participation in recent elections and problems encountered by members” <https://www.refworld.org/docid/403dd2088.html> accessed on 12th December, 2023.

⁽¹⁸⁾ Government House, Kano: Directorate of Press and Public Relations, 7 November, 2003

⁽¹⁹⁾ Government House, Kano: Directorate of Press and Public Relations, 7 November, 2003

⁽²⁰⁾ Government House, Kano: Directorate of Press and Public Relations, 7 November, 2003

TEACHING ISLAMIC POLITICAL THOUGHT IN NIGERIAN UNIVERSITIES

By

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When I graduated in Political Science from the Ahmadu Bello University, Zaria (Nigeria) in 1983 there was no Islamic based course that was on the curriculum. As a matter of fact, even when we had a course titled “African Political Thought” there was no single “Islamic thinker,” so to say, on the course outline. I could vividly recall that a Ghanaian lecturer on sabbatical, one Professor F.K. Falson, once queried us: “why is it that all the thinkers on your course outline are colonial products, and there are no African giants such as Usmanu Danfodio and Abdullahi bin Fodio?” To which we answered: “because those ones were religious thinkers while our course is a secular one!” This sorry situation has since changed for the better.

When I joined the services of Bayero University, Kano (Nigeria) in 2013 I have the privilege of teaching four Islamic based courses, namely: POL 3303: Islamic Political Thought I, POL 1306: Islamic Political Institutions, IRS 4301: War and Peace in Islam, and IRS 4304: Middle East in World Politics. There are many other Islamic based courses which are taught at all levels, up to PhD level. Such progress is achieved because of the modest contributions of the International Institute of Islamic Thought (IIIT), Nigeria. From the initial group discussions on Islamization of Knowledge undertaking, the IIIT has grown into developing literature on integration of knowledge and collaboration with Universities in holding seminars and conferences leading ultimately to teaching of Islamic based courses in various faculties and in a number of universities.

Prior to joining the services of Bayero University, Kano I spent 27 years teaching at Kano State College of Arts, Science and Remedial Studies, a higher institution which prepares candidates for university admission. Through the instruments of the Muslim Forum and the Muslim Students Society of Nigeria (MSSN) of the institution, I came into contact with the IIIT and its activities. I became instrumental in organizing IIIT outreach activities in the college and subsequently I joined the team of the IIIT staff. So it became an easy task for me to pick up the

challenge of teaching Islamic based courses when I finally joined the services of the University.

The rest of this paper is my experience in teaching some of the Islamic based courses in Bayero University, Kano (Nigeria), with particular focus on the teaching of Islamic Political Thought; the teaching pedagogy, some statistics of the students, my assessment of the impact of the course, some of the challenges in teaching the course, some reference materials, and some recommendations for teachers of Islamic based courses.

Teaching Pedagogy: Islamic Political Thought in Perspective

Islamic Political Thought in Bayero University, Kano is a three credit course at 300 level. It is divided into two, Islamic Political Thought I, taught during first semester and Islamic Political Thought II, taught in the second semester. The first contains classical thinkers such as Al-Farabi, Al-Mawardi, Al-Ghazali, Ibn Sina, Ibn Rushd, Ibn Khaldun, among others. The second contains Thinkers that are considered contemporary such as Sayyid Ahmad Khan, Mohammed Abduh, Muhammad Iqbal, Sayyid Qutb, Sayyid Abul-A'la Al-Maududi, Muhammad Asad, among others.

Because the class is always multicultural in composition, with Muslims and Christians and many Nigerian ethnic groups, I usually begin by asking rhetorical questions and answering same such as “why do we have a course “Islamic Political Thought” when we do not have “Christian Political Thought?” Answers to that include: (1) because Christians do not claim that Christianity is a way of life and that it has a say in everything, so we have no justification of asking Christians what is their take on the subject matter? It is Muslims who make that claim, so we have every reason to interrogate them, hence this course unit; (2) because Jesus Christ (Peace be upon him) was only a teacher and a preacher but was not an administrator or a politician, so we have no justification of asking Christians “how did Jesus administer or what was the political thought of Jesus?” It was Muhammad (Peace be upon him) who was both an administrator and a politician, in addition to being a teacher and a preacher. So we have every reason to ask Muslims: “how did Muhammad (SAW) do it or what did he say about politics and administration?”; (3) when Political Science was first taught in Nigerian Universities it was strictly from western liberal perspective, but when literature from Eastern Europe found way to Nigeria and some people studied in Eastern Europe the frontiers of knowledge were extended and Marxist courses were introduced. Similarly, with the availability of literature in Islamic perspective and with some people studying Islamic perspective, in some cases

from Western Europe and America, there is every reason to widen frontiers of knowledge and accommodate courses such as Islamic Political Thought.

Another question is: “why is it titled Islamic Political Thought rather than Muslim Political Thought?” The answer is because the body of knowledge is developed not only by Muslims but with the positive contribution of Christians and Jews, all of them employing the same methodology of studying the Qur’an and *Sunnah* (tradition of the Prophet of Islam) and deriving understanding from them.

The second aspect of my introduction of the course is that of discussing the subject matter of politics, which is “power,” and explaining the distinctions in the understanding of power and its attributes from Islamic perspective as against the Western conventional perspective. The following table summarizes the distinction:

Approaches to Political Thought

Focus	Western (Liberal) Approach	Islamic Approach
Power	Power belongs to the people	Power belongs to God
Sovereignty	Sovereignty belongs to the people	Sovereignty belongs to God
Authority	Vested on elected representatives of the people	Vested on divine Vicegerent (<i>Khalifa</i>)
Constitution	Constitution is Supreme (constitutional supremacy)	Supremacy of revelation
Law	Parliament is the source of law	Shariah is the source of law
Justice	Courts of law refer to the constitution as the last resort	Courts of law refer to the Shariah as the last resort
Type of Government	Basically two: Parliamentary and presidential	Basically one: <i>Khilafah</i>
Distribution of powers	Basically three: i. Separation of Power among arms government. ii. Division of power among tiers of government and iii. Devolution of power among institutions of government.	Basically three: i. Power of the <i>Khalifa</i> ii. Power of the <i>Shurah</i> iii. Power of other institutions under the <i>Khalifa</i> .
Tenure of office holders	Terminal (Leave office after their term)	Functional (remain in office as long as they are performing)
Law enforcement	Vested on the Police	Vested on the <i>Shurtah</i>

Decision outcome	Might is right (Majority carries the vote)	Right is might (Majority must do the right thing)
Concept of State	Territorial community (Nation-State)	Global Community (<i>Ummatic-State</i>)
Legitimacy	Derived from elections	Derived by <i>bay'ah</i>
Human Rights	Enshrined in the Constitution	Contained in the Qur'an
Leadership purpose	For the happiness of this world	For the happiness of this world and the hereafter

Compiled by the author in 2013

After the general introduction which is done in two or three lecture sessions, we then go into the course outline proper. The course outline is as follows:

Islamic Political Thought Course Outline

1. The philosophical basis of Islamic Political Thought
2. Approaches to Political Thought
3. Historical origin of Islamic Political Thought
4. The nature and purpose of Islamic Political Thought
5. Major Thinkers:
 - a. Al-Farabi
 - b. Al-Mawardi
 - c. Al-Ghazali
 - d. Ibn Khaldun
 - e. Ibn Sina (Avicenna)
 - f. Ibn Rushd (Averroes)

In discussing each thinker, his brief biography is given, followed by a description of the social milieu in which he grew and worked and which necessarily influenced his thoughts, and finally the major strands in his thoughts. Once in a while a comparison is made between the thinker under reference and a Western thinker where such comparison is deemed relevant. For instance, Al-Ghazali once went into skepticism but it was not the type which Schopenhauer went into. The circumstances, the types and the outcome of each will then be exposed for the students so as to emphasize the distinction between faith-based approach to things and secular- or atheist-based ones. Similarly, Ibn Sina's critique of Aristotle equally highlights the same point.

A fundamental problem encountered is the frequent use of Arabic words which can be minimized by providing English meanings in brackets and telling the students that they are under no obligation to memorize Arabic words and that English meanings can be accepted in assignments or examination. However, for

those who would want to have some vocabularies in Arabic, for their personal development, they should be encouraged to employ the Arabic words any time they so wish. Time should always be provided for questions and answers at the end of lecture presentations.

Some Statistics of the Students

As earlier mentioned, there are Muslims and Christians in the class. This can easily be seen many at times from their mode of dressing (especially with female students) and mostly from their names. However, the statistics may not be accurate in the sense that sometimes cultural influence may tamper with both the dress mode and even the name. For instance, one of my students who hails from northern Nigeria and therefore dresses like a typical northerner and bears the name “Iliya,” a cultural name in the north, once came to my office and said “assalamu alaikum” (the Muslim greetings, meaning peace be upon you). Upon introducing himself he told me he was a Christian and that he enjoyed my lectures on Islamic Political Institutions in level 100 and that was why he chose to take Islamic Political Thought when in level 300. When I asked what he enjoyed about the lecture, he said because he saw that I respected other religions and do not denigrate them and that he gradually understood why Muslims do some of the things they do. Another example of cultural factor is when some students from the tribes of southern Nigeria use traditional names as against religious, then one will never know whether the person is a Muslim or Christian. What I want to emphasize is that statistics on the religious adherence of the students can only be an approximation. Thus using their names derived from the lecture attendance register, from their various class assignments and the Management Information System (MIS) - generated list given to lecturers for the purpose of recording examination results, I can say that about one third of the students are Christians, or non-Muslims.

Another variable is the gender composition of the students. The class room has three sitting rows and in order to comply with the Islamic tradition of minimizing undue mixing of the sexes, I normally request the class to dedicate a row for females only. I normally tell them that out of my respect for women, I would want a row dedicated to them. Almost all the female students would accept the suggestion with appreciation, irrespective of their faith leanings. It is the male students who sometimes register objection, to which I add additional justification by reminding them that all of them have mothers, some of them have sisters, all of them hope to have wives and hopefully they will grow to have female children, can't they respect women even for these reasons? Normally they tend to be humbled. So I can confidently say that one-third of the students are female.

The students are normally derived from two faculties, the Faculty of Social and Management Sciences (comprising students from Political Science, Economics, and Sociology departments) and that of Education (comprising students from Library and Information Sciences, Special Education, and Adult Education departments). The following table depicts the ratio from the two faculties for the period of five academic sessions.

Faculty Distribution of the Students

Academic Session	Faculty	No. of Students
2012/2013	SMS	244
	EDU	88
2013/2014	SMS	356
	EDU	130
2014/2015	SMS	
	EDU	N/A
2015/2016	SMS	119
	EDU	139
2016/2017	SMS	136
	EDU	30

Source: Author, 2019

It can be discerned from the foregoing that the students' population nearly doubled during my second experience with the course. This might be as a result of influence from those who took the course and appreciated it and, perhaps, because of the appreciable performance in the examination, as the next table will show. However, from the 2015/2016 session the students' population started declining because the Department of Political Science was split into three, namely: International Relations, Public Administration, and Political Science. Each of these departments offers Islamic-based courses relevant to them.

Students Performances

Generally speaking, the students perform well in their examination as the following table depicts:

Examination Performance for the 2012/2013 Academic Session

GRADE	NO OF STUDENTS
A	21
B	113
C	132
D	38
E	20
F	08
<i>TOTAL</i>	332

Source: Author 2019

Impact of the Course

Perhaps the first and most positive impact of the Islamic-based courses is the tolerance that it inculcates in the students. In the Nigerian setting where adherents of Islam and Christianity are generally intolerant of each other's point of view it is no mean achievement to see a large number of Christians electing a course that clearly bears 'Islam' in its title. Islamic-based courses therefore clearly provide a good platform for interfaith dialogue in a multicultural setting like that of Nigeria. Equally important is the opportunity the courses provide for intra-faith harmony also by imbibing the culture of tolerance since some of the opinion of many thinkers run contrary to the views already held by some of the Muslim students. For instance, opinions regarding different *madhhabs* (Islamic Schools of jurisprudence) may be discussed and nobody will take offence.

The culture of tolerance imbibed through the medium of the course sometimes goes beyond the boundaries of the university. During the heat of the debate on Sharia implementation in Nigeria, between 1999 and 2007 when some Christians were advancing baseless arguments against Sharia implementation, an informed Christian fellow who happened to be a product of Islamic Political Thought course countered his fellow Christians. He said as someone who studied Islamic Political Thought in Bayero University, Kano he can authoritatively argue that what some of his compatriots were insinuating about Sharia was not true at all.

Another positive impact can be deduced from students' preference of the Thinkers that are studied. For instance, many students show excitement with Alfarabi's classification of debased states from an ideal one. In it Alfarabi said any state that is not *Madinatul fadilah* (the ideal state) is likely to be one of three states: *Madinatul jahilah* (an ignorant state), *Madinatul fasiqah* (a lustful state) or *Madinatul Dhallah* (a corrupt state). When the characteristics of each are explained and the students are asked where they can place a Nigeria of their time they almost unanimously agree that Nigeria combines all of the characteristics of a debased state. A female Christian student who once answered that "Nigeria is a *Madinatu all* was nicknamed "Madinatu all!!" by her colleagues throughout their stay in the university. Also, if any examination question appears with the option of Alfarabi's thoughts nearly all the students would attempt it.

When asked how practicable are some of the ideas of the thinkers in present day Nigeria? Many a student believes the ideas are as relevant as they were in those days, with only a few modifications in terms of process and procedure of implementation. Many students find Almarwardi's thoughts regarding leadership

to be the most practicable, probably because many of the thought strands are studied in other conventional courses of political science.

Yet another evidence of the positive impact of the course can be seen in the number of its products who introduced it in other institutions of higher learning. Although I do not have a comprehensive list in this regard, and it could be an area of researching, but I am aware of a couple of institutions in and outside Kano that are offering Islamic-based courses and they are taught by products of Bayero University, Kano.

Equally worthy of further research is the frequency with which academic research is being conducted in the area. Nowadays, in virtually every conference, one finds papers presented on Islamic perspective. Moreover more and more post graduate students are doing their research in the area. I have personally supervised or examined three Islamic based-researches at M.Sc. level with titles as follows: "Analysis of the Political Thought of Dr. Yusuf Al-Qardawi on Islamic State in Contemporary Period," "Muslim Women and Political Participation in Gombe State, 2011 – 2015," and "Muslim Women and Political Leadership in Selected Muslim Dominated States." My colleague, Professor Aisha Abdul-Ismael, must have supervised far more students in the area, having stayed longer than me in the Department, herself being a product of the course during her undergraduate days in the university, and having been taught by Professor Abdul Rashid Moten.

Finally, positive impact can be seen in how the main reference material produced by IIIT (Nigeria), *Islamic Political Thought and Institutions* (Abdul Ismael, A. & Shehu, S. (ed. 2003), got exhausted in no time and there has been never-ending demand for it up to the time of writing this paper. It will be productive if specific research is conducted with a view to finding the impact of the course on the products and on the society at large. Perhaps an association of students of Islamic Political Thought, akin to the Association of Islamic Economists in Nigeria, may help in this regards.

Positive impact aside, there are a couple of challenges in teaching Islamic Political Thought in Nigeria, to which I will turn my attention.

Challenges

I have already pointed out some challenges in the course of my discussion and have also suggested ways of confronting them. Such challenges like prevalence of Arabic terminologies, presence of physically challenged students,

overcrowded class rooms, and incessant demand for reference materials in the English language. There are still more challenges that need to be highlighted.

I think the greatest challenge is down to our (those teaching the course) inability to produce course materials. As can be seen in the following section, the reference materials are mainly from a distant environment, hence the lack of local contents in the course. For instance, despite the more than two decades of teaching the course in Bayero University, Kano, still giant Islamic thinkers like Usmanu Danfodio, Abdullahi bin Fodio and Muhammad Bello, who are Nigerians and who the university carries the name of one of their heirs, are still not given deserving attention.

Moreover, a number of contemporary thinkers are not included in the course. Many of the so called contemporary thinkers that we now study were products of the colonial era whose thoughts were directed towards addressing the impact of colonialism on Muslim societies and the need for Muslim self-preservation and progress. Yet what the students need to know nowadays are what Islamic thinkers have to say about issues such as climate change, social media, the concepts and phenomena of terrorism and insurgency, e-governance and many more. These are the issues that youth of today will feel that they are the ones that are being directly addressed. To this end, we need to include studies of the works of people like Dr. Yusuf Al-Qardawi, Mona Abul-Fadal, Ja'afar Mahmud Adam, Sheik Ibrahim Khalil, Malam Ibrahim Suleiman, and many more. I am, however, not unaware of the challenge such expansion in scope will raise, especially the issue of the time to cover all the thinkers. I think one solution to that can be the splitting of the course to include a third aspect of it so it can be treated in a different semester, let's say in level 400.

Another challenge, at least at Bayero University, Kano, is the shortage of hands capable of handling the course. It is rather ironical that while some of the products of the course are taking it to far places those nearby (the young lecturers in the department) are reluctant in taking interest in the area. I think a scholarship program, especially one that will sponsor PhDs in foreign lands may entice young academics into picking interest in the area.

I will now turn my attention to the reference materials that we use presently.

Reference Materials

The principal reference materials are the edited works of Aisha Abdul-Ismail and Salisu Shehu (Abdul-Ismail, A. & Shehu, S., 2011) and that edited by Haruna

Salihi, Baffa Aliyu Umar and Hamza Ahmad Suleiman (Salihi, H., Umar, B.A. & Suleiman, H.A. 2011). The two publications are products of a National Conference jointly organized by the IIIT, Department of Political Science and that of Islamic Studies of Bayero University, Kano.

The first one (Abdul-Ismaïl, A. & Shehu, S., 2011) comprises four parts. Part A contains four chapters covering classical Thinkers including Al-mawardi, al-Ghazali, Alfarabi and El-Kanemi of Borno. Part B comprises seven chapters covering thinkers that are considered contemporary. They include Sayyid Ahmad Khan, Mohammed Abduh, Muhammad Iqbal, Sayyid Qutb, Abul A'ala Mawdudi, and two chapters on Muhammad Asad, in that order. Part C comprises thinkers that are considered revolutionary and there are three of them, namely Muhammad Bello bin Fodio, Ayatollah Ruhollah Khomeini and Ali Shariati. Finally, Part D is dedicated to discussions on political institutions. There are seven chapters that cover different themes including the concept of sovereignty in Islam, the application and relevance of *ijtihad* in contemporary Islamic state, the institution of *Khilafah* (Caliphate), the *Shurah* institution, the Hisbah, and the institution of *Baitul-Mal* (public treasury) in that order. Clearly, this is a useful reference material which is right now in high demand but out of print. IIIT (Nigeria) is, however, processing a second edition of it.

The second publication that came out of the conference referred to (Salihi, H., Umar, B.A. & Suleiman, H.A., 2011) is titled *Shari'ah, Democracy and Good Governance in Islam* and it is dedicated to discussing the application of concepts and philosophy discussed in the first volume (Abdul-Ismaïl, A. & Shehu, S. 2011) with particular reference to Nigeria. It has five parts. Part A, under the theme *Shariah, Democracy and Governance in Nigeria*, has six chapters. Part B goes under the title *Poverty and the Zakkat*, and it has three chapters. Part C contains two chapters under the title *Monetary Accountability in Islam*, but all the chapters are with reference to Nigeria. Part D has only one chapter on Human Rights in Islam. Finally, Part E has two chapters that go under the heading *Shariah Implementation in Nigeria*, because the conference took place when the Sharia debate in Nigeria was raging. This volume, though in lesser demand compared to the first, is also out of print and perhaps there is a need for fresh topics.

Another important reference material with regards to teaching Islamic Political Thought in particular is *The Cambridge Companion to Arabic Philosophy* edited by Peter Adamson and Richard C. Taylor (Adamson, P. and Taylor, R.C. 2005). It contains the history of the development of Islamic thought from the great translation works from Greek into Arabic, the Analysis of the works of the great thinkers from Alkindi to Suhrawardi. It also contains chapters that cover

philosophical topics including mysticism, logic, ethical and political philosophy, natural philosophy, psychology, and metaphysics. There is also a chapter on comparative perspective, Islamic versus Jewish Philosophy, and another on translation works from Arabic to Latin, among others.

Other important reference materials are contained at the end of this paper. Although not by any means exhaustive, it is hoped that the few provided here will help the reader realize that vast work has been done in the area and one may be encouraged to search for more.

Some of the materials are of general relevance to the theme of epistemological integration. Such materials can be recommended as general readings for the students. Many of them are products of the IIIT. In Bayero University, Kano, we are lucky the Nigeria office of the IIIT has a modest library that is located in the old campus of the University and which contains a fairly rich collection of such materials. Students frequent the library. Similar services are provided in Usmanu Danfodio University, Sokoto, the University of Maiduguri and the University of Ilorin.

The next section concludes this paper with recommendations for those who would want to venture into teaching Islamic Political Thought as well as for those who are already in it, after which a bibliography of some relevant materials referred to in this section follows.

Conclusion

It is quite rewarding teaching Islamic based-courses in the university. In addition to widening the knowledge of the students in the discipline that is taught, stigma is minimized to the barest minimum which in turn promotes interfaith harmony. And this is most relevant and useful for a multicultural country such as Nigeria. Moreover, students' range of option is also widened. Additionally, students' worldview is broadened.

My first recommendation for teachers of Islamic-based courses is to approach the course as purely academic pursuit and not a preaching session. Secondly, one should master one's own discipline and have fair grips of Islamic knowledge, as the students may sometimes ask questions regarding the Islamic roots of a particular thought trend of a particular philosopher. Thirdly, a teacher of Islamic Political Thought should avoid delving into the philosophical arguments of scholars regarding their belief in the nature and form of God. By this I mean the *Mu'tazali* versus the *Ash'arite* discourse is way beyond the need of multicultural

class that is probably being exposed for the first time to the rudiments of Islamic Political Thought.

It is quite important or even necessary for teachers of Islamic Political Thought to be up and doing in producing reading materials. This is the only way that some of the gaps identified here as challenges can be overcome. It is not good enough, for instance, to continue considering products of the colonial period as contemporary thinkers and overlook the people we are leaving with, who are daily addressing issues of our times.

However, the more we update the list of our thinkers the more the time allotted for the course will be inadequate. Therefore, there is a need to continue breaking the course into more units such that it can be offered every session and in each semester.

There is a need for those teaching the course to continue mentoring younger lecturers in order to ensure sustainability. The institutions providing the course and the IIIT should also arrange for mass training of people with specialization in the area through the provision of scholarships and organizing regular seminars and short courses. It is hoped that this experience sharing will be of use to the old, the new and the prospective teachers of Islamic Political Thought.

Some Readings

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IIIT Books – In – Brief Series:

- Al-Faruqi, I.R. (2013), The Essence of Islamic Civilization, Herndon, IIIT
- Al-Raysuni, A. (2012) *Al-Shura*: The Qur'anic Principle of Consultation, Herndon, IIIT
- Al-Raysuni, A. (2013), Imam Al-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law, Herndon, IIIT
- Essa, A. & Ali, O. (2012), Studies in Islamic Civilization: the Muslim Contribution to the Renaissance, Herndon, IIIT

Notes

The Books – In – Brief Series (BIBs) are abridged versions of the original works which the IIIT undertakes their project of summarizing in order to ease reading. One can source for the complete volume of each work that one picks interest. There are quite a couple of others. I just selected those that are most relevant to the area under study, Islamic Political Thought.

THE CONUNDRUM AND MORAL DISTRESS OF THE NIGERIAN CHRISTIANS TOWARDS THE LEGALITY OF THE USE OF *HIJAB*: A CRITICAL REFLECTION

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Abstract

Today, the right to wear Hijab has assumed a legal right, constitutionally grounded, laden with robust and clear verdict of the apex court of record—the supreme court of Nigeria. However, the antagonistic tone and active defense towards the use of Hijab does not stop at the level of adjudication and advocacy but has contributed to the issues of moral distress, aversions and vitriolic reactions among Nigerian Christians. This aroused the need to critically reflect the Nigerian Christian reactions to the legality of the use of Hijab by Muslim women in Nigeria. How they have tried to jettison even the victory that have been won in the Supreme Court, which was followed by a barrage of criticism and a fit of piques. Indeed, the Nigerian Christian sensitivity raises a number of important questions and issues which sought to be critically analyzed. For instance, whether moral distress is sufficient to justify the curtailment of others liberty and fundamental right. Whether the wearing of Hijab is a practice alien to Christian faith and their defense of a secular society as one of their major basis against the use of Hijab. This paper therefore, seeks to critically analyze the Nigerian Christian conundrum and aversion towards the use of Hijab and further reflect critically upon some of the questions raised during the lawsuits against the use of Hijab. The study adopted both doctrinal and comparative methods based upon deductive and critical presentation and analysis.

Keywords: Muslim Woman, *Hijab*, Nigerian Christians, Conundrum, Moral Distress.

1.0 Introduction

The Christian Nun regalia is known throughout Christian history. However, the covering by women that attracted most part of the world for centuries and stand at the forefront of global political and legal discourse in most democratic societies, including Nigeria (even in the 21st century) is the *Hijab* of a Muslim woman. The discourse of *Hijab* in Nigeria and as elsewhere, has contributed to the constitutional rights issues of freedom of religion. The wearing of *Hijab* has been contested through up to the supreme court and the verdict is in favour of *Hijab*. Within the context of diversity, Nigeria is a multi-religious and pluralistic society. Historically and today, religious practice and observance is a Nigerian

natural sense of identity. The 1999 Nigerian Constitution (as amended) has trifurcated the Nigerian legal system into Common law, Islamic law and Customary law—all of which have something to do with religions of Christianity, Islam and Custom. However, saying something is Islamic, simply means you turn up the volume. It is always suggested when something is ‘Islamic’ means it is not open to legal or public deliberations and should be restricted to private realm. To this end, central to Christian concerns is the *Hijab* of the Muslim woman. The Nigerian Christians especially its leadership show aversion to the use of *Hijab* and are active defendants in the cases against the use of *Hijab*. Some of the justifications forwarded as a defence against the use of *Hijab* are that; Nigeria is a secular state, the wearing of *Hijab* is an alien practice and offensive to Christian worshippers. They also claimed that wearing *Hijab* may worsen security situation in the country⁽¹⁾ and a threat to the unity of Nigerian society.⁽²⁾ Thus, there is an effort to blame Muslim women in Hijab for terrorism and more. The Nigerian Christian sensitivity towards the use of *Hijab* raises important implications for the discourse on *Hijab* in Nigeria. An example of these aversions was illustrated in both the cases of *Miss Asiyat Abdul Kareem V. LASG*⁽³⁾ and the case of *Sheik Salaudeen Ade Olayiwole & 3ors V. The Government of Osun State & 8ors*⁽⁴⁾.

These averments seek to complicate the religious freedom and protection of the Nigerian Muslim woman in *Hijab* and to support the inappropriate restriction on religious freedom. The paper, therefore, critically analyse how the Nigerian Christians reacted to the legality of the use of *Hijab* before and after the supreme court judgment which allowed the use of *Hijab* by Muslim women in Nigeria. This therefore necessitates discussion on Nigerian Christian conundrum generally and specifically against the use of *Hijab*. However, the reality of course is that for one to understand the principle of *Hijab* one has to look at it within the context of the religion of Islam itself. What the primary sources of Islamic law say about the *Hijab* especially these two verses: Quran 24 verse 31 and Quran 33 verse 59. This will lead us to examine the legal requirements and conditions of *Hijab* under Islamic law.

2.0 An Overview of the Legal Requirements and Conditions of *Hijab* Under Islamic Law

The requirement for *Hijab* is a divine commandment based on the clear, explicit, and unambiguous wordings of Allah (SWT) in *Suwar An-Nur*, Ayah 31 and *Al-Ahzab*, Ayah 59, respectively. Secondly, there are explicit collaborative narrations from the Holy Prophet (SAW) which indicated that *Hijab* is a mandatory requirement in Islam. Thirdly, there are wide and vast majority of agreement from the commentators, jurists, and Islamic scholars past and present

that what is contained within the parameters of these verses (Q24V:31 and Q33:59) are obligatory.

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ خُمْرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرَةِ مِنَ الرِّجَالِ أَوْ الْطِفْلِ الَّذِي لَمْ يَظْهَرُوا عَلَى عَوْرَتِ الْأُنثَى وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (٣١)

These are the literal words of the Holy Qur'an:

“And tell the believing women to lower their gaze and guard their *furuj* (private parts) and not to show off their adornment except that which is apparent and that they should draw their head covers over their *Juyub* and not to reveal their adornment except to their husbands, their fathers or their husband's sons, or their brothers, or their brother's son or their sister's sons or their women or their right hand possessions or such of male attendants who have no sexual desire or young children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful”.

The above verse 31 quoted from Surah An-Nur (Q24:31), gives specific detailed information as to what a Muslim woman must wear to cover her body in the presence of strangers and non-*mahram* relatives, whether indoors or outdoors. This verse, commanded women to conceal their adornment without any exemption ‘except to a restricted circle of people’.

The second verse which commands the Muslim woman to wear *Hijab* is quoted from.

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ (٥٩)

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their *Jalabib* over their bodies. That will be better that they should be known so as not to be molested. And Allah is ever off-forgiving, most merciful”⁽⁵⁾

These novel verses show that the obligation of *Hijab* like other obligations is firmly based on the very word of Allah (SWT) Himself. Meaning, the contents as well as the directive of these verses show that the injunctions are explicitly obligatory and directly addressed to the Muslim women. In addition, since its prescription, the prophet's wives, daughters, and other believing Muslim women have strictly observed it. This was evident in the following authentic hadith.

It is related that 'Aisha said "may Allah have mercy on the women of the early immigrant women. When the verse "that they should draw their head-coverings over their bosomed was revealed they tore their thick outer garments and made head covers from them."⁽⁶⁾

Aisha narrated that Muslim women used to attend the Morning Prayer led by the Holy Prophet (SAW) wrapped in a sheet of cloth. After wards, when they returned home, it was so dark that they could not be recognized.⁽⁷⁾

Abu Dawud further reported that Aisha (RA) said: Asma daughter of Abu Bakr entered upon the messenger of Allah (SAW) wearing thin clothes. The Holy Prophet (SAW) turned his attention from her. He said, when a woman reaches the age of puberty, she should not reveal her body except this and this and he pointed to face and hands.⁽⁸⁾

These hadith confirm that the above Quranic verses were meant to ask women to cover themselves and detail the manner of covering. According to Muhammad Nasiruddin al-Albani, a famous scholar and an authority in this field, it is clear from the Quran, the Hadith and the practice of the companions and *tabiun* (companions of the prophets companions) that, whenever a woman steps out of her home, it is incumbent upon her to cover herself completely so as not to show any part of her body except the face and the hands (i.e. the wrist only).⁽⁹⁾

In addition, The vast majority of Muslim scholars, jurists and commentators, past and present have determined that like performing other obligations such as five daily prayers, fasting in the month of Ramadan and so on, wearing of *Hijab* is a religious obligation for Muslim women who attained the age of puberty and the justification for this obligation was established in the Holy Quran, the Hadith, as well as unanimous opinion of Islamic scholars.⁽¹⁰⁾

This shows that, from the Muslim woman standpoint, the wearing of *Hijab* is not a matter of choice, ethnic, fashion, or culturally based dress, but an observance of an act of worship that is obligatory and fundamental upon them and pragmatically legislated under Islamic law.

2.1 Conditions of *Hijab*

It is clear that *Hijab* under the Islamic law must meet a number of conditions; whose features have been clearly defined by the Quran and sunnah. *Hijab* or the over-garment may be considered proper and Islamic if it meets the following requirements. The requirements are derived from the sources of the Shariah, especially the Hadith (Traditions of the Noble Prophet SAW).

- i. *Hijab* must be roomy, large enough to cover the whole body.
- ii. *Hijab* must not be transparent or semi-transparent.
- iii. *Hijab* should not be tight fitting or thin.
- iv. *Hijab* should not be an adornment in itself.
- v. *Hijab* must not be scented or perfumed.
- vi. *Hijab* should not in any way resemble men's clothes.
- vii. *Hijab* must not resemble the garments of the disbelievers (*Kuffar*)
- viii. *Hijab* should not be a dress of fame or pride.⁽¹¹⁾

The above conditions or rules indicate that for any dress to assume the standard form of *Hijab* in accordance with Islamic injunction, the outer garment must be long, loose and opaque. It should hide the entire body of the woman starting from her head, hair, hands, and bosom down to the toe and her feet. It must be plain and close in texture not to draw attention to the woman. It should not be decorated with ostentatious colours and designs. It should not resemble the clothing of non-Muslim women nor similar to men's out fits. Also, it must not be transparent that reveals the woman's shape or her inner clothes.

Furthermore, scholars explain the features of *Khimaar* (the cloth used to cover the head of a woman) that conforms with the requirements of Islamic law. The features of *Khimar* worn by women must also cover the head to below the chest to cover the *aurat* underneath. *Khimaar* must cover the entire hair, neck, cleavage, both earlobes and not revealing the accessories such as earrings and necklaces. Also, *Khimaar* worn must not be made of thin fabric that will reveal their hair, neck, and skin colour.⁽¹²⁾ As well as not tying hair in a bun up high resembling the camel's hump. The Holy Prophet (S.A.W) referred to such women as cursed. He said "there will be in the latter days of my *ummah*, women who will be dressed and yet undressed. They will be wearing on their heads (thing) resembling camel's humps curse them. They are accursed."⁽¹³⁾

2.2 Purpose and Rationale of *Hijab*

Hijab in Islam is a sacred institution that involves a vast range of measures but the overall object underlying all these measures is to safeguard the chastity of the woman, the home and the society.⁽¹⁴⁾ Thus, to develop a sense of piety and

goodness among Muslim men and women, create an atmosphere of goodness among men and women, create an atmosphere of purity and modesty in society and suppress all those elements that encourage the spread of obscenity, wickedness and licentiousness among the people.⁽¹⁵⁾ Therefore, the main purposes for the *Hijab* are:

- To cover the details of the woman's body and her finery
- To negate wanton display
- To promote greater respect for women, preserve her dignity and save her from temptation.
- To prevent the interference of men who lacks morality and ethics.
- To refrain from all deeds and gestures that might stir the passions of people other than her legitimate husband or cause evil suspicion of her morality.
- To distinguish the Muslim woman and maintain her identity.

2.3 The Concept of Worship in the Islamic Law

The term religion is an English translation of the word *Din* but not its equivalent in meaning. In Islam, *Din* encompasses life in its entirety.⁽¹⁶⁾ The *Din* denotes the faith, beliefs and practices and teachings adhered to by the Muslims, individually or collectively.⁽¹⁷⁾ The Shar'iah as revealed encompasses the whole range of human activity – politics, economics, social, educational, thought and arts⁽¹⁸⁾. There is not a single deed which is concerned exclusively with worldly life or with the Hereafter, its purpose is always two-fold. The result is that this world and the Hereafter are interconnected in the awareness of the Muslim individual. In everything one does, one will commit oneself to act in accordance with the revealed Will of Allah. Islam thus, provides Muslims with guidance throughout life from cradle to grave⁽¹⁹⁾. The duty of man on earth is to worship Allah "*I have only created Jinns and men, that they may worship me.*"⁽²⁰⁾ The worship meant is the comprehensive worship, including not only specific acts of worship but everything that man or woman does. If fulfilled in accordance with Allah's purpose, every act becomes an act of worship.

Religion of a Muslim is thus *Din al Islam* which requires a person to surrender his or her will and wish before the will and wishes of Allah (SWT). It also requires a person to accept the supremacy, sovereignty and over Lordship of Allah (SWT), alone and to accept all His Guidance and Laws in all aspects of his life. He must accept Muhammad (SAW), as one's messenger and role model for all aspect of his or her life. And the *Din* demands total commitment⁽²¹⁾. Hence, "*Enter into Islam in totality*" is the Islamic maxim.⁽²²⁾

In Islam therefore, there is no dichotomy of *Din* and mundane affairs. Every single aspect of life is governed by the *Din*. The Qur'anic laws and values shall encompass all aspects of human life whether personal or public. It is, therefore, misleading to call Islam a religion in the sense Christians use the term for their faith. In Islam the meaning is wider. For being a *Din*, Islam is several steps ahead of religion. Hence, there is no division between the Kingdom of God and the Kingdom of Caesar in the Islamic perspective. Rather, all belongs to God and must therefore be regulated by Divine Law and moral injunctions that come from Him and are religious in nature. The word Shari'ah comes from the root Shir'ah which means "road" and the Shariah is the road that men and women must follow in this life.

The Muslim's perception of religious freedom would thus, include the following basic elements; Freedom of belief and worship, to live by Allah's law (dutifulness to Allah's commandments and laws – *Taqwa*) and to establish *Ma'ruf* virtue and eradicating of *Munkar* (all kinds of oppression and exploitation – political, economic, social, religious, legal, and moral)⁽²³⁾

Hence, the basic and most fundamental right of a Muslim is to surrender to the rules and regulations of Allah without any reservation. Muslims gain freedom by conforming to the Divine Law. In essence, the Islamic principles of observing *Hijab*, segregation of the sexes, maintaining modesty, morality and balance in speech, vision, even bodily gestures, and movements are obligatory upon both male and female like other obligation, firmly based on the wordings of the Holy Quran and Sunnah.

Unfortunately, and the uncomfortable truth here is that, Nigerian Christians particularly its leadership failed to recognize intentionally or due to its sheer hypocrisy, the fundamental reality about the differences between the concept of worship under Islamic law and any other religion. This will lead us to analyse the Nigerian Christian sensitivity, conundrum, and moral distress towards the use of *Hijab* in Nigeria. In fact, these averments had it been it's coming from ordinary Nigerian Christians, no one would have raised it as an issue. But, it is coming from Nigerian Christian leadership, this makes it huge and problematic. Therefore, requiring critical analysis and response.

3.0 The Conundrum and Moral Distress Towards the Use of *Hijab*

We appear to be scared of diversity in ethnicities, in religious faith, in political and ideological points of view. We have an impatience with anything and anyone that suggests there might just be another

perspective, another way of looking at something, another answer worth exploring.⁽²⁴⁾

Now the issue of Nigerian Christian sensibilities over the use of the *Hijab*, raises the question as to whether moral distress is sufficient to justify the curtailment of other's liberty? Morriso, S. defines moral distress as what arises when "one group find the views, the tastes, or the lifestyle of others in the community disturbing" as it contradicts or clashes with their more or less deeply held moral opinions.⁽²⁵⁾ To answer this, the Court of Appeal held in the case of *Abdulkareem V. LASG* that: the enjoyment of section 38 cannot be wish away just because some other persons feel uncomfortable with it.⁽²⁶⁾ It was further held that every citizen is imbued with the right to practice, manifest and even propagate their religious beliefs without restrictions in any community they found themselves within the prescient of Nigeria. Such religious practice, manifestation or propagation shall not be disturbed or hindered either expressly or by the practical application of any 'Law' in force in Nigeria. Such a document cannot fly at all in the face of the supremacy of the constitution. In essence, the freedom to manifest one's religion is not only exercisable in community with others, in public and within the circle of those whose faith one shares but can also be asserted alone or in private. Further, it includes in the principle the right to try to convince others about their religions through preaching and propagation of religious ideas.⁽²⁷⁾ Therefore, there is no basis at all for anyone to claim that to permit female Muslims to use *Hijab* would be morally distressful against non-Muslims. Moreover, such reasoning has no foundation in fact, law, or logic but a mere conjecture and speculation that is totally unwarranted. Mere emotional politics. The wearing of *Hijab*, therefore, does not threaten the unity of the Christians nor does it threaten their way of life or any other religious sensibility of others. In fact, no Christian can claim that they have been privately or publicly prohibited from practicing their religion or forced to abide by the mores and precepts of Islamic religion. Indeed, Islam is universal but sensitive to particularity and that there is no compulsion in religion under Islamic law.

3.1 The Cry over Equality, Unity and Uniformity

"We must hold to our particular and peculiar beliefs. Tenaciously, not pretending that all religions are the same, for they are patently not the same. We must be ready to learn from one another, not claiming that we alone possess all the truth and that somehow we have a corner on God."⁽²⁸⁾

The Nigerian Christians claimed that if wearing the *Hijab* was allowed, uniformity sought to be achieved by the government will be destroyed. It was also claimed that the non-*Hijab* wearing females will rightly feel inferior and

discriminated against. Therefore, there will be no equality.⁽²⁹⁾ Meaning, the wearing of *Hijab* will detract the unity and uniformity desired by the state. In another sense, it was claimed that the decision to allow the use of *Hijab* indicates protection of a particular religion (i.e., Islam) and that, poses a threat to the unity of Nigeria. In essence, such verdict is insensitive to the religious rights of others and could promote religious bigotry.⁽³⁰⁾ Also, not too surprisingly, parallels can be found between the Christian's moral distress and other traditionalists. For instance, the satirical rebuttal of the supreme court judgment on *Hijab*. Where a lawyer wore a traditional attire into the court as a practical dissatisfaction with the decision of the supreme court.⁽³¹⁾ However, even not from procedural standpoint, this is a flagrant disrespect and open mockery of the constitutionality of the Supreme Court, which is least expected even from an ignorant layperson. Even if one has a right to rebut the decision that should never be through a vitriolic reaction. These sorts of sentiments are clearly uncalled for.⁽³²⁾ As rightly argued by Adebayo that, it is not a case of Islam versus all other religions in Nigeria and need not be viewed as such.⁽³³⁾

Analytically speaking, unity and diversity does not mean unity and uniformity, or unity is not uniformity. In fact, even within unity there is diversity. Particularly, despite the fact that women are all women, that does not make them one and the same. As a result, a Muslim woman in *Hijab* should not be expected to behave or act like a Christian woman or an animist. Religion is a matter of identity. The wearing of *Hijab* in particular is to be identified as a Muslim woman. Therefore, from a diversity and unity standpoint, it seems Nigerian Christians are neglecting what is shaping our society. In essence, the importance of modesty, morality, dignity, respect, peace, tolerance and unity. Rather than uniting and informing some Christian leaders and organizations deepens social and political divisions and erodes trust in unity and diversity.

3.2 *Hijab* Threat

The next question is whether there is a realistic threat by Muslim women in *Hijab* against Nigerian Christian because there is an effort by the Nigerian Christians to blame Muslim women in *Hijab* for terrorism and more. For instance, as it was claimed in the cases of Sheik Salaudeen and Asiyat.⁽³⁴⁾ That the non-Muslim Females would be intimidated by the *Hijab*. From a practical perspective, the answer is simply, contrary to the way it is being painted. In Nigeria, wearing *Hijab* does not affect Christians especially Christian students. In fact, the *Hijab* wearing Muslim women are found in all parts of the country and in some States where Christians are the majority still Muslim women with *Hijab* exist side by side without any hindrance or proselytizing effect. *Hijab* wearing Muslim women mingle with Christian women in a number of places and

occasions without any problem nationwide.⁽³⁵⁾ Indisputably, even in Muslim majority schools where the use of *Hijab* is permitted female Christian students were never forced to wear *Hijab* be it even in the northern part of Nigeria where it is predominantly Muslims. It must be reiterated, no one was forced to wear the *Hijab*.⁽³⁶⁾ No one was demeaned, merely due to lack of wearing the *Hijab*. Such controversies and doubts were being stocked in without any genuine or concrete evidence. Ironically, however, none of the Christian leadership seem to frown at the act of molestation harassment, torture, embarrassment and humiliation which Muslim women in *Hijab* are subjected to at various instances and circumstances due to their *Hijabs*. Particularly, at some universities, polytechnics, Nigerian Law schools, NYSC Camps, Colleges of education and some establishments.⁽³⁷⁾

Moreover, unlike in the 50s, with an increased enrolment of girls in education more Muslim girls and women are spread in all levels of education and public sectors. Today, Nigerian Muslim women are contributing members of the Nigerian public life. Muslim females are very visible in this country: in schools, colleges, universities, hospitals, stores, banks, law firms, accounting firms, businesses and virtually everywhere throughout the Nation.⁽³⁸⁾ Therefore, do all Muslim women in *Hijab* fit the description of kind of heinous act of suicide bombing that some Nigerian Christians are calling for the banning of *Hijab* for national security? Do all Muslim women in *Hijab* deserve to be swept with that broad brush of terrorism or Boko Haram? the answer is No. Muslim women in *Hijab* are not a tiny group of females who interwoven with a tiny group of males in order to destroy society or humanity at large. In fact, the Boko Haram challenge affects all groups; Muslims and non-Muslims alike. Moreover, it was held that, that sticking to the fundamentals of one's religion does not and cannot make or transform someone into either an extremist or a fanatic. Let it be reiterated, that either a right or duty conferred or imposed by the constitution, cannot be taken away or removed by any other legislation, statutory or otherwise which seeks to abrogate such a right or grant relief from such a duty as conferred or exacted by the constitution will be void to the extent of its inconsistency.⁽³⁹⁾

3.3 The Wearing of *Hijab* as an Alien Practice to the Christian Faith

Meanwhile, on the issue of *Hijab* being alien to Christian's faith, or worshippers; at this juncture, there is need for Nigerian Christians particularly their leadership to educate themselves with regard to their customs and religious belief. Women covering was not an unknown practice. This age-old practice is not exclusive to Islamic culture but in varying degrees, historically and contemporarily can be found within the ideology of many cultures, including those of Christianity and Judaism. The Bible and the Torah.⁽⁴⁰⁾ Thus, *Hijab* is a basic principle rooted in

the Christian Scripture, tradition, history and today.

The first recorded instance of covering by women is recorded in Assyrian legal texts from the 13th century BCE. Its use was restricted to noble women. In both the ancient empires of Greece and Rome there is evidence that points to various degrees of head coverings worn by females. Particularly in Rome, it seems that women's covering was associated with prayer and devotion. While in Greece, there was evidence respectable women covered themselves outside the home.⁽⁴¹⁾

Thus, the historical roots of covering in western Europe go back to the Byzantine empire, where covering codes attributed high social rank to families whose women were covered. In the Middle Ages, it was customary for married women to cover their hair with various kinds of coverings. Painting of urban women in Western Europe often depicts everything covered except the face and hands.⁽⁴²⁾

Now to set the record straight, the early Christian women covered their heads in church and anytime they were in public and Christian women continued to maintain this practice to some degree throughout the centuries until the 19th and 20th centuries when the practice rapidly declined. Nuns throughout Christian history have been recognizable by their distinctive head coverings many of which resemble Muslim woman's *Hijab*. Interestingly enough, the bible contained some verses on women covering, for example in 1 Corinthians 11:5, says that:

Every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.

Some individuals choose to practice head covering according to their understanding of 1 Corinthians 11.⁽⁴³⁾ Although, the use of coverings and scarves has diminished there are some Christians denominations where the practice has maintained its high status and, in some cases, mandatory. Among the canon laws of the Catholic Church today, there is a law that requires women to cover their heads in church. Some Christian denominations, such as the Amish and the Mennonites for example, keep their women covered to the present day.⁽⁴⁴⁾ In fact, many catholic women choose to cover their heads to emulate the virgin Mary.⁽⁴⁵⁾ Indeed, the pictorial representation of Mary the holy mother of Jesus Christ (AS) always appeared wearing head cover on her head - a picture not drawn by Muslims.⁽⁴⁶⁾

Therefore, from the above evidence, it shows that, theologically, historically and practically, Hijab is relevant even to Christian faith and Christians themselves. This refute the allegations that Hijab is alien to Christians. In fact, it is ironic and shallow understanding of their religion and culture for any Christian to say that such covering by *Hijab* is alien to Christians or to create any kind of hue and cry

against the Muslim woman's *Hijab*. In fact, to do that, is a deliberate ignorance or an intentional vilification of truth or a typical heresy.

3.4 *Hijab* and the Defense of Secular Society

With respect to the Christian defence of a secular society, Nigerian Christians wittingly or unwittingly tried to reject and deny the clear, unambiguous and in-depth conceptualization of the term secularism, while misinterpreting section 10 of the 1999 constitution on purpose. Thus, despite the clear and unambiguous both constitutional and non-constitutional unsecular nature of the Nigerian state, the Nigerian Christian community, particularly its leadership has consistently held the view that Nigeria is a secular state. For instance, a statement by Bishop Ayo Oritsejafor, Former President Christian Association of Nigeria, represents the Christian perception on the relationship between the state and religion;

Nigeria is a secular nation somebody say it is a multi-religious nation. It is a secular nation ... ours is a secular nation. That's what our constitution stands for.⁽⁴⁷⁾

Scott was in fact stroked by the way in which contrary to the stated terms of the religious/secular opposition, Christianity was included on the secular side⁽⁴⁸⁾. Although, according to Smith, secularism is a new manifestation of Christianity, but one that is not immediately obvious. Thus, secularism is the latest expression of the Christian religion because Christianity has always been a religion with a fluid, evolving identity, it has a history of changing shape⁽⁴⁹⁾. Bhargava also emphasized that secularism is not just a western idea, but it is certainly a Christian doctrine.⁽⁵⁰⁾ However, the explicit linking of secularism to its Christian traditions has become ever more forceful in the Twenty-first century.⁽⁵¹⁾ Indeed, as pointed out by Esposito that too often, discussions on secularism are "about them", failing to sufficiently listen to, consider or reflect diverse Muslim voices.⁽⁵²⁾ Thus, they advocate for secularism because it fits their narratives. Meanwhile, seeking secularism to be imposed upon Muslim directly or indirectly. Exactly, said Sambo, the Christians insist on calling Nigeria a secular state not because of ignorance but simply because they have pitched their tents in the secular camp in order to prevent the Muslims from getting their full fundamental rights as Muslims.⁽⁵³⁾ As if, particularly, freedom of religion is only for them and thus willing to deny it for others. According to Scott, Tomoko Masuzawa stated that, the discourse of secularism always already include Christianity on its side against an Islamic other.⁽⁵⁴⁾ This is evident ever in the following quoted statements:

Of all existing ideologies and religions, Islam remains the greatest danger for humanity...More than ever before, people need a secular

state that respects freedom from and of religion...it is crucial to oppose the Islamic Shariah law and to subordinate Islam to secularism and secular states.⁽⁵⁵⁾

Moreover, it was claimed among others that Oppression, lack of freedom etc., are the undeniable facts of all countries designated Islamic, including some states in Northern Nigeria. Islamic Shariah should be opposed by everyone who believes in Universal Human Rights, Women's Civil Rights.⁽⁵⁶⁾ No wonder, researchers like Vishigh, openly stated that the Shari'ah system of law is not for the modern states. The secular nature of our constitution should be pursued like Turkey.⁽⁵⁷⁾ In fact, it was further recommended that provision for Shari'ah Court of Appeal should be expunged from the constitution. Matters of Islamic personal law within the jurisdiction of the court should be transferred to a special division of the High Court. This will remove every doubt about the secularity of the country.⁽⁵⁸⁾ From a different vantage, what this seems to indicate is that, in cases involving claims of secularism in Nigeria, Muslim rights generally, would be tossed aside.

Clearly, secularism is what Nigerian Christians want and what they are pushing for. Their religious narrative has been utterly deconstructed by secular visions and they make no secret of their antipathy. They tried to claim that allowing the use of *Hijab* signifies an endorsement of Islamic religion as a state religion. This is unduly dragged in order to stock controversies and hatred towards anything Islamic. In fact, they use S10 of the 1999 constitution at the slightest opportunity as a sword with which to cut off Nigerian Muslims' rights and privileges that are constitutionally grounded and protected. If that paradigm continues, definitely tensions are bound to erupt. Muslims will never allow their freedom to be taken away or their consciousness and conviction to be changed or diluted. Modesty is what every religion enjoins.⁽⁵⁹⁾ Nigerian Christians need to recover their sense of faith and religious values and traditions. In fact, Nigerian Christian leaders need to play a role in promoting modesty, peace, harmony and stability in our society with dignity and justice not stocking controversies using pretentious religious conjecture or idiosyncrasies. Meanwhile, in a true and meaningful sense, section 10 of the 1999 constitution is a call for non-preferential and protection on equal standard.

Conclusion

The vested interest of some Nigerian Christians has been so challenging to the rights of a Muslim woman to wear *Hijab* as of right under the constitution, leading to various forms of issues and challenges. Particularly its leadership alleged that the use of the *Hijab* by the Nigerian Muslim women is a violation of the Nigerian constitution. They affirmatively promote agitation against the *Hijab*

of a Muslim woman, and they are active defendants in the cases against the use of *Hijab* and showed preference to secularism. The point that must be made clear and loud is that religious freedom, unity, tolerance and diversity should not be based on common claims of commonality. Even within unity there is variety and diversity. Despite the fact that women are all women that does not make them one and the same. A Muslim woman is a Muslim woman, she should not be expected or force to act politically, socially and legally like a Christian woman or an animist. A Muslim woman is govern by a law which encompasses all aspects of her life from cradle to grave. Hence, the application of freedom of religion should not be restricted only to the secular perspective or the perspective of a person whose religion allows worship and practice of the religion once a week or few times a year. In other words, a restricted application of freedom of religion may amount to coercion to practice another religion or lead to adherence to another philosophy of life out of duress-and thus denial of freedom and independence. As can be critically observed, such reactions create more issues and problems than it solves. To avoid unnecessary tensions and noise, the wise course for Nigerian Christians, particularly its leadership would be to leave Muslim women in *Hijab* abide by the rules and mandates of their religion. The freedom to live according to one's choice, one's value and one's belief and freedom. Muslim women in *Hijab* are firm and proud of their religion. This article is not an exhaustive analysis of the issues addressed, many of these points could be examined much better if given space and time. For instance, the secularism or secularization of Nigeria. Unfortunately, to do so here, would be beyond the purview of this fairly limited article.

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**MUSLIM JURISTIC DISCOURSE ON COMBATIVE MEASURES AGAINST CORONA VIRUS:
AN EXAMINATION OF NIGERIAN 'SCHOLARS' POSITIONS ON MOSQUE CLOSURE**

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Abstract

The outbreak in late 2019 of an unprecedented pathogen in China which metamorphosed into what was known as Coronavirus or Covid-19 had drastically changed the direction of the world and the conventional way humanity has known life since time immemorial. The world had woken up to identify the rapid and wide expansion of the virus as pandemic which spread its tentacles on virtually all continents of the earth, recording an ever-increasing number of casualties and new infections. The initial absence of precise medicine for Covid-19 had necessitated the adoption of several precautionary measures to contain the escalation of the disease, at the top of which were lockdown of borders by many countries, social distancing and closure of places of public gathering. The two Holy Mosques of Makkah and Madinah, considered by Muslims as the most magnificent sites of religious activity as well as many other Mosques around the globe, were closed as a result of Covid-19. While there were much less controversies in the many countries on the legality of closure of Mosques, the Nigerian religious space had been burning with fatawa and counter-fatawa on the legal status of banning congregational prayers in Mosques due to phenomena like Coronavirus. This essay examines the positions of Nigerian 'Ulamā' on the permissibility or otherwise of the closure of Mosques, taking into cognizance the views of both the proponents and opponents of the measure. It analytically discusses the proofs advanced by both camps in the process of corroborating their positions. The piece relies chiefly on the video and audio clips in which the 'Ulamā' had voiced their opinions on the issue. Interestingly, most of the clips had been surfacing on YouTube, Facebook and other media platforms.

Keywords: Nigeria, Mosque Closure, Juristic, Combative Measures, Discourse, Examination, Coronavirus, Muslim Scholars.

Introduction

As the world was battling with the dreaded novel Coronavirus, the global media had shifted its attention to the entire developments and updates on the pandemic. Journalistic documentation of the negative impacts of the pestilence on all aspects of human life was also ongoing. Despite severe economic repercussions, many countries had been circumstantially pushed to lock their borders, airports and seaports for both international and domestic travels. One of the most burning issues that dominated the public sphere in Nigeria, which was among the affected countries with the disease, was the closure of worship places such as Mosques and Churches. The closure of Mosques had, in a more particular fashion, generated divergent opinions and feelings among Nigerian Muslims especially the '*Ulamā*' who seemed to be divided into those who supported and endorsed the idea and others who rejected and opposed it. Those who supported the measure defended it and maintained that it did not contradict with the letter and spirit of Islam, while their counterparts argued that it was alien to Islam and remote from Islamic teachings. Added to this debate was the closure of the two Holy Mosques in Makkah and Madinah, the sites regularly peopled by endless visits of Muslim pilgrims throughout the year.

The present study aims at offering an analytical academic documentation of the clerical views and divergences on the pandemic, as a supplement to the much journalistic archiving which the subject had enjoyed at the time Nigeria, like other countries, was passing through that hard moments. After the short literature review, the views of the proponents are presented first, followed by the views of the opponents, after which a section is dedicated for the discussion of the divergent views. The study is concluded by a recap of the major thoughts on the subject matter.

Literature Review

There are a few works that merit mentioning here due to their direct or indirect relevance with this study. Muḥammad al-Amīn al-Bazzāz's *Tārīkh al-Aubī 'ah wa al-Majā'at bi al-Maghrib fī al-Qarnain al-Thāmin 'Asharwa al-Tāsi' 'Ashar*', written in Arabic, traces the incidences of epidemic and famine which had occurred in Maghrib (Morocco) in the 18th and 19th centuries respectively. The author highlights the causative agents of some of the epidemics which he has found as artificial due to some human commission or omission, and others which erupted naturally. Besides displaying the humanitarian impacts produced by both famine and epidemic, al-Bazzāz also examines the measures which authorities had taken in combating the menace, including the role religion had played in such a process.⁽¹⁾

In his Arabic article, “*al-Ṭawā'in fī Ṣadr al-Islām wa al-Khilāfah al-Umawīyah: Dirāsah fī al-Masādir al-Arabīyah al-Islāmīyah*”, Naṣeer Bahjat Fādhil surveys five epidemics that had occurred during the first Islamic era and the period of the Umayyad Dynasty as recorded in Arabic and Islamic sources. He gives brief accounts of *Ṭā'ūn Shirawaih* which occurred in Mādā'in, the capital of the Sasannid rulers in the 6th year after *Hijrah*; *Ṭā'ūn 'Amwās* in the 18th year after *Hijrah* in a Syrian town; *Ṭā'ūn al-Jāriḥ* which broke out in Iraqi city of Basra in the 69th year after *Hijrah*; *Ṭā'ūn al-Fatayāt* or *al-Ashrāf* which happened both in Iraq and Syria in the 87th year after *Hijrah*; and finally an epidemic known as *Ṭā'ūn Muslim Ibn Qutaibah* which took place again in Iraq in the 131st year after *Hijrah*. In each of these epidemics, Fādhil mentions the public figures and religious icons who perished as the result. He also briefly shows the measures applied in tackling some of the epidemics. In Fādhil's opinion, some of the reported death tolls on such epidemics were exaggerated by historians.⁽²⁾

Perhaps the most relevant writing with the present study is Yūsuf Ādam Khalīl's recent Hausa essay titled “*Annobar 'Corona Virus Ko 'Covid 19': Bambancin Ra'ayi da Mahangar Mallamai*” (the Coronavirus or Covid-19 Pandemic: Difference of Opinions and Scholars' Viewpoints). The essay appears to be a compilation of the viewpoints of a number of Muslim scholars not only in Nigeria but also in other parts of the Islamic world. It reports the various efforts embarked upon by especially the Nigerian '*Ulamā*' in enlightening people on the pandemic. It highlights the positions of some Nigerian Muslim organizations as contained in their communiques and press releases. Moreover, Khalīl presents a short discussion on handshake, social distancing, issues associated with isolation, attending to Covid-19 patients, funeral *ghusl*, burial of corpses of patients killed by Covid-19, etc. He also debunks some fallacies that are related to the pandemic.⁽³⁾

Khalīl's writing, which was informed more by compilation of clerical views on Coronavirus and less by critical academic discourse, has skipped the views of a few scholars particularly from among some other Sunni Muslim groups but which are gravely relevant in the debate.

Nigerian 'Muslim Scholars' Positions on Mosque Closure

Though the combative measures of social distancing and shutdown of places of public gathering had been adopted during the early phase of the outbreak and eventual massive spread of the pandemic in some other places in the world, Nigerian Muslim scholars' views for or against such measures started hovering in the Nigerian space relatively later. It can be therefore traced to the time when

index cases were recorded and, upon the advice of health experts, the country decided to go on lockdown, including the closure of worship places and other occasions that are attended by a large number of people. Initially, the decision by the authorities was that gathering of people for worship should not exceed fifty persons but it later dawned to them that the better solution was to shut them down completely.

Interestingly, as will be shown below, the '*Ulamā*' who supported or opposed the resolution of Mosque closure did not belong to one particular ideology, but the major Sunni Muslim groups in the country. The views of the proponents are presented here followed by the opinions of the opponents.

Proponents of Mosque Closure

It is imperative to note that the views of the scholars who were in support of government decision to shut down all public gatherings including worship places like Mosques and Churches were largely built upon the *fatawa* given by scholars in other parts of the Muslim world where the pandemic also existed. However, the main feature which distinguished the approach of Nigerian '*Ulamā*' in this category on the issue is the tone in which they expressed their views, which leaned toward responding to the *fatwa* issued by the opponents of the Mosque closure.

A number of scholars, especially in northern Nigeria, had not only expressed their support for the Mosque closure, but also substantiated their position with juristic proofs. It is not intended here to quote all the scholars due to space factor, but the views of some of them will be highlighted to represent the rest, taking into cognizance at least a representative voice from each of the three major Sunni Muslim groups in the country from the Qādiriyya, Tijjāniyyah and Salafiyyah (including Izāla) movements.

One of the most comprehensive Nigerian discourses in support of the resolution of Mosque closure due to Coronavirus was that projected by Shaykh Salisu Shehu,⁽⁴⁾ a university professor and the Deputy Secretary General of Nigerian Supreme Council for Islamic Affairs (NSCIA), an umbrella Muslim organization headed by the Sultan of Sokoto, the highest Muslim leader in the country. In the opinion of the Deputy Secretary General, before one concluded on the legality or otherwise of Mosque closure and other measures to combat Coronavirus, the issue must be looked at from at least the following distinct perspectives namely;

- vi. Tawhid/Aqidah Perspective;
- vii. Sunnah Perspective;

- viii. Historical Perspective;
- ix. Fiqh/Uṣūl Fiqh/Maqāṣid al-Sharī'ah Perspective; and
- x. Scientific and Medical Perspective. According to the professor, once any of these perspectives was missing, it was highly likely that a *fatwa* on Mosque closure would be misleading.

Tawhid/Aqidah Perspective

As Muslim, one was obliged to believe that Coronavirus, whether contrived or not, must have been a creature of Allah (SWT) which could have never emerged without His will. Allah (SWT) has an eternal (*azalī*) knowledge of the virus, other general and fragmentary as well as specific details associated with it, including all those who were predestined to get infected with the virus and the countries it would attack. This was in line with the attribute of Allah's knowledge of everything, whether obvious or hidden, and no matter how macro or micro it was. Allah says: "*No misfortune ever befalls on earth, nor on yourselves but We have inscribed it in the Book We make it manifest*".⁽⁵⁾

Furthermore, Shehu asserted that it must be put into account that like all other forms of calamities and untoward incidents, Coronavirus was a test which only Allah (SWT) could lift according to His will if people returned to Him and sought for His succor and relief.⁽⁶⁾ Similarly, the pandemic was certainly a consequence of mischief and moral corruption that had become the order of the day in all parts of the world. When such behaviours dominate the world, they reach a certain level that Allah (SWT) expresses His wrath by sending a calamity to serve as a warning and means of reflection for humanity.⁽⁷⁾ Importantly, through Coronavirus, Allah (SWT) had shown that He has power over everything, which conversely indicated the weakness of human beings; despite the technological and scientific sophistication the world has attained, a tiny creature could subdue and destabilize the world as did Covid-19. It was on the basis of this that Muslims should strengthen their belief that nothing would affect them except with the permission of Allah.⁽⁸⁾

Sunnah Perspective

Shehu explained that discourse on Covid-19 should also survey around the *Sunnah* of Prophet Muhammad (SAW) in order to scan through his injunction and guidance on epidemic, pandemic and communicable diseases in general. It should be noted that though the Prophet (SAW) in one of his statements said "(There is) no '*Adwā* (contagious disease) is conveyed without Allah's permission" and he, in the same breath, enjoins that "one should run away from the leper as one runs away from a lion".⁽⁹⁾ The Prophet (SAW) also enlightens the

Ummah not to expose sick persons or animals to healthy persons or animals.⁽¹⁰⁾ In a couple of other Aḥādīth, the Prophet (SAW) guides the Muslims how they should approach epidemic or pandemic by not entering or exiting a country⁽¹¹⁾ or city⁽¹²⁾ where it erupts. In addition to this, due to a certain reason which had to do with welfare and health of the Muslim faithful, it is on record that the Prophet (SAW) had once issued a directive to the effect that people should perform Ṣalāh in their dwellings.⁽¹³⁾ Therefore, these and many other authentic traditions of the Prophet (SAW) make a case to the fact that closure of borders and performing Ṣalāh at homes other than Mosques sequel to genuine excuses are not alien but integral part of Islamic teaching.

Historical Perspective

From the perspective of history, Shehu highlighted that no one argued that epidemic had occurred at certain times more than once, including during the first century of Islam. Here, he was referring to the series of epidemics that erupted in various parts of Muslim territories. In the 18th year of Hijri calendar (693 C.E), during the caliphate of ‘Umar bin al-Khaṭṭāb, an epidemic occurred in a Syrian town called ‘*Amwās*, hence the name *Ṭā’ūn ‘Amwās* (‘*Amwās* Epidemic).⁽¹⁴⁾ In Basra of Iraq, an epidemic broke out in the 69th year after Hijrah at the time of ‘Abdullāh Ibn Zubair, one of the Prophet’s companions.⁽¹⁵⁾ Again in Iraq and Syria another epidemic tagged *Ṭā’ūn “al-Fatayāt”* or “*al-Ashrāf*” exploded in the 87th year A.H. It was called *Ṭā’ūn al-Fatayāt* or *al-Ashrāf* because it killed a large number of females and later men of noble status.⁽¹⁶⁾ Another epidemic in Muslim history was the one that emerged in 131 A.H. in Iraq and it was named *Ṭā’ūn Muslim Ibn Qutaibah*, who was the first person consumed by the disease.⁽¹⁷⁾ In the Maghrib, a series of epidemics occurred such as the one in 571 A.H. which spread all over Morocco, Tunisia and Andalus.⁽¹⁸⁾ In 1798 CE, a group of merchants returning from Alexandria to Tunisia who contracted a disease also led to its spread in Tunisia, Algeria and later Morocco. The disease made inroads into Moroccan cities such as Rabat, Fez and Meknes.⁽¹⁹⁾ As also narrated by Shaykh Maṣṣūr Ibrāhīm Sokoto, another prominent and staunch proponent of the Mosque closure theory, there was a worldwide pandemic in 1918 (referring to Spanish Flu) and Nigeria was part of the affected countries.⁽²⁰⁾ In summary, as novel as it was framed, Coronavirus was not the first time Muslim world had to grapple with an attack of a large-scale disaster. The point here is that, as Shehu wanted us to believe, in all of these incidences, Muslims had not folded their arms to, in the name of *tawakkul*, refuse to apply measures to tackle the diseases. Rather, they utilized the resources at their disposal to save and get themselves out of the quagmires. Therefore, it was valid in the wake of

Coronavirus if Muslim countries rose to the challenge and applied the resources available to combat the spread of the virus.

Maqāṣid al-Sharī'ah Perspective

Shehu lamented that while there was much concentration on learning and mastering *Fiqh* science in the Islamic scholarship culture among Nigerian Muslims, which was quite commendable, there was a radical neglect in the acquisition of *Uṣūl al-Fiqh* and *Maqāṣid al-Sharī'ah* knowledge. *Fiqh* is essential in all aspects of Muslim worship and rituals as through it Muslims know how to put textual injunctions into practice. *Uṣūl al-Fiqh* assists in knowing the principles and basis upon which injunctions are extracted from Islamic texts and the status of the injunctions. *Maqāṣid al-Sharī'ah* equips Muslims with awareness of the higher intents, goals, objectives and wisdom of the entire Islamic law as contained in the Qur'ān and the *Sunnah*.

Shehu further explicated that as a universal religion, revealed to suit all time and space, Islam has unique features such as simplicity which dictates lack of hardship or its removal according to situations; absence of tasking people to do what is beyond their human capacity; accommodating legitimate excuses; relaxing the status of forbidden things due to necessity; giving priority to averting harms over drawing benefits, etc. All of this falls under *Qawā'id al-Fiqhīyah* (legal rules) which are important aspects in the broader discipline of *Maqāṣid al-Sharī'ah*.

The higher goals of Islamic law (*Maqāṣid al-Sharī'ah*) entail, as postulated by Imam al-Ghazali, the five main objectives that Islam seeks to protect and realize namely: (i) protection of religion; (ii) protection of soul; (iii) protection of lineage; (iv) protection of wealth and; (v) protection of intellect. As delineated in advanced literature of *Maqāṣid al-Sharī'ah*,⁽²¹⁾ though at times soul is sacrificed in the interest of religion like in the case of *Jihād*, soul is as best as possible required to be protected in as much as there is a valid excuse which does not compromise one's entire faith.

Scientific and Medical Perspective

Islam not only discourages but also forbids people to delve into a discussion of what they have no knowledge about. The Qur'ān cautions that one should never indulge or insist on engaging himself in a topic over which he has no insight, and that on this, one will be held to account on the Day of Judgment.⁽²²⁾ Moreover, Islam enjoins Muslims to always consult specialists and experts on any subject and field in which they are not trained and learned.⁽²³⁾

As elaborated by Professor Shehu, from the foregoing, one can discern that health experts and medical specialists had a significant role to play in providing guidelines of the extent to which Coronavirus had spread, the measures to adopt in containing it and how people were supposed to conduct themselves to avoid massive and uncontrolled infection. In this case, the recommendations of medical specialists and health institutions were binding and, as decried by Shaykh Maṣṣūr Sokoto, any attempt by Muslim scholars to usurp this authority or encroach in the medical territory should be resisted and regarded as purely un-Islamic.⁽²⁴⁾

Shaykh Mūsā al-Qāsiyūnī Nāṣir Kabara,⁽²⁵⁾ another prominent cleric in Kano, had engaged the topic of Mosque closure and offered a juristic defence for it. In his opinion, the guidance of the Prophet (SAW) on pandemic is miraculous that it spells out the lockdown in all its manifestations. That is to say, the Prophet (SAW) enjoins Muslims to observe the measure at individual, city and countrywide levels whereby people are required to stay at home, with cities and countries closing their borders. In one Ḥadīth, the Prophet (SAW) says if a man stays at home when epidemic erupts, patiently expecting a reward from Allah, he will get a reward equal to that of a martyr.⁽²⁶⁾ In a similar Ḥadīth, the Prophet (SAW) mentions that if a man stays in his city when epidemic erupts, patiently expecting a reward from Allah, he will get a reward equal to that of a martyr.⁽²⁷⁾ In another Ḥadīth, the Prophet (SAW) guides that if the epidemic occurs in a certain land (country), “do not enter it, and if you are in the land (country) where it occurs, do not go out of it”.⁽²⁸⁾

Qāsiyūnī added that Islam permits Muslims to suspend performing congregational prayer in Mosques due to certain reasons such as extreme cold, wind and rainfall. Likewise, individuals are exempted from attending congregational prayers when they have some excuses such as attending to a sick person, eating garlic and suffering from leprosy. These excuses, as elucidated by the scholar, are inferable from Prophetic traditions such as the one in which the Prophet (SAW) during a certain cold, windy and rainy night instructed the muezzin to proclaim that prayer be performed by people at their various dwellings⁽²⁹⁾; and the one prohibiting those who consumed garlic to come to the Mosque.⁽³⁰⁾

Though without specifically presenting an advanced juristic discourse, both the famous clergies Shaykh Dahiru Usman Bauchi⁽³¹⁾ and Shaykh Ibrāhīm Maqārī⁽³²⁾ expressed support to the decision of Mosque closure and all other measures recommended by concerned medical professionals and health institutions. This was also the view of many influential and powerful scholars within and outside

academic institutions like the Nigerian Grand Mufti and leading Muslim organizations in Nigeria such as the Nigerian Supreme Council for Islamic Affairs (NSCIA), Jamā'atu Nasrillislām (JNI), the Council of 'Ulamā, Islamic Forum of Nigeria, Islamic Foundation, a faction of Jamā'atu Izālatil Bid'ah wa Iqāmatil Sunnah (JIBWIS), Da'wah Institute of Nigeria (DIN), Ansāruddeen Society of Nigeria, Nasru lLāhil Fātiḥ Society (NASFAT), Abuja Council of Imāms, Muslim Students' Society of Nigeria (MSSSN) and Islamic Medical Association of Nigeria (IMAN).

Opponents of Mosque Closure

Criticism on the closure of worship places in general and Mosques in particular was heightened by the many fatawa given by clerics supporting the idea of the lockdown as discussed above. As if to tell the world that those fatawa were not birthed by a consensus of the entire Nigerian 'Ulamā', some outspoken voices of clerics offered counter-fatawa, which had in turn reversed an idea of clerical unanimity on the legality of Mosque closure. Interestingly, the opponents of the Mosque closure were also not confined within a particular affiliation among the religious groups of Nigerian Muslim community, but cut across different persuasions and identities within the framework of Sunni Muslims.

One of the most visible and critical opponents of the lockdown was the Jos-based scholar, Shaykh Sani Yaḥyā Jingir,⁽³³⁾ who is also the head of the national body of the 'Ulamā Council of the Jos faction of Jamā'atu Izālatil Bid'ah Wa Iqāmatil Sunnah (JIBWIS). His position transcended the mere opposition against the decision of Mosque closure to the entire Coronavirus phenomenon. He argued that the whole story about the virus was a "lie" and a "mission" to achieve malicious goals by the unbelievers. To substantiate his argument, Jingir claimed that a book was written more than thirty-nine years ago on Coronavirus,⁽³⁴⁾ and this suggested that the (Western) world had been for decades aware of the virus. Therefore, there must be an "ulterior" motive for it just to be publicized recently. As delineated by the scholar, Ṣalāh is an important aspect of Muslim religious life which cannot be matched with any other thing. As reported in a Ḥadīth, it is the yardstick with which to evaluate the deeds of a Muslim and subsequently determine his fate on the Day of Judgment.⁽³⁵⁾ In Jingir's opinion, Coronavirus impasse, which was used as a "pretext" to advocate Mosque closure, was merely one of the "hypocritical" moves by the "foes" of Islam to stop Muslims from performing Ṣalāh, one of the five fundamental pillars of Islam. As a result, the scholar ratiocinated this action with the attempts by one of the Quraysh elites in Makkah to debar Muslims and the Prophet (SAW) in particular from praying in the Ka'bah as the Qur'ān narrates.⁽³⁶⁾ It is in relation to this that Jingir also

expressed his vituperation over the closure of the holy site in Makkah by Saudi authorities, which he alleged “resembles” the action of the Quraysh polytheists during the nascent phase of Islam.’

The scholar further censured the attempt to “stop” Muslims from discharging Ṣalāh in Mosques as servicing the institution of idolatry as he inferred from a certain Qur’ānic verse.⁽³⁷⁾ On the more specific issue of Mosque closure, the cleric accused those calling for Muslims to pray at homes of leading people astray. It was based on these reasons that Jingir rejected the idea of the Mosque closure and as well dismissed the virus as a legendary myth born out of Western conspiracy.

While Jingir’s view was that of an absolute rejectionist and hardline nonconformist, other scholars within this category agreed with the authenticity and existence of the virus. As custodians and preservers of Islamic sanctity, the scholars in this category chiefly focused on the measure to ban Muslims from observing Ṣalāh congregationally inside Mosques.

Another Jos-based scholar, Shaykh Abdurrazaq Yaḥyā Haipan,⁽³⁸⁾ issued a piquant caveat to his fellow ‘*Ulamā*’ who supported the closure of Mosques. He warned that any Muslim scholar who gave a *fatwa* to back the decision of closing Mosques should prepare for the consequences on the Day of Resurrection. In the light of a Qur’ānic verse,⁽³⁹⁾ Haipan contended that there has never been an “unjust” and “oppressive” person like the one who prevented people from observing worships in Mosques, and that it was a step toward destructing the Mosques entirely. Thus, he concluded that the scholar should await the wrath of Allah both here in this world and in the Hereafter.

Shaykh Dr. Aḥmad Muḥammad Ibrāhīm (BUK),⁽⁴⁰⁾ the founder of Dārul Ḥadīth Foundation in Kano and one of the most respected and influential scholars in northern Nigeria was rather shocked with the way the (Muslim) world was trying to run away from Mosque as a method of evading Coronavirus. He asserted that the Islamic tradition which was expected of Muslims to observe was to ideally rush to Mosque for relief and panacea whenever a dreadful issue occurred. He reasoned that the Prophet (SAW) used to order his muezzin, Bilal, to call people to assemble so that the Prophet (SAW) would lead them in Ṣalāh as a source for relief and appealing for a divine intervention on anything that bore some worries.⁽⁴¹⁾

The scholar questioned the attitude of Mosque closure which was showcased as a preventive measure from contracting the virus on one hand, and which on the other hand, suggested that staying at home was a guarantee for safety and immunity. In other words, Ibrāhīm who supplemented his concern with a Qur'ānic point of view⁽⁴²⁾, alleged that a conjecture had been established in that people would be infected with the virus once in Mosques but not at the comfort of their homes. Thus, according to him, forsaking Mosques at that trying moment was worse (spirituality-wise) than the harm Coronavirus was said to bear. After all, the scholar concluded, nothing would befall a human being except that which had been destined for him, and there was no way he could escape his destiny. This means that Coronavirus could never kill someone who was not predestined to be its victims.

Another line of argument which Ibrāhīm advanced was the spiritual logic behind calamities and disasters. He reiterated that sickness and afflictions as Islam teaches, are a source for expiation of one's sins, and if in the process one dies of any of the diseases, it is expected that he achieves martyrdom, one of the highest spiritual ranks a Muslim will aspire to attain. Hence, there was no point for Muslims' anxiety and obsession to evade martyrdom, in this case through Coronavirus. The cleric also lamented the political circumstances that warranted the "compromise" of Saudi clerics, which obviously paved way for the closure of the Ka 'bah in Makkah. Finally, like Jingir, Ibrāhīm also smelled some conspiracy, though in his case not on the authenticity of the virus but the motive behind its spread especially in Muslim lands.

Also echoing the Tawhid approach of the above scholar, Shaykh Umar Sani Fagge,⁽⁴³⁾ a Kano-based prominent cleric postulated that the pandemic came as a test of piety of Muslims and that its solution and healing were in the Ṣalāh itself, which was now, ironically, being "deemphasized". He viewed the confusion, hysteria and fear that had prevailed upon Muslims due to the pestilence as "unnecessary" and an indication that they had been "lured" by the desire of earthly life and resentment to death, which a Prophetic Ḥadīth disapproves as a symbol of spiritual weakness.⁽⁴⁴⁾

Meanwhile, Fagge recommends that an integrative approach should be adopted in tackling the disease whereas geographic, cultural and religious peculiarities of Muslim communities should also be considered rather than hook, line and sinker imitating the measures applied by the Western world. He felt that the virus may not be unconnected with moral corruption that was becoming the order of the day in especially the West. He linked the emergence of the pandemic as a

consequence of the maltreatment of pupils and teachers of certain Qur'ānic schools that doubled as rehabilitation centres in Kano, which according to him was done to satisfy the interest of some powerful godless countries. That was why, as Fagge reasoned, Allah (SWT) expressed His wrath by necessitating the immediate closure of all educational institutions in those countries, besides their brothels, hotels, beaches, restaurants and bars.

The scholar was also dismayed by the shutdown of the *Haram* (holy site) in Makkah, dismissing Saudi Arabian leadership as, by this action, serving as a “puppet” of the *kuffār*. He foretold that the closure of the *Haram* spelt a large-scale “doom” which may attract another divine wrath. He believed Allah (SWT) will not allow such a thing to pass without making its architects to pay the price sooner or later.

However, a Sokoto cleric, Shaykh Bello Yabo,⁽⁴⁵⁾ who acknowledged that albeit “contrived”,⁽⁴⁶⁾ Coronavirus really existed, seemed to have engaged the topic in a more juristic method. He contended that all the proofs advanced by the proponents of Mosque closure were unconvincing and mere *shubuhāt* (misconceptions). He maintained that throughout Islamic history, there was “never” a time when Mosques were closed as a result of calamity, epidemic or pandemic. What obtains is that entry and exit should be banned in the city or country where it emerges, thus, it is legitimate to close borders, but not Mosques. After citing a Qur'ānic verse which emphasizes observing some worships inside Mosques,⁽⁴⁷⁾ Yabo countered the theory of Mosque closure by a narration ascribed to the Prophet's companion ‘Abdallāh Ibn Mas'ūd who while addressing some people said that,

should you perform prayer at your homes and abandon your Mosques, you would have abandoned the *Sunnah* of your Prophet; and should you abandon the *Sunnah* of your Prophet, you would have been led astray”.⁽⁴⁸⁾

The scholar further expounded that in the light of a Ḥadīth which prohibits people from coming to Mosques when they eat garlic⁽⁴⁹⁾ and the one which forbids mixing sick camels with healthy ones,⁽⁵⁰⁾ people infected with Coronavirus should be duly quarantined but not that others be blocked from attending Mosques. He stressed that Ṣalāh is a fundamental worship that cannot be taken lightly due to Covid-19, which remained “unconfirmed” on individuals unless a medical test was conducted. Like his predecessors, Yabo considered closing Mosques as a scheme to deprive the Muslims of divine propinquity and set them off the track of spirituality. While Ṣalāh itself is a process through which relief is

obtained when in difficulty, the lockdown dictated otherwise. In the event that one was destined to die of the pandemic, locking Mosques cannot be of any help, argued Yabo, and that it was a means of attaining martyrdom.

The scholar also opposed the resolution of closing the *Ḥaram* (sanctified site in Makkah), which he saw as another way of distancing humanity from an effective cure of Coronavirus since access to Zamzam water⁽⁵¹⁾ was also banned. He concluded that the action was no more than a “mockery” of Islam and the goal was to seek the “pleasure” of the *kuffār*.

Without specifically referring to other ordinary Mosques shut due to the pestilence, the Kano hardline cleric, Shaykh ‘Abduljabbār Nāṣir Kabara⁽⁵²⁾ also vehemently opposed the closure of the Holy Mosque in Makkah. He reechoed the theory that there must be an “ulterior” motive which was aimed at attacking Islam indirectly. His reason was that unlike the Vatican and other big Churches which were also locked due to Coronavirus worldwide, the closure of the *Ḥaram* in Makkah has generated a lot of publicity more than any other place, and to him, this pointed to a subtle “celebration” that must have been deliberately orchestrated.

In a more radical tone, the scholar professed that the stay-at-home measure was unbearably monotonous and that death due to Coronavirus may even be “better”! After all, he disputed, it was “safer” to contract Covid-19 while in worship places than otherwise, and that at times running away from death was itself blameworthy.

3. Discussion

One thing to be acknowledged in this debate is that the scholars believed they were discharging their duty of defending Islam and trying to preserve its orthodoxy on one hand, and on the other hand, presenting it as a universal religion that provides answers to all situations and new occurrences. The ‘*Ulamā*’ opposing the idea of Mosque closure had been confronted with a lot of proofs by their counterparts, and the proofs should have been subjected to advanced and beyond-the-surface scrutiny. Proponents of Mosque closure believed that several reasons due to which observing Ṣalāh in Mosque is legally suspended were enough basis upon which Mosques could be closed during Covid-19. Needless to say, none of the excuses as contained in a number of Prophetic Aḥādīth could be said to bear drastic consequences that are worse than Covid-19 as explained by health experts. If a leper or an individual who ate garlic would be instructed to

stay at home to avoid harming others in Mosques, Covid-19 may also deserve the same treatment.

However, opponents of this idea acknowledged that based on those excuses, the affected persons should be stopped from coming to Mosques rather than the Mosque itself being entirely closed. In other words, the doors should be slammed shut against those who were infected with the virus rather than the generality of Muslims. This means that before one was allowed entrance into a Mosque, it had to be medically proven by a test team that he was Covid-19 negative, just as sensitive scanners were used to detect explosives or weapons when entering Mosques due to Boko Haram insurgency.

A close inspection of Covid-19 and the nature of its spread will reveal that a similar approach would hardly yield positive results, but might even compound the problem. Comparatively, the population of insurgents who might be suspected to attack Mosques would logically be less than those who should be suspected as having been infected with the virus. After all, since Mosque entrances are usually open spaces, it was possible that the strategy could be counterproductive by paving the way for massive infection as people took their queues waiting to be tested. Unlike insurgents who may avoid approaching Mosques when there were such security measures, Coronavirus would not be deterred from spreading by mere presence of detectors or test equipment at Mosque entrances. Needless to say, while Boko Haram had defined targets, Coronavirus did not seem to have a specified target as long as it was let loose in public.

The Ḥadīth indicating that Prophet (SAW) instructed his muezzin to proclaim that Ṣalāh be performed at dwellings is enough reason that the Ṣalāh was not performed inside Mosque place where it used to be performed congregationally. Hence, it must be admitted that the Prophetic directive was obeyed. On the other hand, the Islamic tradition does not seem to limit the concept of a “Mosque” to the narrow framework upon which the debate of Mosque closure was situated. It is obvious that the discourse presented a picture of Mosque as a four-cornered building with doors that can be locked and unlocked with keys. There is no indication that before a congregational Ṣalāh is performed, it must be in a Mosque that has such structural features. After all, as part of the peculiar qualities of this *Ummah*, which were bestowed first upon the Prophet (SAW), the entire earth has been placed as a Mosque where one can observe Ṣalāh.⁽⁵³⁾

Therefore, there may be some logical risk to consider closing Mosques as a ban on Ṣalāh since, as a strong Islamic pillar, it is the singular religious symbol that guarantees citizens' loyalty to leaders no matter how unjust the latter are. In other words, Islam emphasizes that Muslims should always remain obedient and loyal to their leaders, and they should never rise or rebel against them even if they govern oppressively, but on a condition that the rulers have not sought to stop Muslims from observing Ṣalāh.⁽⁵⁴⁾ In the context of Covid-19, Muslims were told to observe their Ṣalāh at home even if it means in a family congregation. So there is no point to pass off Mosque closure as a ban on Ṣalāh as insinuated by some clerics. Similarly, it was very illogical to foretell that those believing in the reality of Covid-19 would be easily attracted to Dajjāl (anti-Christ) if he were to appear now.

Shaykh Haipan, as quoted in this essay, warned that the '*Ulamā*' supporting Mosque closure should prepare to answer Allah's charge. The verse with which he reasoned seemed to have been quoted out of context. According to Muḥammad Ṭāhir Ibn Ashūr, in his *al-Taḥrīr wa al-Tanwīr*, the verse was revealed on the Arab polytheists who blocked the Prophet (SAW) from entering the Ka bah. After outlining reasons due to which Mosques can be closed, he adds that "this warning (in the verse) does not transcend to everybody among those who prevent (others) from Mosque".⁽⁵⁵⁾ The action of the Quraysh polytheists whose motive was to disrupt Islam and retard its growth cannot be analogized with the action of Muslim leaders whose motive is to safeguard their subjects against the spread of a disease. If at all intention is worthy for consideration, which of course is, the intention behind closure of Mosques by someone professing Islam should be regarded as sincere even if "uncalled for". Given the reluctance with which Nigerian leaders acted towards implementing the lockdown of worship places, which could not have fully succeeded without the approval of religious leaders, it does not sound objective to think that government had any harmful agenda behind that.

Meanwhile, since both the '*Ulamā*' and health experts had presented their views on the pandemic to the public, it was only objectively judicious and in the interest of public good that precautionary counsels and informed recommendations of specialists were honored, accepted and worked upon in situations like this. While health experts had almost voiced a consensus which supported such tough lockdown measures, the divergence of opinions among Nigerian '*Ulamā*' can be interpreted as a great concern towards the protection of the sacred space – a duty that they are bound to shoulder. Although Jingir claimed that one professor in Ilori of Kwara State had also dismissed Coronavirus as a concocted fallacy,

obviously to undergird that not only “conservative” clerics were against the unprecedented phenomenon, it was highly likely that the said university scholar came from any field other than the medical or health related sciences.

The opponents’ view on the sacred Mosque of especially Makkah, the Muslims’ busiest cynosure of religious activities, can be seen as a protest against the Saudi scholars, who had been branded as “collaborators” of the regime, at least on this issue. If the opinion of the opponents can be considered, which may also not be opposed by the majority of Muslims, access to the Ka’bah could have been relaxed to a few worshippers who must then be subjected to a prior Covid-19 test. This was perhaps to allay the fears of those who insisted that the holy site should not be at all costs kept entirely obsolete at that trying moment when humanity was in greater need of the divine succor, which as Muslims believe, could be effectively sourced through devotion at the sanctified place.

Moreover, should the clerics on the second camp insist on observing *‘i’tikāf*⁽⁵⁶⁾ government could have mobilized the concerned medical institution to subject a limited number of prospective *‘i’tikāf* observers to Coronavirus test, after which those who were tested negative might be admitted for the exercise in certain authorized Mosques. Given that Nigeria is a hotbed of religious (both Islamic and Christian) consciousness, *‘i’tikāf* could have been formally allowed since itself is a form of voluntary spiritual “self-isolation” aimed at enhancing piety through rigorous and constant devotion and meditation, and its uniqueness lies in the fact that it can only be performed inside Mosques⁽⁵⁷⁾ as opposed to regular Ṣalāh. Therefore, with a limited number of observers and careful coordination of Mosque administration, physical distancing (if it was still necessary) may not be impossible in the exercise. This was one way for avoiding a situation whereby some clerics could interpret any abnormal or untoward incident that may occur anytime in the future as a doom or consequence of “aberrant” institutional enforcement of Mosque closure or banning *‘i’tikāf*.

A blame on those who viewed Covid-19 as contrived should not be too extreme since it has been proven in the Glorious Qur’ān that a disaster can be a consequence of people’s handiwork, and this may not change its nomenclature as pandemic. The pressure mounted on China by a world power insisting on producing evidence to show that Covid-19 pathogen must have been engineered in a Wuhan virology lab also presents some excuse for those contending that the disease was essentially natural. Proponents of Mosque closure who at the same time seemed to reject the theory saying Covid-19 might have been artificially engineered may not be completely immune from criticism. If it is in the future

discovered and established that Covid-19 was really contrived, their counterparts and a mass of local followers are likely to resurrect the debate which may not be in full favour of the proponents as was the case before, despite that given the number of recorded deaths and rising cases of infections, the measures taken must have been practically justified. The presumptuous attempt by some scholars who supported Mosque closure to – due to facility of arguments – cast the opponents of the measure as barely educated, amateurish, less civilized or even contumacious was unjust and had laid bare their myopic vision and intolerance toward difference of opinions, legitimate opposition and mild criticism.

Conclusion

This study examines the scholarly discourse that surfaced in Nigerian religious sphere in 2020 as the result of Mosque closure necessitated by the emergence of the novel Coronavirus. It presents and reviewed the views of both the scholars supporting and opposing the idea of locking Mosques to avert the massive spread of the virus. Scholars of each of the camps had exerted clerical efforts to supply their views with Islamic stipulations. The point of departure lies in the priority and interpretation which depends on how each scholar comprehended the case of Covid-19 vis-à-vis Islamic guidance on disasters. None of the scholars including those who denied the genuineness of the virus had rejected the essentialness of supplication and the pressing need to return to Allah (SWT) by reviving spirituality.

The study reveals that the scholars opposing the closure of Mosques were more particularly and intensely disappointed with the complete shutdown of the two holiest and most sacred Mosques sites of Makkah and Madinah. According to them, it was the worst sacrilegious manifestation of a “conspiracy” involved in the Covid-19 narrative. It can be seen that the debate has demonstrated the essential willingness of Nigerian Muslims led by their *‘Ulamā’* to live by the dictates of Islam and to avoid any move that jeopardizes their piety or attacks the orthodoxy and purity of Islam. It further displays the operationalization of the common theory which makes it sacrilegious for one to undertake any task while being oblivious of Islamic ruling and guidance on it. This had largely informed the motive behind the diffusion of conflicting scholarly views on the idea of Mosque closure due to the emergence of Covid-19. Nonetheless, the debate has again brought the beauty of Islam to the fore; the claim that it is a universal religion that suits each time and space is justified by the fact that no any other religion has arguably, articulated comprehensive guidelines as measures of tackling pandemic as does Islam.

The political nature of the country has offered an inalienable right and fertile ground for the *'Ulamā'* to reassert their clerical autonomy that can be rarely matched with any other majority Muslim nation. The divergence of opinions on this matter reveals the inherent fraction that characterizes religious leaders. However, it also points to the flexibility and dynamism of personal interpretation toward textual stipulations which manifest in Nigerian public sphere where *'Ulamā'* have adequate autonomy and tendency to resist state manipulation. More particularly, opposition against Mosque closure, even if misplaced in this context, sends a warning that any attempt to manipulate Islamic values as contained in secular policies will be met with stiff resistance.

Meanwhile, the collaboration of scholars with government which enhanced the latter's success in implementing the lockdown measures was partly defeated by the failure of the Federal Government and various state governments to sustain the welfare of the poor masses as they stayed at homes. The glaring mishandling of the distribution of palliatives and their total absence in many areas did not augur well with the campaigns and calls for people to remain indoors. The lack of resolve to fully enforce the measure on other mundane gatherings such as the reopening of public soccer-viewing centres in Kano State while Mosques were still kept closed and the general influence of political game which seemed to dictate governments' attitude toward Covid-19 have all proved counterproductive to the sheer clerical efforts exerted during the debates. In their effort to satisfy both sides of the *'Ulamā'* and their massive following, various governments ended up conflating the issue, without ultimately securing the pleasure of either of the camps. While the scholars supporting the idea of Mosque closure had issued their *fatwa* based on the understanding that public gatherings presented a cogent risk for mass infection of Coronavirus, their counterparts had taken their stand due to a fear that the spiritual value of Mosques and congregational Ṣalāh might be put at stake. The government of especially Kano State, had, by reopening public soccer-viewing centres, frustrated the two groups of the scholars; it downplayed the former's effort to prevent community infection of Covid-19 and, as alleged by the latter, considered games and sports a top priority over spirituality.

The debate has made it clear that the *'Ulamā'* are important partners in nation-building and protection of the welfare of the masses. As such, various state governments in especially the Muslim North have a chance of collaborating with the clerics to design workable policies to enhance the social and moral wellbeing of their citizens. Authorities may review the extent to which they back and provide "official" cover for obscenity that has been gradually gaining ground as

promoted by hotels, brothels, cinemas, musicales, event centres, film industries, media houses, and school campuses. Although the Covid-19 case and the brouhaha it brought had subsided now after more than three years of its emergence, it has unpacked the psychological consequences produced by a pandemic in a society that upholds moral values and considers a defect in this direction as a divine source for destruction through natural disasters. It can be noted that the debate did not continue when the measures of Covid-19 were lifted and borders and other public places were reopened. Although there were further allegations which circulated among the public domains suggesting that the doses of Covid-19 immunizations were themselves purposely manufactured to cause infertility as a way of depopulating the world, the attention of scholars in northern Nigeria was largely shifted to other issues and no formally significant debates had ensued which would have been tellingly suitable for future studies.

Endnotes:

(1) Muḥammad al-Amīn al-Bazzāz, *Tārīkh al-Aubī'ah wa al-Majā'āt bi al-Maghrib fī al-Qarnain al-Thāmin 'Ashar wa al-Tāsi' 'Ashar*, diss., Mohammed V University, Rabat, 1992 (Rabat: Faculty of Letters and Human Sciences, Mohammed V University, 1992, S/No. 18).

(2) Naṣeer Bahjat Fādhil, "Al-Tāwa'in fī Ṣadr al-Islām wa al-Khilāfah al-Umawīyah: Dirāsah fī al-Maṣādir al-Arabīyah al-Islāmīyah", *Majallat Jāmi'at Kirkūk li al-Dirāsāt al-Insānīyah* 2.6 (2011): Available on <https://www.iasj.net/iasj?func=article&ald=47180>. Retrieved on online, Internet, May 1, 2020.

(3) Yūsuf Ādam Khalīl, "Annobar 'Corona Virus Ko 'Covid 19': Bambancin Ra'ayi da Mahangar Mallamai" (Kano: Muslim Students' Society of Nigeria, 2020), online, Internet, May 8, 2020. Available https://www.academia.edu/42612896/ANNOBAR_CORONA-VIRUS_KO_COVID-19_BAMBANCIN_RAAIYI_DA_MAHANGAR_MALLAMAI.

(4) The following paragraphs are based on an audio of a series of short lectures presented by the scholar at a certain Mosque from March 29 to April 4, 2020. The audio is at the disposal of the author.

(5) Qur'an 57: 22. See also Qur'an 10: 61.

(6) Allah (SWT) says "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Qur'an 2: 155).

(7) Allah (SWT) says "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]" (Qur'an 30: 41).

(8) Allah (SWT) says "Say, "Never will we be struck except by what Allah (SWT) has decreed for us; He is our protector". And upon Allah (SWT) let the believers rely" (Qur'an 9: 51).

(9) Ṣaḥīḥ Bukhārī: 5707.

(10) Ṣaḥīḥ Bukhārī: 5774.

(11) Ṣaḥīḥ Bukhārī: 3473.

(12) Ṣaḥīḥ Bukhārī: 3474.

(13) Ṣaḥīḥ Muslim: 697.

(14) See Abdur-Rahmān bin Abūbakar al-Suyūṭī, *Tārīkh al-Khulafā'* (Egypt: Maṭba'ah al-Sa'ādah, 1952): 119.

(15) Fādhil, "al-Tāwa'in fī Ṣadr al-Islām", 6.

(16) Fādhil, "al-Tāwa'in fī Ṣadr al-Islām", 8.

(17) Fādhil, "al-Tāwa'in fī Ṣadr al-Islām", 8-9.

(18) Alīyū Ṣallābī, "Kaifa Ta'āmal al-Muslimun ma'a al-Aubī'ah wa Āthāruha fī Marāhili Tārīkhīhim", *IslamOnline* March 19, 2020. Available <https://www.google.com/amp/s/islamonline.net/34109/amp>. Last checked May 7, 2020.

(19) Al-Bazzāz, *Tārīkh al-Aubī'ah*, 87-92.

(20) In a short video clip titled "Sako na Mūsāmmān zuwa ga Al'umma akan CORONAVIRUS; Dr. Maṣṣūr Sokoto", available on <https://m.youtube.com/watch?v=uKrG94eqhsM>. Last checked May 7, 2020.

(21) See also Imām Shāṭibī's *al-Muwāfaqāt*.

(22) Qur'an 17: 36.

⁽²³⁾ Qur'an 16: 43.

⁽²⁴⁾ Visit the Facebook page of the scholar https://m.facebook.com/_DrManşūr_sokoto/videos/827306097735617/. Last checked May 6, 2020.

⁽²⁵⁾ The scholar's position was expressed during the 2020 maiden edition of his annual interpretation of *Kitāb al-Shifā'* transmitted via Facebook this year due to Coronavirus. Available on <https://m.facebook.com/Nāsiriyyah/videos/2218703671548385/>. Last checked May 5, 2020.

⁽²⁶⁾ Musnad Ahmad: 26139.

⁽²⁷⁾ Musnad Ahmad: 25212.

⁽²⁸⁾ Ṣaḥīḥ Bukhārī: 5728.

⁽²⁹⁾ Ṣaḥīḥ Bukhārī: 666.

⁽³⁰⁾ Ṣaḥīḥ Bukhārī: 853.

⁽³¹⁾ In a clip titled "Sakon Sheikh Dahiru Usman Bauchi Akan Cutar CORONAVIRUS", available on <https://m.youtube.com/watch?v=i44ReKTow1U>. Last checked May 6, 2020.

⁽³²⁾ In a video clip titled "COVID – 19: PROF. SHEIKH. IBRAHIM AHMAD MAQARY – MAGANA A KAN CORONAVIRUS", available on <https://youtube.com/watch?v=oRPslxUZBiY>. Last checked May 6, 2020.

⁽³³⁾ The position of Jingir as discussed in this section is based on a video clip titled "kwarana BairoskaryaneinjiwanimalaminIzala". It is available on the YouTube on <https://youtu.be/FQod-VtIADQ>, last checked April 27, 2020 and also <https://youtu.be/TUhp6bholiY>, last checked June 14, 2020.

⁽³⁴⁾ He is very likely referring to the book *The Eyes of Darkness* authored by Dean R. Koontz.

⁽³⁵⁾ Sunan Ibn Mājah: 1425.

⁽³⁶⁾ Qur'an 96: 9-10.

⁽³⁷⁾ Qur'an 14: 35.

⁽³⁸⁾ In a video clip titled "Duk Malamin Yabada Fatawar Arufe Masallaci Akan Annuba to Ya Shirya Amsarda zai ba Allah (SWT) Gobe Kiyama", available on <https://youtu.be/gD0Un3uDqsg>. Last checked May 6, 2020.

⁽³⁹⁾ Qur'an 2: 114.

⁽⁴⁰⁾ The video clip titled "Annobar rufe masallaci da rufe Ka'aba sun fi ta coronavirus inji Dr. Ahmad Ibrahim BUK" is available on <https://youtu.be/r4Vr5q9WiSE>. Last accessed April 29, 2020.

⁽⁴¹⁾ Sunan Abū Dāwūd: 4985 and 1319.

⁽⁴²⁾ Qur'an 48: 12.

⁽⁴³⁾ The view of the scholar is available on a clip titled "Cutar Corona virus tasa anyi walkiya mun gane masu hankalin cikinmu da mahaukata (Dr. Umar Sani Fagge)". Visit <https://www.youtube.com/watch?v=5LuxiGVqDzg>. Accessed April 28, 2020.

⁽⁴⁴⁾ Sunan Abū Dāwūd: 4297.

⁽⁴⁵⁾ The scholar's position can be obtained via a clip titled "Coronavirus: Hukuncin Rufe Masallatai Bello yabo Sokoto", available on https://m.youtube.com/watch?v=W_qWAa2ucXU. Accessed April 27, 2020.

⁽⁴⁶⁾ The scholar disputed the naturalness of the disease by pointing out that its origin can be traced in 1984 when it was concocted in the United States. The US threatened to release the virus in Iraq in 1990 as contained in a video clip (available on <https://m.youtube.com/watch?v=iMSqEKiFGxW>) in which the Iraqi President, Saddam Hussein, divulged the US plan in his address to the members of the Iraqi Federal Executive Council. According to Shaykh Yabo, the recent outbreak of the virus is the corollary of economic rivalry between the US and China.

⁽⁴⁷⁾ Qur'an 24: 36.

⁽⁴⁸⁾ The Ḥadīth can be found in Ṣaḥīḥ Muslim: 654, Sunan Nisā'i: 849, Sunan Ibn Mājah: 777 and Musnad Imām Ahmad: 3623.

⁽⁴⁹⁾ Ṣaḥīḥ Bukhārī: 853.

⁽⁵⁰⁾ Musnad Imām Ahmad: 9263.

⁽⁵¹⁾ In a Ḥadīth, the Prophet (SAW) indicates that Zamzam water is a cure to whatever disease it is consumed for. See Sunan Ibn Mājah: 3062.

⁽⁵²⁾ In a video clip titled "JAWABI_KAN_ANNOBAR_#CORONAVIRUS_(COVID-19) Dagabakin Sheikh Abdul-Jabbar M Nāsiru Kabara", available on <https://youtu.be/yVX2Xh21OqY>. Last checked May 6, 2020.

⁽⁵³⁾ Ṣaḥīḥ Bukhārī: 335.

⁽⁵⁴⁾ Ṣaḥīḥ Muslim: 1855.

⁽⁵⁵⁾ Muḥammad Tāhir Ibn Ashūr, *al-Taḥrīr wa al-Tanwīr* (Tunisia. Al-Dar al-Tunisiya li al-Nashr, 1984): 678-680.

⁽⁵⁶⁾ *I'tikāf* is a form of 'Ibādah where one suspends all other mundane activities and concentrates mainly on devotion inside Mosques. It is observed in the month of Ramadan, particularly within the last ten days.

⁽⁵⁷⁾ Qur'an 2: 187.

**CARE FOR ORPHANS IN ISLAM:
ISLAMIC ORPHANAGE FOUNDATION, ILORIN IN FOCUS**

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Abstract

Prior to the advent of Islam, orphans were the most common victims of cruelty, brutality, and viciousness, as they had no rights and lacked parental care persons in their lives. With the advent of Islam, care for orphans became one of the focuses of Islam, individual philanthropist, organizations, and agencies within Muslims and non-Muslims communities. Seeing how caretakers treat the orphans and their properties; measures are taken by governments and charged Human Right Agencies to respond to any complaint of less privileged. This paper aims at appraising Islam, which uplifts the status of orphans and sees ill-treatment of orphans and the poor as one of the most heinous forms of oppression, and assessing the management styles, modes of operations, and policies of Islamic Orphanage Foundation, Ilorin, Kwara State, using descriptive, analytical and historical methods of research. The descriptive method is used to describe the merits and credits of Islam towards cares for orphans and the legislations it lays on the care of orphans. Analytical method is used to analyze how orphan is expected to be treated in Islam and Islamic Orphanage Foundation, Ilorin does treat them, while historical method is used to render historical background of Islamic Orphanage Foundation, Ilorin. This paper found that Islamic Orphanage Foundation has, (since its inception in the 2000), supported more than 600 orphans around Ilorin Metropolis. We found that the foundation used in-door mode to cater for the orphans because their allotted building for orphans is under construction. The paper recommends that the likes of Islamic Orphanage Foundation are needed in order to reduce hoodlum and criminal activities in the society because many of these left alone grown-up orphans may join hooligans and disturb various communities. This paper concludes that the expected key posture toward orphans is kindness which is the responsibility of the entire community, and everyone that takes responsibility for orphans' welfare.

Keywords: Orphan, Islam, Care, Ilorin, Islamic Orphanage Foundation.

Introduction

Prior to Islam orphans were the most common victims of cruelty, brutality, and viciousness, as they had no rights and lacked caring persons in their lives. From

their early age, the only thing they would have to deal with was a wretched existence.⁽¹⁾ While Islam revolutionized many other classes and sectors in society, it also enhanced orphans' position. Islam is a religion that has always uplifted the poor and given them respect, honor, and glory. Thus, ill-treatment of orphans and poor ones is one of the most heinous forms of oppression in Islam, as the ill-treatment of orphans is condemned in the Qur'ān. In allusion, Allah says:

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ﴾

Therefore, neither treats the orphan with harshness nor the beggar (drive not away; nor rebuke)

Al-Yatīm (اليتيم) is an Arabic word for "orphan."⁽²⁾ In Islamic Jurisprudence, any child (male or female) who does not have a father, or who has lost both parents and has not reached puberty is regarded as *Al-Yatīm*.⁽³⁾ As contemporarily defined, the term 'orphan' refers to children who lose their parents before reaching the age of 18.⁽⁴⁾ As a result, this definition does not really capture the given definition of 'orphan' by Islam which shall be subsequently discussed as subtopic.

Without a doubt, all religions give accolade to the care for orphans. Nevertheless, Islam is the religion and the Qur'ān and *Aḥādīth* are the only religious texts that lay more emphasis on the care for orphan extensively; in fact, the word '*Yatīm*' appears 23 times in the Qur'ān. Moreover, the Prophet hinted his index and middle fingers to describe the level and nearness in which he and the person who cares for the orphans will be on the Day of Judgment. He said:

أنا وكافل اليتيم في الجنة هكذا وقال بإصبعيه السبابة والوسطى

I and the person who takes of orphans will be in Paradise like this.

"He hinted with both thumbs i.e. the index and the middle finger."⁽⁵⁾

Therefore, the upkeep of orphan has nowadays become the interest of public or private foundations, organizations, bodies, institutions, agencies and individual within Muslims and non-Muslims communities. For instance, Islamic Orphanage Foundation in Ilorin, Kwara State (since its beginnings in the year 2000) now supports more than 600 orphans around Ilorin Metropolis. As a matter of fact, the utmost tenable cause of this is the upsurge of divorce across the community and the lack of fatherly responsibilities followed the separation. According to UNICEF (2021), more than 150 million orphans is numbered worldwide and the fact is that their number is increasing daily due to either death of parents or only father or caused by divorce.⁽⁶⁾

The rising number of orphans across Nigeria has necessitated religious foundations and government agencies to engage in taking care and upkeep of orphans. This is by providing them amenities and rights as right-bearer members of communities. Hence, Islamic Orphanage Foundation in Ilorin, Kwara State is one of the notable foundations that see providing orphans their basic needs as charitable act that Islam is promoting. Based on the foregoing notes, thus, the focus of this study is to assess the management styles, modes of operations, and policies of Islamic Orphanage Foundation in Ilorin, Kwara State. To achieve this aim, this paper is structured into segments; the introductory part, conceptual definitions of orphan-hood and orphanage, an assessment of right of child in Islam, care of orphan in Islam, care options for orphans, History of Islamic Orphanage Foundation, Ilorin, and conclusion note is provided with recommendations as well as pictorial evidence of the foundation's uncompleted building.

Orphan-hood and Orphanage within a Conceptual Framework

Orphan-hood is the state of being an orphan. Thus, orphan is a minor that is bereft either through death, disappearance of parents, abandonment, desertion or separation, and who must be cared for by another, usually an adult or an agency. *Al-Yatīm* – orphan according to Islamic scholars, is the name given to a child who loses his parents or his father either through divorce or death before he/she attains *Bulūgh* (puberty).⁽⁷⁾ With this definition, it is clear that a child can be categorized as orphan as long as he has not yet reached *Bulūgh*. Moreover, as a *Bulūgh*, one is no longer referred to as an orphan based on the statement of the Prophet which reads:

لا يتم بعد احتلام، ولا يتم صامت يوم إلى الليل

No one is considered an orphan after he has attained the age of maturity, and it is unlawful to remain silent from dawn till night.⁽⁸⁾

This *Hadīth* has clearly showed that wet dream is a sign of reaching adulthood and it also signifies the boundaries of the orphan while the loss of orphan nature does not necessarily change its status into adult. The above definition more so, encompasses several concepts in Arabic, including *Yatīm* (a fatherless child) and *Laqīṭ* (a found child/adopted child).⁽⁹⁾ This conception largely correlates with the common definition of an orphan as “a child who has lost both parents through death”.

Moreover, the term “orphan” is often held to include foundling infants and street children as well as those with known relatives, and is also, in practice, sometimes used as a euphemism for a child born out of wedlock who is rejected by a

family.⁽¹⁰⁾ Significantly, orphan is defined as a child who has lost his or her father, i.e., the family breadwinner, which seems to have been also a dominant concern in the Qur'an. Thus, the loss of a mother in male-controlled societies is not seen as so disastrous, though passages in the Qur'an, such as the story of Prophet Mūsā, vividly points out to the motherly values of tenderness and solicitude. This is understood as that child does receive sympathy and solicitude from mother than the caring he/she sees from father. Instead, the loss of a mother should be counted as disastrous to a bereft child because caring for one's emotion is so important which can only be met from mother. Therefore, a child who loses his/her mother should be referred to as partial-orphan.

Orphanage is a place where children who do not have guardians live. Some orphanages employ professionals like nurses, teachers, and other people involved in raising children in order to care for the children entirely within the orphanage.⁽¹¹⁾ Others merely offer the children basic necessities like food and shelter and take care of education and other issues elsewhere. A child might be sent to an orphanage due to the death of the child's parents, or the parents may be alive but unwilling or unable to care for the child. Most orphanages work to place children in more traditional family environments, as these are seen as more secure and desirable than living in an orphanage. So, a traditional environment which harbours orphans can be referred to as orphanage home. This can be argued as since there is no a particular expectation or formation for an orphanage home rather than getting where enough care will be rendered to an orphan. Though, typically, the orphanage building will include many aspects that might be found in a house, as well as several others; so, rooms where the children sleep, a kitchen, and other related rooms are all likely to be found in an orphanage.⁽¹²⁾

Interestingly, some orphanages are separated by gender, but many care for children of both genders. The structure and population of orphanages differ by area, but it is common for children with disabilities to end up in orphanages in many areas. Some orphanages do not keep children past a certain age and may transfer them to foster care or other institutions.

Rights of Child in Islam

One of the inviolable responsibilities of any parents towards children is to ensure that the children are given their entitled rights as the right-owner and bearer individuals in the society. In Islam, children are enormous blessings; and at the same time, they are a trust (*Amanah*) from Allah. Therefore, their rights cannot be preserved except with an ultimate protection; that is, to guide them to what is lawful and guard them from what is unlawful. In allusion, Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَكِيدَةُ غِلَاطٍ شِدَادٌ لَا

يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“O you who believe! Protect yourselves and Your Families from that fire, whose fuel will be humans and stones.” (Q.66:6).

At this juncture, it should be mentioned that not just orphans, but all children fall into the category of ‘vulnerable’; so Islam regards safeguarding children's rights as important measure to prevent all children from vulnerability because all human life is sacred to Allah. Thus, parents and the society as a whole need to ensure that children are looked after, this is not only because they have essential rights, but because since Muslims have an obligation to be magnanimous towards one and another. Interestingly, Islam attaches more value to children, hence, it demands for their rights from any caretaker – the parents or guardians. This could be drawn from the following narration:

“One day a man came to Umar ibn al-Khattab to complain of a disobedient son. So Umar had brought the boy to him and he blamed him for his disobedience. Then the boy addressed Umar by saying ‘O Commander of the faithful: Are there no rights for a boy against his father?’ Umar said "Yes". Then the boy said ‘What are these rights O Commander of the Faithful?’ Umar said, ‘To choose a good mother for him, to select a good name to him and to teach him the Qur’ān’. Then the boy said: ‘O Commander of the faithful; my father has not accomplished any of these rights. As for my mother, she was a black slave from Magian; as for my name, he has named me *Jual* (beetle); and he has not taught me even one letter from the Qur’ān’. Then Umar turned round to the man and said ‘You came to me complaining disobedience on the part of your son, whereas you have not given him his rights. So you have made mistakes against him before he has made mistakes against you.’⁽¹³⁾

Comment [BT1]: Pls provide Hadith which supports that

Based on the above illustration, it is clear that the violation of children’s rights is tantamount to disregard of *Shari’ah* and disobedience of Allah. According to the Prophet:

“The Muslim community would earn a name among other communities for its kindness to children”⁽¹⁴⁾

In another narration, the Prophet said:

كلكم راع، وكلكم مسؤول عن رعيته: الإمام راع ومسؤول عن رعيته، والرجل راع في أهله ومسؤول عن راعيته، والمرأة في بيت زوجها ومسؤولة عن رعيتها ولخادم راع في مال سيده ومسؤول عن رعيته، فكلكم راعي ومسؤول عن رعيته.

Every one of you is a steward that would be accountable for that which is kept in his/her care. The ruler is a steward and is accountable for what he is in charge, a man is a steward in respect of his household, and a woman is a steward in respect of her husband's house and his children. Thus every one of you is a steward and accountable for that which is kept in his/her care.⁽¹⁵⁾

Definitely, every caretaker of children – parents or guardians will be questioned based on how the children's rights are maintained. Indeed, in Islam, there are basic and fundamental child's rights. There are briefly explained as follows:

(1) Child's Right to Just and Equal Treatment

An unfair treatment to children may result in bad behaviour towards either or both parents in old age. Any unfair treatment to children may also cause hatred towards one another. Thus, children are entitled to just and equal treatment. No child should be given priority or any type of preference over the others in terms of gifts, grants, ownership or inheritance. Similarly, all children must be equally treated in terms of kindness and good behavior. The Prophet was reported to have said:

عَنْ أَنَسٍ قَالَ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَجَاءَ ابْنُ لَهُ فَقَبَّلَهُ وَأَجْلَسَهُ عَلَى فَخْذِهِ ثُمَّ جَاءَتْ بِنْتُ لَهُ فَأَجْلَسَهَا إِلَى جَنْبِهِ قَالَ فَهَلَا عَدَلْتَ بَيْنَهُمَا

Anas reported: A man was with the Messenger of Allah, when his son came. He kissed him and sat him down on his thigh. Then, his daughter came and she sat to his side. The Prophet said, "Why do you not treat them equally?"⁽¹⁶⁾

(2) Child's Right to Maintenance

An-Nafaqah- the noun form of *Anfaqa* means to spend. Meanwhile, the term can be defined in terms of providing the needs of the wife and child such as food, drink, dress and shelter, and other relevant needs.⁽¹⁷⁾ It is the father who is responsible to provide maintenance for children, whether in his own custody or in the custody of someone else. The extent of his liability depends on his financial position and the situation of the child. The daughters are entitled to be maintained till they get married; even if the marriage takes place after attainment of puberty.⁽¹⁸⁾ A male child can claim maintenance from father until he attains puberty. The father is liable to maintain the child even when the child is in the custody of the divorced mother. The father's liability ceases only when he is denied of the custody of the child for no justifiable cause. Where the child's separate living is justified, the father continues to be liable.⁽¹⁹⁾

(3) Right to Basic Education

It is the basic right of every child to get beneficial education. Therefore, it is the duty of parents to educate their wards. So far as the parentless or neglected children are concerned, government is under an obligation to provide every possible facility for them. This assertion is supported with several prophetic statements. Among which is:

مَا نَحَلَ وَالِدٌ وَلَدَهُ مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

“A father gives his child nothing better than a good manner”⁽²⁰⁾

The above hadith can be understood to mean “the best gift a father can give his children is good education”. Having good manner, in this sense, is generated from sound education. Therefore, education is not just a mere right for individuals. In fact, government is required and demanded to prepare and provide, when possible, all means that help individuals to earn better education.

Moreover, the following are other fundamental rights of children:

- i. Right to Nurture.
- ii. Child’s Right to Socialization (Right *Tarbiyah*).
- iii. Right to Life.
- iv. Right to Noble and Charactered Parents.
- v. Rights of the Unborn Child.
- vi. The Child’s Right to General Care.

Care for Orphan in Islam

Islam encourages the care of all individuals in the society, in all stages of life. It values every child especially the orphans.⁽²¹⁾ It prioritises orphans’ care and recognises their rights which would earn them a dignified life and stable psychological and social life. Orphans are members of the community who must be looked after; cared for, protected and offered legitimate and legal rights as prescribed by *Sharī’ah*. It (*Sharī’ah*) urges caretakers to care and protect orphans’ wealth, and warns against violation of their rights. For Islam to ensure the right of orphans, it emphasizes the need for Muslim communities to be cooperative and in harmony, through continuous exhortation to its members to serve each other, and relief of distress of fellow Muslims, and to bring happiness to themselves, and to guard their properties that is all greatly rewarded.⁽²²⁾

In addition, Islam has great care in the interest of orphan, in terms of nurturing, care, and treatment to ensure a decent living for him and to be a useful member in the Muslim community. Allah says:

﴿لَا تَكْرُمُوا الْيَتِيمَ﴾

“Therefore, treat not the orphan with harshness.” [Q. 89: 17]

In another verse; it is stated that:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْبَيْتِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۚ﴾

“Have you seen the one who denies the Recompense? For that is the one who drives away the orphan...” [Q. 1-2]

It is confirmed based on the above verses that care and compassion **must** be given to orphans, so as not to feel inferior to other members of the community, and not to become a useless member of the Muslim community. Moreover, protecting and guarding the wealth of orphans; after given them their expected rights, is held with values by *Shari'ah* while its violation is seriously frowned at. In the Qur'an, Allah commanded to preserve the wealth of orphans, and not to expose it to waste. He says:

Comment [BT2]: I think it is favourable and recommende in islam not as “Must” as you put it

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ۚ﴾

Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire and they will be burned in a Blaze. (Q 4:10)

In another verse, it recommends:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَتْ مَشْهُلًا ۚ﴾

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.” [Q. 10: 34]

Indeed, the Prophet, in his *Aḥādīth*, pointed to the benefits and rewards that are attached to the care of orphans. Likewise, he described Allah's wrath on whosoever that deprives orphans their rights and subject them to turmoil as well as eating up their wealth unlawfully. Even, he (the Prophet) considered eating up an orphan's wealth to be among the seven great destructive sins (*Sab'ul-Mu'biqāt*), as indicated in Abu Hurayrah's narration.⁽²³⁾ Therefore, in many of his *Aḥādīth*, he said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّي أُخْرِجُ حَقَّ الضَّعِيفِينَ الْيَتِيمِ وَالْمَرْأَةِ

Abu Hurayrah reported: The Messenger of Allah, peace and blessings be upon him, said, “O Allah, I have issued a warning in regards to the rights of two vulnerable groups: orphans and women.”⁽²⁴⁾

In another *Hadīth*:

عَنِ السَّائِبِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا سَائِبُ انْظُرْ أَخْلَاقَكَ الَّتِي كُنْتَ تَصْنَعُهَا فِي الْجَاهِلِيَّةِ فَاجْعَلْهَا فِي الْإِسْلَامِ أَفْرَ الضَّيْفِ وَأَكْرَمَ الْيَتِيمِ وَأَحْسَنَ إِلَى جَارِكَ

Al-Sa'ib ibn Abdullah reported: The Messenger of Allah, peace and blessings be upon him, said to him, "O Sa'ib, look at the character of your deeds in the time of ignorance and continue them in Islam: honor the guest, be generous to the orphan, and be good to your neighbor."⁽²⁵⁾

Based on the above injunctions, though, there are other rights attached to orphans by Islam, but they are as the same as ordinary child's. Therefore, the followings are the summary of the most important rights, guaranteed by Islam to the orphans and the likes, so that it may not be ignored. It should be noted that to provide these rights is compulsory for any government and voluntary on individual philanthropist.

(i) Right to Accommodation

What orphan needs in this life is: cuddling that houses him, and heart that gives him warmth and a home to live in. If these three could be safeguarded, the child would not be neglected, materially and morally. Hence, it is necessary to find adequate shelter for each orphan or minor. The importance of this is found where Allah tells the Prophet that:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾

"Did He not find you an orphan and gave you shelter?" (Q. 93: 6)

The Prophet stated that:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ، أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ يُشِيرُ بِإصْبَعَيْهِ.

Abu Hurayrah reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill-treated. I and the guardian of the orphan will be in the Garden like that," indicating his two fingers.⁽²⁶⁾

Comment [BT3]: I think it should not be titled "rights" cause where a decline of sae occurs, there shall be punishment, which is not given in islam. However, let us focus on making it a strong recommended issues

(ii) The right to show him mercy and compassion

This right is deserved by orphan, on the grounds that he is a young person that has not reached maturity yet. In Islam, there are sustained directives to show compassionate and kind treatment to children and taking care of them and to smile at them to keep them away from feeling sad or neglected. Abdullah Ibn Amr Ibn Al-Aas narrated that the Prophet said:

Comment [BT4]: do

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا، فَلَيْسَ مِنَّا

“Whoever does not have mercy on our young and does not know the right of our elder, he is not one of us.”⁽²⁷⁾

Care Options for Orphans

The care of orphans and their upbringing is a foundation of the Islamic values. It reduces the impact of deprivation and horror of the catastrophe upon losing their parents who supported them. Islam provides moral and material care to an orphan, from birth until the completion of his education or vocational preparation to face life.⁽²⁸⁾ Islam, as exemplified by the Prophet, clearly identifies the amount of care to be given to orphans and to sponsoring them. Therefore, the only care options for orphan are through *Al-Kafalah* (the commitment to voluntarily take care of the maintenance, protection and education of the child in the same way as the biological father would do)⁽²⁹⁾ and founding an orphanage home. Thus, the former option can be practiced by an individual while the latter option is majorly done by organizations and government agencies or non-governmental agencies.

Among the benefits of caring for orphans, both to the individual and the society, are that such practices are considered as great virtue and attract immense reward from the Almighty Allah. Sponsoring of orphans contributes in constructing a healthy society, free from hatred, and ruled by the spirit of love and affection. So, Islamic Orphanage Foundation, Ilorin is one of the foundations that set out to cater to the fatherless child. Their aim and objectives are to:

- Address the difficulties and problems that might hinder the educational pursuant of orphan at different levels.
- Provide health care and social services for orphans, within his family, and to achieve satisfying psychological, social, and physical needs.
- Advocate the expansion of sponsorship of orphans and to remind the well-doers of the accruing reward, as motivations to do more for the organization.
- Rehabilitate orphans to participate in the development of his/her immediate society, through providing them with educational and training opportunities and employment that will enable them to contribute to the society positively.⁽³⁰⁾

Brief History of Islamic Orphanage Foundation in Ilorin, Kwara State

The Islamic Orphanage Foundation was established in Kwara State in the year 2000 as a result of radio phoning programme entitled “*Adwanul Bayan*” at Kwara State Radio Station, anchored by Dr. Khalilullahi Gbodofu on issues affecting orphans from the *Shar’iah* point of view. Afterwards, the interest of founding a foundation that will cater for orphans is noted by some prominent individuals in

Ilorin, hence the foundation started under the name “Muslim Orphanage Foundation” until 2007 when the need to register with the Corporate Affairs Commission arose.⁽³¹⁾

The Foundation which is registered with Corporate Affairs Commission in the year 2007 was named “Islamic Orphanage Foundation, Ilorin”. It comprises the following members:

1. Architect Saefullahi Ahmed Allege
2. Alh. Khalillahi Usman Gbodofu
3. Hajia Habibat Saidu
4. Mall. Umaru Manzuma Abubakar
5. Mall. Kamaldeen Tunde Omopupa
6. Lawyer Yahaya Kale Sa’adu
7. Alh. Muktar Onikunkewu
8. Eng. Ibrahim Kola Ahmed
9. Dr. Abdulkadir Salman
10. Alh. Yusuf Bamigboye
11. Alh. Baba Umar
12. Alh. Fazazy Ahmed Abdulkareem (late)
13. Dr. Saka Aimah
14. Arch. Zainab Imam Abdulkareem
15. Hajia Aliyu
16. Alh. Hamzat Idris Ololu
17. Hajia Zuleyeha Bello
18. Alh. Lanre Aluko.⁽³²⁾

Administration Structure of Islamic Orphanage Foundation

Islamic Orphanage Foundation has administrative structure that steers the affairs of the home. A six man committee is inaugurated to manage the home and report back to the constituted authority. This set of committee controls and directs the affairs of the home. The management meets every Wednesday of the week for briefing and discussion of the matters arising concerning the home.⁽³³⁾ The present management committee, which is chaired by Architect Saefullahi Ahmed Alege, was inaugurated in the year 2007 and has some oversight factors to carry out. Among them are:

- Managing the affairs of the home for certain period of year.
- Looking after the welfare of the children and their needs.
- Looking after the welfare of the staff working in the home.
- Deliberating on how to improve the care being provided in the home.

- Managing fund gathered or provided by donor or organizations.
- Giving annual report on the state and condition of things in the home.
- Maintaining perfect running of the home among others.⁽³⁴⁾

Health Care Structure of Islamic Orphanage Foundation

Hajia Habeebah Saidu is in charge of the health care of the children. Health remains paramount as the home deals mostly with fatherless babies and, in some cases both the parents, who are no more. The home has a doctor who attends to the children at regular intervals. The Doctor-in-charge of the health is also a member of the association, who works at University of Ilorin Teaching Hospital (UITH), Ilorin. The children are given timely medical checkups and in case of any medical condition that cannot be treated at home, such a child is immediately transferred to UITH has directed by the doctor for further treatments.⁽³⁵⁾

Educational Structure of Islamic Orphanage Foundation

The foundation started educational sponsorship with 15 children but as at the time of this research, it has been extended to 341 among which 69 are in higher institution, 106 in secondary school, 93 in primary school, 73 in nursery and some are engaged in entrepreneurship. It is important to note that the foundation has produced 14 graduates in different disciplines, among them are medical doctors, and 15 of the children have been empowered in various fields. As at 2018 few were also empowered.⁽³⁶⁾

Legal Structure of Islamic Orphanage Foundation

The Qur'an declared that "those who unjustly eat up the property of orphans; eat up fire into their own bodies: they will soon be enduring a blazing fire. (Q.4:10). Thus, it is common among guardians of orphans to eat up what is left behind by the (orphan)'s parent(s) unlawfully despite its nullification in the Qur'an. This scenario, instead for the owner of the property to enjoy every right to education, and social life etc., has deprived the owner of the property from enjoying what is left behind by the parents. However, over the years, the Islamic Orphanage Foundation has been battling with guardians over orphans' properties in their custody. This is after investigations have been carried out with solid evidences. Moreover, the foundation handles several matters affecting the children ranging from maltreatment that comes from either the guardians (when the foundation had no building or school, such as beating and harassment. More so, cases have been handled which have even taken the home before the commissioner of police. Presently, they are investigating a matter with UITH which, if care is not taken, may lead to litigation.⁽³⁷⁾

Welfare (Feeding, Shelter and Environmental Conditions)

The foundation provides food items for the children through their mothers or guardians from time to time throughout the year. In fact the foundation since inception meets every Wednesday to attend to their needs. According to the chairman, huge amount of money were spent weekly on feeding alone. It is not surprising that the foundation has no building at the inception of their rewardable action but as the time goes on, the foundation has been able to build house to accommodate about 300 children and still have plots of land to build more. However, the foundations still engage in attending to children through their parents because they have not moved into the building. This is because the building is still under construction as at the time of this research.⁽³⁸⁾

Finance of Islamic Orphanage Foundation, Ilorin

Islamic Orphanage foundation, Ilorin has no stable finance expenditure as the foundation does receive support and aid from individual philanthropists. Thus, the supports may come inform of scholarship, sponsorship and the likes. Moreover, given that the foundation has not secured a place to keep the orphans; accounting for their expenses would seem imbalance. Nevertheless, below is the rough summary of the foundation's financial statement within the last five years to date.⁽³⁹⁾

Year	Income	Expenses	Balance
2016	810,775.00	826,010.00	-15, 235.00
2017	2,370,145.00	1,388,235.00	989,900.00
2018	3,642,230.00	2,347,230.00	1,295,000.00
2019	4,366,670.00	4,151,670.00	215,000.00
2020	3,118,350.00	3,294,770.00	116,420.00
2021	3,057,710.00	2,625,910.00	413,800.00

Conclusion

In Islam, all children have various rights. These rights do not end when children become orphans, when caregivers are primarily responsible for protecting and instilling the expected values in them. Thus, the expected key posture toward orphans is kindness which is the responsibility of the entire community, and everyone that takes responsibility for orphans' welfare. So far, this paper has been able to discuss the position of orphan in Islam and appraise Islam as the only religion that majorly emphasises on the befitted care of orphans. Moreover, appraisal of Islamic Orphanage Foundation, Ilorin is discussed. After many discoveries that range from management styles, modes of operations, and policies of the study foundation, this paper has the following recommendations:

- Guardians of the orphans should return their wealth to them and should not think of diversion as personal properties. They should know that unjustly consuming the wealth of orphans is like filling one's belly with fire. Furthermore, this will lead them to the fire of Hell in the Hereafter.
- Orphans, poor and needy people are entitled to a fair right and share of the Islamic treasury.
- Government should encourage the agencies that are charged with such responsibility to listen to the complaint of the oppressed to arrange provisions for them (the orphans) so that they are not exposed to hooliganism.
- Community leaders and Imams should encourage wealthy individuals to spend on the care of orphan because caring for orphan contributes in constructing a healthy society that is free from hatred and rule by the spirit of love and affection.

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- (33) An Oral Interview Conducted with Arc. Saifullah Ahmad Alege...
- (34) An Oral Interview Conducted with Hajia Habibah Saidu...
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**INTERFAITH, ABRAHAMIC INTER-RELIGIOUS UNIFICATIONS:
TRENDS AND DIMENSIONS**

By

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Abstract

Islam as a final Testament contained the core and central divine messages. Apparently, the God's almighty's commands the humanity, has been misconceived since its first auspices call by the noble Prophet Muhammad SAW at Makka, this is due to the much resemblance and similarities in the concept of theology and eschatology, the pagan of makka has mistaken his call to be copied from the Christian scriptures. Furthermore, the Prophet Muhammad SAW has always pronounce his pride and glamour of descending from prophet Ibrahim AS (Abraham) who was the father of Ishaq (Isaac), Ya'qub (Jacob) the great fore fathers of both Musa (Moses) and Isa (Jesus) AS. This had further made it easier for the Nestorian sects of Christendom to conclude that Quran has been interpolated from their scriptures. On the other hand, it is pertinent to understand the flexibility and broad-mindedness of Islam towards dialoguing, because such, will further better understanding of both religions and foster ways of sustainable social coherence, understanding, cohabitation and peaceful coexistence. Interfaith dialogue has been approved by Noble Quran so does the Sunnah, however, this does not in any way means unification of all Abrahamic religious tenants under one umbrella. Islam accept only its doctrines but similarly respect other peoples faithful sensitivities. It does not in any way come to agreement with operational capacities of other religions. Never shall it be consumed to other ideological proses. The paper seeks to discuss the concept of interfaith Dialogue from Islamic perspectives, as well as exploring the methods of unification of Abrahamic faiths. It is hoped that the paper will assist in better understanding and opening channels of better communication with love and respect.

The paper shall discuss the following aspects:

1. *Interfaith in Islam:*
 - a. *Quran*
 - b. *Hadith*
 - c. *Alghazali*
 - d. *Deedat Zakir*
2. *Abrahamic religion:*
 - a. *Facts*
 - b. *Mirage*

- c. *True Religion of Abraham*
- 3. *Muslims and Interfaith:*
 - a. *Eligibility of dialogue*
 - b. *What to discuss*
 - c. *Challenges*
 - d. *Way forward*
- 4. *Conclusions.*

Interfaith in Islam

Islam is final call to mankind and humanity. It is the completion of true religion of Abraham, the advocator of monotheism and channeling all types of worship to Allah alone.

Islam takes a gradual and simpler method in conveying its message. There has never been a compulsion, coercion or putting others on duress to accept the call. The thirteen years of the prophet Muhammad at Makka agrees to this, he lived preaching talking and dialoguing through many channels available within the peaceful premises until his final departure to Medina when issues became unbearable to him and his disciples.

In Medina he established the best mode of administration through peaceful and widely acceptable norms that responds to the needs of any responsible citizen. This had encompassed all categories of faithful including pagans.

It is pertinent to note that Islam, unlike many religion is the only religion which Allah SWT Has commended and allowed His bondmen to advocate. Islam is flexible in many communities, race and culture. The primary ethics of morality which sound and sane mind could accept are better found in all teachings of Islam. This is why many communities looking for peace and harmony o after this religion, however, those who unfortunately witnessed militant Islamic proceedings shown by the western media may have another opinion

a. Quran

Islam has established the system f dialoguing in many of its presentation. Discussing about Islam it only correlates to the religion of Allah entrusted to his messengers to be delivered to mankind. Many verses in Quran has imbibed this culture, starting from Prophet Nuh (Noah) until the Prophet Muhammad SAW.Let the paper highlight few of those instances:

Nuhu AS was the first messenger⁽¹⁾ to discuss the concept of oneness with his people , he lived close to millennium dialoguing and pursuing his people to accept the call. One of his famous dialoguing was as below:

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾ (٨٩) قَالَ الْمَلَأُ مِن قَوْمِهِ إِنَّا لَنَرَنَّكَ فِي ضَلَالٍ مُّبِينٍ ﴿٩٠﴾ قَالَ يَتَقَوَّمُوا لَيْسَ بِي ضَالُّةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٩١﴾ أَتُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ أَنَّ مَنَ اللَّهُ مَا لَا تَعْلَمُونَ ﴿٩٢﴾ أَوْحَيْتُمَا أَن جَاءَكُمُ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٩٣﴾ فَكَذَّبُوهُ فَأَجْتَمَعَنَّهُ وَالَّذِينَ مَعَهُ فِي الْفُلَاكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٩٤﴾

We sent Noah to his people. He said, "O my people! Worship God; you have no god other than Him. I fear for you the punishment of a tremendous Day. "The dignitaries among his people said, "We see that you are in obvious error. "He said, "O my people, I am not in error, but I am a messenger from the Lord of the Worlds. "I deliver to you the messages of my Lord, and I advise you, and I know from God what you do not know. "Do you wonder that a reminder has come to you from your Lord, through a man from among you, to warn you, and to lead you to righteousness, so that you may attain mercy?" But they called him a liar. So We saved him and those with him in the Ark, and We drowned those who rejected Our revelations. They were blind people.

The big hearted depiction of the dialogue can clearly been seen here. Nuhu AS has persevere not to invoke his wrath and anger such that the doom may not befall his people, but rather persistently uphold dialoguing through all this ages, he ignored being called names, belittling his psychological attainments and other sensitive elements touched by his people. Not until when he had explored all possible methods in dealings and accepting their insults, he had no other choice, especially Allah Has exclusively reveled to hi that,

﴿وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ﴾ (٩٥)
هود: ٣٦

And it was revealed to Noah: "None of your people will believe, except those who have already believed, so do not grieve over what they do."

He then granted the word which has doomed them and finally unleashes the wrath of Allah by destroying all of them. Allah says

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّثِيرٍ ﴿١١﴾ وَفَجَرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدَرٍ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوْجِ وَدُسِّرَ ﴿١٣﴾ تَجَرَّى بِأَعْيُنِنَا جَزَاءُ لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِن مُّدْكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدْكِرٍ ﴿١٧﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ فَذُكِّرَ ﴿١٨﴾ عَذَابِي وَنُذْرٍ ﴿١٩﴾﴾
القمر: ١١ - ١٨

So We opened the floodgates of heaven with water pouring down. And We made the earth burst with springs, and the waters met for a purpose already destined. And We carried him on a craft of planks and nails. Sailing before Our eyes; a reward for him who was rejected. And We left it as a sign. Is there anyone who would take heed? So how were My punishment and My warnings?

Now, this had repeatedly become the ideals which were upheld by all Prophets of Allah during their interventions with their people. Musa AS with Pharaoh.⁽²⁾ Prophet Hud AS with his people⁽³⁾. Prophet Salih AS with his people⁽⁴⁾ and Lut AS with the most disgusting people ever, who were the forerunners of the LGBTQ in human history⁽⁵⁾.

It should be noted that the ideals, shown by prophet Nuhu AS⁽⁶⁾, were the main ideals extracted to conduct dialoguing with other party. Some of what we can learn from this are

- Complete submission to Allah (iman)
- Perseverance
- Avoid sensitive issues
- Disregarding provocative and inflammatory statements
- Remain focus on your mission
- Terminating the dialogue when and where due.

Quran has continued to give wider examples in using dialogue in dealing with most fiercely man in history, the pharaoh with Musa AS. The pharaoh, Despite being brutal and aggressive. Musa AS has induced in him the concept of reasoning and discussion. He has first prepared himself and ask Allah to allow his brother harun (Aron) to accompany him, because Harun has a command of language dialogue and discussion. Allah says:

﴿وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ﴾^(٣٤)
القصص: ٣٤

And my brother Aaron, he is more eloquent than me, so send him with me, to help me, and to confirm my words, for I fear they will reject me.”

On arrival they had broke the vanity and haughty of pharaoh by talking and discussion, Musa AS started as Quran speaks about it and says:

﴿فَأْتَيْنَاهُ فِرْعَوْنًا فَقَوْلَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ﴾^(٣٥) ﴿أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ﴾^(٣٦) ﴿قَالَ أَلَمْ تُؤْمَرْ أَنِي فِيْنَا وَلِيدًا وَلَيْسَتْ فِيْنَا مِنْ غَيْرِكَ سِنَّينَ﴾^(٣٧) ﴿وَفَعَلْتَ فَعَلْتَنِي أَلَيْ فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ﴾^(٣٨) ﴿الشعراء: ١٦﴾
١٩ -

Go to Pharaoh, and say, 'We are the Messengers of the Lord of the Worlds

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ﴾ (٢٣) قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾ قَالَ لَنْ اتَّخَذَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ الشعراء: ٢٣ - ٢٩

Pharaoh said, "And what is the Lord of the Worlds? "He said, "The Lord of the heavens and the earth, and everything between them, if you are aware. "He said to those around him, "Do you not hear? "He said, "Your Lord and the Lord of your ancestors of old. "He said, "This messenger of yours, who is sent to you, is crazy. "He said, "Lord of the East and the West, and everything between them, if you understand. "He said, "If you accept any god other than me, I will make you a prisoner."

The truth of the matter is that Pharaoh couldn't stand the overwhelming evidences and supportive signs produced by Musa AS. That is why he finally resorted to giving an excruciating and anguishing punishments to his sorcerers whom he thought could defeat Musa AS, and tried to banish Musa AS if not the divine intervention which had accursed Pharaoh and dragged him to the shores of the sea and drowned him. ⁽⁷⁾

From the foregoing we can see how the Noble Quran gave emphasis on dialogue and discussions before taken any further actions.

b. Hadith

The prophetic traditions, i.e. Hadith has significantly contained illustrative explanations of Quran, hence it also displayed high level of usage of dialogue. In the following paragraphs the paper will leave the accounts of deeds by the noble prophet to speak by itself

- Allah has sent down close to sixty verse in the openings of Surat Al Imran to avail the Prophet Muhammad facts and evidences to engage the visiting Christians envoys at Madina about the concept of God, Jesus and his miracles⁽⁸⁾. The lengthy dialogues goes on for days, all aspects of their exclamations were cleared by Quran in Suratu Al-Imran. The Prophet has accommodated the envoy to avail his sacred Masjid at Madina, and even allowed them to access a corner of his masjid to pray and have mediation.⁽⁹⁾
- The Jewish community has once came to the Prophet and engage him in dialogue through asking few questions. He too has accepted the dialogue and placed some stipulations of where they were given sufficient and adequate

response they will announce their shahada. Ibn Abbas reported that group of Jews came to the prophet and posed four questions which are as follows tell us about four issues:

- What is the food that Yaquba barred himself from eating
- Describe to us the nature of male semen as against female',,
- How could the fetus became male or female. Tell us about the unlettered prophet, whose is supporting him among the angels?

The Prophet responded in details, he even went further to proof some evidences from their scriptures. Thus,

- Yaquba had a infatuation towards eating camels meat, nonetheless he had an illness which had bitten him much, he prayed to Allah and made a vow of consecrate that if he is cured he will abstain from having the most dearly loved food in deliverance of his thankful to Allah, the meat happens to be camel meat.
- With regards to human semen, where the males semen floods first which is normally white thick creamy, against the females thinly yellowish grate the genetic resemblance shall of the males, equally if the other way round the resemblance shall be the females.
- While the unlettered prophet as per asked. Has a peculiar issues, such as his eyes may look closed sleeping, but his mind remains vigilant.⁽¹⁰⁾

The Jews have acknowledged and accepted all the answers especially it has traces form the Torah . The treacherous deceit of Jews now is been invoked they said, finally let us know who support you among the Angels. This will be the last and final question which makes us believe you and submit to your call. The prophet responded that His supporting angel is and shall always be Arch Angel Jibril !! They eventually ended the session and discharge unpleasantries against Jibrila and made hi to be their enemy⁽¹¹⁾

Despite the accommodative sphere of Islam and its prophet to allow Jews have the dialogue. And despite their penchant attitudes of treachery, deceit and lie, the prophet continues with the dialogue. He might have exclusive revelations about their non-compliance and accepting truth, but still goes on with the discussion. This shows that even if the other party is not ready to succumb to the abundant evidence before him while the discussion goes on, Muslim shall endeavor to hold on to his right to disseminate correct information of Islam. Equally, it is all clear and accepted that Muslim can use any source of information so long that it tallies with the provisions of Wahy from the Quran as Prophet did, he cited many examples from the Torah, even making them to attest to that.

When Islam was solely consolidate and deeply firm rooted at Arabia the Christians envoy visited the Prophet at Medina he invited them at his Sacred Mosque. In 628 AD he granted a charter of privilege to the monks of St. Catherine Monastery in Mt. Sinai to assure them of their rights as a Christian minority. The charter is very significant in demonstrating the respect and tolerance of other faith communities as exemplified by the Prophet SAW

c. Islamic Scholars

During the prime times of Islamic civilizations, and at the time when the Greek Philosophy has found ways in Muslim Arabs, the leading scholar in philosophy such as Bishri Marisi, Al-Kindi, Al-farabi etc has managed to hooked Islamic provisions to the compendiums of philosophy, thus, any provision shows contrary attitude to the basis of materialism and five sense shall be ignored and interpreted according to basis of philosophy⁽¹²⁾. The concept of Allah's descriptions, Hell fire and Paradise all unseen issues have had new versions of interpretations. Imam Abu Hamid Al-Ghazali despite being student of philosophy had found many of it faulty, and as such dedicate efforts to prepare for the millennium dialogue which had disputed majority of the bases of Greek philosophy .

Imam Al-Ghazali⁽¹³⁾ has deeply studied the philosophy and managed to come out with clear view of philosophy, he projects it according to the belief and doctrines of its advocates he simply made them in to three major groups. These are as follows:

- Infidels
- Blasphemeuos
- Accommodative⁽¹⁴⁾

He further mentioned some aspects which Muslims may need to develop dependency in medicine engineering law and administration, other parts are morality governance, however he stressed the need that all must abide by the provisions of Sharia.

The essence of discussing the Imam Gazali views here was that he used the weapons of dialogue to relieve Muslim from the shackles of few courtyard men, who had held the whole ummah at ransom during the reign of Al Mamun. He churned out many writes ups including his grand spear of *Tahafut Falasifa*.

In his dialogue with Greek philosophers he unveiled that they are of three types

1. Early Philosophers: are those who denied existence of Allah, as The Exalter, they claim the universe to have been in existence since and has no maker or

creator, both living things and its reproductive elements exist and shall continue unstoppable. Ghazali said these are infidels.⁽¹⁵⁾

2. Natural Philosophy: discusses nature and its elements, composition, transformation and evolvments. They further discuss human and animal physiology they finally come to appreciate gods creature. However they maintained other negative elements such as non-resurrections of souls, non-existence of Paradise and hell fire. He imam al Ghazali conclude that this type are also blasphemous and infidel.
3. Philosophy in divinity: these are the late scholars in philosophy such as Socrates who was the teacher of Pluto and Aristotle. This has opened many themes of discussion in their studies, however we may classified their themes in to three
 - a. Section which is *kufir*
 - b. Section which contains heresies
 - c. Section that goes with the provisions of Islam⁽¹⁶⁾

Many scholar have later used the weapon of dialogue in silencing any misdeed or false concept, such Imam Abdulaziz Al-Kinani in his books Al-Haidah, Dr Ahamad Deedat in his series of debates , Dr, Zakir Naik who stills kick the ball of dialogue.

Abrahamic Religion

a. Facts

Lets begin by asking what is Abrahamic religion. The Abrahamic religions in nowadays term is referred to (Islam, Christianity and Judaism) also appeal to revelation, or to claims that God has spoken through appointed messengers to disclose matters which would otherwise be inaccessible.⁽¹⁷⁾

For it certainly seems that most Jews, Christians, and Muslims regard Abraham as the father of their own community alone. If we consider the foundational literatures of the three putatively Abrahamic communities. In Judaism, Abraham serves as the biological father of most Jews and the adoptive yet no less real father of those who have converted to the religion of his descendants. Thus his son Isaac and later Yaqub were the ones, do not forget they assume him to be a Jew, nevertheless Quran has disputed that with a sound logic.

In Christianity these matters have included the doctrine of creation, the Trinity, and the Incarnation of Jesus Christ in the words of the apostle Paul (Rom 4:5), who clearly thinks that what those believers believe—and what the patriarch's life prefigures—is the core message of the gospel.

In the Islamic case, as early as the Qur'an, Abraham is emphatically said to be neither a Jew nor a Christian but rather a Muslim, one who has submitted to God. In the words of the Muslim scripture itself, "the people who are worthiest of Abraham are those who followed him, together with this Prophet and the believers." As an imam in Jerusalem put it not long ago, "Abraham is the father of one religion, and that religion is Islam."⁽¹⁸⁾

The concept of Abrahamic religion surfaced nowadays to achieve certain goals: *"Their aim is to develop a thoroughly modern interfaith and intercultural pilgrimage, which will inspire "respect and understanding among people, young and old, around the world."*

This particularly apt example of the hopes currently attached to the patriarch comes from the Abraham Path Initiative, an organization dedicated to getting people to "follow the footsteps of Abraham/Ibrahim through the Middle East." As their literature notes, "three and a half billion people—over half the human family—trace their history or faith back to Abraham, considered the father of monotheism."

Needless to say, groups like this have their work cut out for them., a view that is easily explained For Christians, Abraham has long been "the father of all that believe," That there are now, and have long been, Jews and Christians who make the same statement in behalf of their own religions merits serious thought.

The world most famous religion are actually attached to Ibrahim AS (Abraaham) this is because for the same reasons mentioned above and also Ibrahim had left a record of Sincerity, worship and has been the great grandfather of all prophets emanating from those three religions.

From the above its is evident that all the three religions shall never come into agreement as each of them has his diametric and dimensional spirituality different from the other.

b. True Religion of Abraham

But what remains is what is the religion of Abraham? The religion of Abraham is Islam, and indeed it's the religion of all prophets come thereafter him. Allah SWT says

﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾ (١٧) إِنَّ أَوَّلَى النَّاسِ

بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴾ (١٨) آل عمران: ٦٧ - ٦٨

Abraham was neither a Jew nor a Christian, but he was a Monotheist, a Muslim. And he was not of the Polytheists. The people

most deserving of Abraham are those who followed him, and this prophet, and those who believe. God is the Guardian of the believers.

﴿وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوِرَ إِلَيَّ بِرَيْءٍ مِمَّا تَشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَدِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾﴾ الانعام: ٨٠ - ٧٥

Thus We showed Abraham the empire of the heavens and the earth, that he might be one of those with certainty. When the night fell over him, he saw a planet. He said, "This is my lord." But when it set, he said, "I do not love those that set." Then, when he saw the moon rising, he said, "This is my lord." But when it set, he said, "If my Lord does not guide me, I will be one of the erring people." Then, when he saw the sun rising, he said, "This is my lord, this is bigger." But when it set, he said, "O my people, I am innocent of your idolatry. I have directed my attention towards Him Who created the heavens and the earth—a monotheist—and I am not of the idolaters." And his people argued with him. He said, "Do you argue with me about God, when He has guided me? I do not fear what you associate with Him, unless my Lord wills it. My Lord comprehends all things in knowledge. Will you not reconsider?"

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَثَلَهُ بِيُزْيِرُهُمْ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾﴾ الحج: ٧٨

And strive for God, with the striving due to Him. He has chosen you, and has not burdened you in religion—the faith of your father Abraham. It is he who named you Muslims before, and in this. So that the Messenger may be a witness over you, and you may be witnesses over the people. So pray regularly, and give regular charity, and cleave to God. He is your Protector. What an excellent Protector, and what an excellent Helper.

Above verses among many from the Quran has cleared the ways that Ibrahim AS has never be a Jew nor Christian, because both concepts of doctrines were invented after he had passed away with hundred years, but he is Muslim, a father of monotheism, which he had taught it to his people. But was bitterly rejected, he

stand higher and higher despite their connivance against him, till he migrated to Syria/Palestine axis of today. Apparently, Muslims the followers of Prophet Muhammad are his acquaintances, because they only follow the word of Allah in the face of many challenges similar to the one he faced.

Muslims and Interfaith

Islam encourages its adherents in numerous places to being fair and just and to engage other faith to a discourse of dialogue, especially people of the book. E.g. because dialogue is the best way to understanding each other, a way to share values of each other, discourage mischief and misunderstandings. While dialoguing each party shall come to know how they can mutually respect each other without hurting his or her religious doctrines. This will vide use of inflammatory statements and activities that causes havoc and mayhem here and there. Allah says

قَالَ تَعَالَى: ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ النحل: ١٢٥

Invite to the way of your Lord with wisdom and good advice, and debate with them in the most dignified manner. Your Lord is aware of those who stray from His path, and He is aware of those who are guided.

Islam and Christianity are both linked to the grandfather of the Prophets, Ibrahim A.S. both religion are meant to be islam and revealed by almighty Allah to guide humanity and drive them away from the lurking dangers of the snares of Satan to the glimmering light of divinity. However, Christians were believed to have made many changes in it.

a. Eligibility of dialogue

A meaningful Dialoguing in any case shall not be handled by any other person, but only qualified and learned scholar who shall have some few qualities such as the following:

- i. Vast knowledge of the subject matter
- ii. Vigilant and endurance persons
- iii. Persevere and keep calms when the opponent opt for insult and abuses
- iv. Believe that the guidance is in the hands of Allah, not the power of speech
- v. Be assured of Allah's help
- vi. Mapping our areas of discussion, not hoping into general talk.

b. What to Discuss

As indicated above, there are many issues to be discussed with any faithful when it comes to the religion. Therefore, a Muslim dialoguer must map out areas upon

which he will only engage his opponent in discussion, he shall not in any way accept challenges unprepared. He should take note of the following

1. It is self-criticism and is not going to be an easy task to fulfil, as such perseverance and patience are highly needed
2. There are some provisions in both Islam and Christianity hijacked by some self-opinionated scholars, these provisions need to be clearly understood from a true perspectives these include Jihad, Apostasy, etc
3. Statements that are perceived as Inflammatory by both parties shall be analyzed and carefully understood as core creeds to each other.
4. Appreciate each other's faith and withhold unnecessary criticism save to when and where became apparent.
5. Nigeria is a multi religious state it doesn't belong to any religion, however, all faithful have equal freedom to practice their religion within the limit of the constitution.
6. At the eve of any religio-ethnic conflicts voices of intellectuals should rise to control the angers within and ordinary limit.
7. Need of certifying any religious preacher, his activities shall always be monitored by the surveillance of security agents ⁽¹⁹⁾

c. Challenges:

Muslims shall understand that there are so many challenges that could foil the interfaith dialogues and discussions. these are many factors few of which are:

- Islamophobia: Islam has been profiled as the religion of terror, enemy of progress, biased, thirsty of blood, etc. its pertinent to stand tall and never attend to those accusation until and where it is due. Thus, while discussing about the concept of trinity in Christianity, don't allow the issue of Jihad, women equality, inheritance to be smuggled.

Politicians and their parliamentarians who look naïve are such intelligent people, who work tirelessly to achieve their goals. They may use interfaith dialogue to divide or unite where and whenever necessary. Therefore are among the prominent threats to interfaith understanding.

Nowadays, and within the global sphere people suffer a lot with regard to the economic downturn. Some hysterical and unprecedented elements of disguise may arise and became a stumbling block in the interfaith dialogue.

Conclusions

While engaging Jews and Christian to dialogue it does not mean unifying the three religions under one umbrella. Yes, the founders of the terms may have had a new agenda unknown to many, but the facts remains that islam encourages its

adherents to dialogue with non Muslims using better stronger terms. But shall never be compromised or allowed to be consumed within new pragmatic new belief.

Interfaith dialogue does not seek to reconcile Islam with other religions. The term Abrahamic is only allowed to show the closeness and possibility of coming together, as we share the most significant concept which is the Monotheism, especially, the three religions respect Abraham AS, because is known to be the best founder of Tauhid. and father of monotheism.

Dialogue with non-Muslim will develop a new face of trust and share the true values of Islamic culture and provisions. It is pertinent to note that no nation will strive and reach zenith of progress whenever chaos and turbulences of turmoil rule their societies. The ethno-religious conflicts fueled by politicians need to be eradicated through religious dialogue sensitization and awareness in the mosques and churches. The provisions of both religions advocate to peace, mutual coexistence and harmony. It is unfortunate to turn away from this golden opportunity accorded.

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**GENDER EQUALITY AND THE ISLAMIC LAW:
ANALYSIS OF MUSLIM FEMINIST PERSPECTIVES**

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Abstract

Achieving gender equality remained a 'hot button issue' (in so called democratic societies) even in the 21st century. Feminism became a basic study centred mostly on gender equality. To have equality and freedom, the Muslim woman is expected to emulate the feminist prescriptions in all their ramifications. Leading to the birth of a new feminism glossed in Islamic frame of reference. Thereby, shaping the understanding for gender equality within Islamic context as well as carrying out a new scriptural hermeneutics. This Muslim feminism began to circulate globally, transnationally and nationally. This paper, therefore, seeks to create adequate familiarity with Muslim feminists' theory and to understand the key concepts that have arisen from the Muslim feminist discourse and ground a critique of their methodology. The approach is basically through doctrinal based upon deductive, critical and descriptive presentation.

Keywords: Islamic Law, Gender Equality, Muslim Feminism, Methodology.

1.0 Introduction

The slogans 'women's rights' as 'human right', women's emancipation and liberation' etc. that are so often advocated in the recent past were completely lost and replaced by new ideologies of gender equality. Usually, in order to make the rhetoric highly attractive, they chant words that ears accept willingly and appealing to the mind. The term "equality" in particular has a kind of sanctity because it embraces the meaning of equivalence, parity, sameness and absence of discrimination. Therefore, the upholders and hagglers of gender equality are still saying that the difference between men and women is not a natural division and should be attributed to artificial social conditioning. They see nature and gender roles as obstacles to women equality with men. They reject all observations of social and natural scientists claiming that it is a conspiracy based upon patriarchal assertions. Non-patriarchy and non-phallic language are some of the features of gender equality. Thus, they seek total and complete independence of women and gender deconstruction. Accordingly, feminism became a basic study centred mostly on gender equality. Although feminism today has moved beyond simplistic approach and began to engage in religious study. Of utmost importance to the contemporary feminist movement is the so-called patriarchal and

androcentric character of various religions. Most feminists believe that the study of gender is best undertaken through deconstruction of literature. This calls for a new spirituality as necessary in order to break patriarchal interpretations imposed on women. This paper is therefore structured to create adequate familiarity with feminism or feminist paradigm in the Muslim context and to understand key concepts that have arisen from the theory and ground a critique of their methodology.* The paper is divided in to six parts. Following the introduction is an overview of the feminists' praxes within Islamic context.

1.1 An Overview of The Muslim Feminists Theory

If justice and equality are intrinsic values and cardinal principles in Islam and the Shari'ah, why are justice and equality not reflected in the laws that regulate gender relations and the rights of men and women? Why do Islamic jurisprudential texts- which define the terms of the Shari'ah-treat women as second-class citizens and place them under men's domination.⁽¹⁾

Unlike the feminists of the 19th and early 20th centuries, when the second wave of feminism or the so-called radical or post-modern feminism began to draw up a new map of life, one of its features was to bring about complete equality between men and women. Right from its inception, it has been characterized by a theory of total deconstruction of truth, reality and reason.⁽²⁾ One of the important aims of radical feminism is the demolition of the "biology is destiny" concept. This implies the deconstruction of the gender, which underlines the elimination of natural distinctions between men and women. They look at men as selfish, egoistic, unreliable, and as one who only aspires to absolute domination. They not only consider heterosexuality, marriage and motherhood as results of a dominant patriarchal culture, but even consider biological differences between men and women as patriarchal assertions against natural facts.⁽³⁾ They insist that gender roles are not natural but are inculcated in people through the process of socialization for this reason they are advocating for a radical and total deconstruction and liberation of women from socio-religious and cultural perceptions.⁽⁴⁾

Truckling the postmodern feminists' favour, Muslim feminists also in their zeal for gender equality have open new vistas and wish to see radical changes in Islamic law by opening up the question who has the authority to interpret scripture. Particularly within the last few decades Muslim feminists are engaging some of the primary sources of the Islamic law, namely the Qur'an and Sunnah, not only individually but also as a political initiative.⁽⁵⁾ They argued that the

classical scholars' interpretations were based on faulty interpretations of Islamic texts and practical limitations associated with the social and political structures of historical society. Thus, Shari'ah is "not" really divine, it can be both criticized and reformed.⁽⁶⁾ For instance, Al-Hibri claims that Islamic law, as we know it, is saturated with patriarchal interpretations which they have been legitimated and are usually taken for granted. Principles meant to improve women status were interpreted in a misogynistic manner to favour men. In today's world, it is not accepted that only men do work or be the sole provider to the family. Islamic laws must be in accord with public interest, and if, they do not conform to this, they must be re-examined and reformulated for the benefit of the public.⁽⁷⁾ Mir-hosseneni contended that patriarchal interpretation can and must be challenged at the level of *Fiqh*. There can be no justice for women as long as patriarchy is not separated from Islamic sacred texts and the Shari'ah.⁽⁸⁾ El-fadl further asserted that these rights were not asserted out of critical engagement with Islamic texts or the historical experience that generated these texts or even out of genuine ideological commitment or vigorous understanding of the implications of the rights asserted. Rather they were asserted primarily as a means of resisting the deconstructive effects of westernization, affirming self-worth and attaining a measure of emotional empowerment. Nonetheless, whatever limits are imposed or whatever rights are granted may be withdrawn in the same way they are created through the agency of human interpretations.⁽⁹⁾

The reform of Islamic law is seen as one of the principal means gender equality can be addressed. Muslim feminists claimed that their approach is predicated upon the view that such gender equality was an integral part of Islam at its very inception and that they are reviving what has been lost or marginalized throughout the centuries of Islamic history. As a result, the feminist movement embodies both trenchant critique of classical Islamic thought as well as opening a new phase in the politics of gender and of reformist theorization in Islamic thought.⁽¹⁰⁾

The Muslim feminists priority, thus, as pointed out by Badran is to go straight to Islam's fundamental and central holy text; 'the Qur'an; In an effort to recuperate its egalitarian message. Some feminists focus exclusively on the Qur'an. Others apply their re-reading of the Qur'an to their examination of the various formulations of the Shari'ah, while others focus on re-examining the Hadith. The basic methodologies of this Muslim feminism are the classic Islamic methodologies of *ijtihad* (independent investigation of religious sources) and *Tafsir* (interpretation of the Qur'an). Used along with these methodologies are the methods and tools of linguistics, history, literary criticism, sociology,

anthropology⁽¹¹⁾ etc. Badran also stated that feminism in Muslim context are multi-saturated discourses that include Islamic modernist, secular nationalists and humanitarian or human rights discourses.⁽¹²⁾ Muslim feminists and other feminists of other religions have also worked collectively, within the same movement and organizations, to achieve justice for women within an Islamic context for example within Egypt and Nigeria.⁽¹³⁾ In reviewing varying types of Muslim women's gender activism in different parts of the world, Badran has identified different modes of feminist expression among Muslim women. These are, firstly, various types of feminist writing from scholarship to fiction, secondly, everyday activism, including initiatives in everyday activism, including initiative in social services, education, and professions, thirdly, organized movement activism, including political and even confrontational movements for women's emancipation.⁽¹⁴⁾ In fact, they devise many methods to make their views operatives, from grassroots organizing and women's studies programmes.⁽¹⁵⁾ For instance, women were being trained as facilitators in antipatriarchal interpretations of the Qur'an and Hadith training not to accept the existing interpretations but search individually for the meaning of some verses of the Qur'an and Hadith.⁽¹⁶⁾

There is currently a vibrant presence of Muslim women scholars and activists in various Muslim communities around the world.⁽¹⁷⁾ Muslim feminists who are at the fore front of the contemporary reformists' movement conferring upon themselves, the authority to re-interpreting the holy Qur'an are writers such as Amina Wadud, Riffat Hassan, Asma Barlas etc.⁽¹⁸⁾ Wadud, the so-called pioneering woman theologian, produced the first major text of Muslim feminism called Qur'an and women: re-reading the sacred text from a woman's perspective that was published in Malaysia in 1992 and translated into many languages, appeared by cyber space and was re-published by oxford university press in New York in 1999. Another key text of Muslim feminism, called "believing women in Islam; unreading patriarchal interpretations of the Qur'an."⁽¹⁹⁾ Whilst scholars such as Fatima mernissi are engaged in contesting received notions of the *Hadith* literature. Also, For Ourselves Women Reading the Qur'an published by Women Living Under Muslim laws in 1997 have made radical and feminist analysis of some texts. These texts include those on inheritance, divorce, evidence, Hijab, the age of marriage, marriage to non-Muslim, polygamy and many more.⁽²⁰⁾ Among the most contentious issues are promotion of women's leadership including household leadership, questions of sermon giving, gender mixed prayers and female led prayers etc.

All such scholars are engaged in revisiting Islamic law sources. They argued that by liberating Islamic orthodox scriptures from the strangled hold of male-centred interpretations that have become entrenched in the Islamic canon and deconstructing gendered Islamic discourses, Muslim feminists are producing interpretations of scripture that can be utilized for the radical re-configuration of gendered legal rights.⁽²¹⁾ They see no contradiction between Islam and feminism.⁽²²⁾ At the same time, they actively support a stronger separation of national politics and religion and the superiority of the public space over the private space.⁽²³⁾ Moreover, the United States institute of peace also urged that integrated and sustainable strategies to confront religious extremism in the Muslim world should include “providing special scholarships to women studying religious topics a prerequisite for attaining positions as clerics.”⁽²⁴⁾

Today, Muslim women advocates of gender equality were armed with arguments, enhanced public appearance and trained on communication skills in order to actively take part in public debates on Muslim women’s right issues as well as pass their views to other Muslim women, especially female students and women in the rural areas.⁽²⁵⁾ In fact, many Muslim women’s, right groups and several international and regional organizations were established to advocate and promote full equality of the sexes in public and private life, regardless of gender. To exercise equal rights to political participation and leadership, including full participation in all aspects of society, including equality in inheritance and the prevalence of female headed households or households in which women are the primary wage-earners and the equal right to choose a spouse or choose not to marry.⁽²⁶⁾ The next topic captures realities of the Muslim feminists’ methodologies and strategies.

1.2 The Scheme and Reality of The Muslim Feminists Methodology

Islam is an important religion with enormous political and social influence, some of which are dangerous to global stability and therefore, seems sensibly to foster the strains within that call for more democratic and tolerant social order.⁽²⁷⁾ Our goals must be to help to create an Islam that is modern, moderate, democratic, humane, liberal and good neighbouring. One that grants non-Muslims equal right with Muslims, one that respect women, homosexuals, atheists and many others.⁽²⁸⁾ The Muslim modernists vision is what worked for the west, because it includes the necessity to depart from, modify and selectively ignore elements of the original religious doctrine.⁽²⁹⁾ It might be pathetic to find out that the Muslim feminists’ premises are a logistic and tactical concessions to elevate the social order. The below quoted statements of the most popular Muslim feminist scholars and advocates reveals some of the ironical structures in the politics of gender

equality and Muslim feminist movements and discourses to the extent that one has to be inclined to agree with Professor Imara that, contemporary Muslim feminists who are demanding equality of the sexes are modelled in accordance with American RAND cooperation plans and strategies.⁽³⁰⁾

The only way for a feminist movement to rise in the Muslim world is through an instrumental use-only as a tactic of Islamic principles.⁽³¹⁾

For the debate on women's right to become part of Muslim cultural consciousness, it must be framed in an Islamic Idiom.⁽³²⁾

The majority of Muslim women who are attached to their religion will not be liberated through the use of a secular approach imposed from outside by international bodies that may cause them to cling to Islam tenaciously as the basis of their identity. The only way is to build a solid Muslim feminist on jurisprudential basis.⁽³³⁾

Roald further testified that, the Muslim feminist debate is marked by selectivity, and it seems that they tend to select those texts that are suitable to their purposes, precisely the same thing they have accused male scholars doing historically and in contemporary times.⁽³⁴⁾ The Muslim feminist scholars focused their energy principally on Qur'anic interpretation. Their principal task is to strip away the old accretions. They do this in two ways, by altering Islamic law out of recognition and by imposing alien values on it. Thus, they use the Qur'an in new ways, quarrying at passages that support their view and ignoring or suppressing whatever does not accord.⁽³⁵⁾ Much of the reinterpretation has to do with Qur'anic precepts concerning women, sex and the family. Of the four sources of the Shar'iah (the Qur'an, the Hadith, Ijma and Qiyas), they unconditionally accepted only the first, the Qur'an. The Qur'an in their hands becomes a collection of disjointed quotes and proof texts. Instead of endeavouring to comprehend Allah's will, they use it to confirm preconceived notions drawing (usually indirectly) on the research of western scholars.⁽³⁶⁾

Concisely, the whole reformist/feminist enterprise is designed to disguise the adoption of western principles and confining the Shar'iah to the Qur'an has distinct advantages for reformists. Thus, by reducing the Shar'iah to the Qur'an allows reformists to interpret the Qur'an however they wish. Meaning by dropping the other three sources of the Shar'iah, reformists free themselves to have the Qur'an endorse secular ideals.⁽³⁷⁾ Indeed, says Jan a revolt against the sunnah and a vow to reform Islam would make everyone free to interpret the Qur'an and modify Islam according to the likes of the reigning superpower.⁽³⁸⁾ Mutahhari categorically stated that the propaganda campaign for gender equality

is nothing but a contemporary western ruse. You may have heard repeatedly in the speeches, lectures and writing of the followers of western ideas that they consider Islamic laws as being patriarchal and insulting to the female sex. In this way, they try to create the impression that these provisions only favour men.⁽³⁹⁾ Arebi also added that one has to state at the outset that feminism is not an indigenous idea, but one which came from outside. Hence, gender equality was readily identified as succumbing to foreign influence.⁽⁴⁰⁾ Exactly says Ajijola that the women campaign is obscure and alien, the kind of programs that are articulated and the manner of funding suggest that such campaigns are externally inspired and misdirected.⁽⁴¹⁾

Even in the west the breakdown in traditional family, religious and social values have led many thinkers to blame feminisms and the secular culture. For instance, Mardens and Rothman wrote that, what is happening is a decline in support for traditional structures and religious attitudes. Now there is evidence that people no longer take religion so seriously unless they redefine it in some ways so as to fit religion into their own wishes and desires. And that the proponents of a secular culture constitute a large and diverse category. The new class is composed of people in the knowledge industry, universities, communications, public interest group, leaders, television people, journalists, media etc they are all quite secular by various measures. In addition, Yaro confirms that the brain washed educated Muslim elites from among the politicians, the army, the police, the academics and the intelligentsia have now succeeded in importing those ideas and slogans into various Muslim communities.⁽⁴²⁾ This assertion was further reaffirms by the following statement:

Today, there are moderate Muslims, anti-Islamists Muslims and the numbers are growing. They are getting organized. They are publishing books. They are translating the Qur'an. They are coming up with new ideas. We should be helping them. We should be congratulating them and celebrating them. And give them opportunities. They should be one leading in the institutions of learning and the ones that should be in the media.⁽⁴³⁾

Therefore, anyone preferably with a Muslim name, who is prepared to sell his/her conscience in order to traduce Islam can hope to win applause. Such men and women are greatly esteemed today.

1.3 Gender Roles: Nature or Artificial Social Conditioning

What is bred in the bone cannot be altered easily by changes in culture and ideology.⁽⁴⁴⁾

Dr. Alexis Carrel has described the biological differences between men and women in the following terms that; the difference existing between men and women do not come from the particular form of the sexual organs, the presence of the uterus, from gestation, or from the mode of education. They are of a more fundamental impregnation of the entire organism with specific chemical substances secreted by the ovary. Ignorance of these fundamentals facts has led promoters of gender equality to believe that both sexes should have the same education, the same powers and the same responsibilities. In reality woman, differ profoundly from man. Every one of the cells of her body bears the mark of her sex. The same is true of her organs and above all, of her nervous system. Physiological laws are as inexorable as those of the side real world. They cannot be replaced by human wishes. We are obliged to accept them just as they are. Women should develop their aptitudes in accordance with their own nature, without trying to imitate the males. Their part in the progress of civilization is higher than that of men. They should not abandon their specific functions.⁽⁴⁵⁾ Similarly, Gur. D.U at university of Pennsylvania also reports that scientists found why men and women behave differently because their brains are wired differently.⁽⁴⁶⁾ For example, both men and women learn and use language, however, bio-chemically; they appear to process it differently. Similarly, the American Academy of family physicians reveals that puberty may begin as early as age nine in some girls or even early than that. But in some boys' puberty may not begin until age 18.⁽⁴⁷⁾

However, feminists emphasize the necessity of deconstructing gender, family and society and reconstructing all of these based on their own perspective. They argue that all of these institutions are structured on the views of men and for men's domination of women.⁽⁴⁸⁾ If one is to believe and accept these assumptions, feminism may work towards the destruction of women, and more generally of all values. In fact, this feminists' line of thinking has received barrage of criticisms from various quarters. Especially, the blind acceptance of the concept of the equality of the sexes without giving due consideration of what equality in its best sense ought to mean or what the practices it entails.⁽⁴⁹⁾ Gender equality—A pretty name to an erroneous principle. The phrase comes to mean nothing but uniformity and identicalness of rights for women and men in place of genuine equality or rights.⁽⁵⁰⁾ Khan further argued that the other great error made by modern thinkers was to assume that a role which was separate and different and played out in other than traditionally masculine strongholds was necessarily of trifling importance in short, inferior.⁽⁵¹⁾

On the concept of patriarchy which happens to be the dominant idea within the women's movement, Fukuyama, asserts that the problem with the feminist view is that it sees these attitudes towards power and status as wholly the product of a patriarchal culture, whereas in fact, it appears they are rooted in biology. This makes these attitudes harder to change in men and consequently in societies.⁽⁵²⁾ According to Kausar the feminists conception of all institutions and structure as patriarchal shows their pessimism and their fundamental problem is methodological and epistemological in nature.⁽⁵³⁾ Exactly, says Rourke, some feminists talk as if gender identities can be discarded like an old sweater.⁽⁵⁴⁾ Horgan also emphasizes that patriarchy theory is both wrong and an obstacle to the achievement of women's liberation. And the idea that all men benefit from women's oppression is clearly nonsense.

1.4 The Classical Islamic Approach to Gender Equality

From the classical scholars point of reference, Islam is a just and practical system of life. The scheme of creation did not seek to create one perfect and the other imperfect. There is no man's world or woman's world in Islam, neither patriarchal nor matriarchal. No any preference or discrimination in favour of men as opposed to women. Neither a female nor a male, per se is an oppressed sex in Islam. Being male will not add anything to man, likewise, being female will not deprive a woman of her status, which all depend only on their action. Thus, it is the individuals and not the family is the unit of accountability on the day of judgement. In addition, Islam looks at life from many sides and envisages for individuals duties that differ one from the other but that are all mutually connected and ordered, within this scheme are envisage the respective duties of men and women, and it lays on each of them the charge of fulfilling a duty primarily towards the growth and the advancement of life as a whole; and it ordains for each of them their guaranteed privileges in order to ensure this universal and humane aim.⁽⁵⁵⁾ Meaning Islam approaches the issue not from a sexist point of view but from an ethico-psychological perspective,⁽⁵⁶⁾ i.e., in all of which the human status of the two sexes is not in question. Again equality, justice and fairness in Islam does not imply mathematical equation or equivalence of the rights and duties of the sexes, it is providing a person his or her due. In the Islamic view life is more than merely economic or physical and rejects the narrow, biased, and exploitative thinking in which only economically productive units carry value and importance.⁽⁵⁷⁾ As such, while restoring to women their basic human rights it does not lose sight of their nature and differentiates between man and woman when such differentiation becomes necessary according to their nature and the functions which they perform in life.

Islamically, the basis of Tafdil (superiority is not sex differentiation) rather one's role in an Islamic ethical society. Thus, it is totally unfounded to categorized humanity simply on the basis of sex differentiation. Regardless of one's sex, race or culture etc what makes a person superior in Islam is rational conviction(faith).⁽⁵⁸⁾The general principle was stated in the Holy Qur'an;

O mankind we have created you male and female and appointed you races and tribes that you may know one another surely the nobles among you in sight of Allah as the most God fearing of you.

Q49:13

In another verse, Allah (SWT) said:

Never will I suffer to be lost the work of any of you, be he male or female. You are members, one of another.

Also: The believers, men and women are protectors, of one another they enjoy what is good (Ma'ruf) and forbid what is evil...

Q9:70

In fact, according to Kausar, the classical Islamic approach seems to be holistic and comprehensive. They do not place men and women in opposite classes, but rather consider them as different sexes that complement each other as Allah's creation. For this reason, they do not view men and women as being in conflict with each other for their individual rights. All institutions from family to state, are conceived as responsible social and political institutions where both men and women perform different roles based on their abilities and merit as vicegerents of Allah. Hence, women's identity and their basic family role are vital for the development of human civilization. Moreover, the argument is that, if the practices of the early Muslim are not illustrative of Qur'anic principles, the practices of recent Muslims are less illustrative of Qur'anic principles and even less worthy of imitation.

Khan, for example, argued that Islam has never asserted that woman is inferior to man, it has only made the point, that woman is differently constituted.⁽⁵⁹⁾ Similarly, Abdul-Ati defended that the fact that Islam gives her equal rights but not identical shows that it takes her into due consideration, acknowledges her and recognizes her independent personality. And had her status been identical with his, she would have been simply a duplicate of him, which she is not.⁽⁶⁰⁾ In addition, Nyazee explains that the system of rights is an integrated whole. The rights support each and clash with each other often requiring delicate balancing. In other words, it is all a question of reconciliation, preference and priorities.⁽⁶¹⁾ Khan emphasized that if all the laws relating to men and women in Islam are based on this fundamental reality that men and women are of two different sexes,

it is because distinctive differences between man and woman are established biological facts.⁽⁶²⁾

Concisely, Islamic scholars and intellectuals including majority of women reject in its totality the concept of Muslim feminism and gender equality because it indicates nothing but a sinister attempt to malign and destroy the identity of Islam. It is also a malevolent stratagem or conspiracy to detract Muslims from the strait path and make both the sexes fall into rivalry. Muslim feminism is defined by Islamic scholars as being more radical than secular feminism. For instance, Amina Wadud Muhsin is a controversial Muslim Feminist scholar. She was the cause of controversy in March 18, 2005 when she led a mixed Friday prayer for a group of Muslims in Epsicotal cathedral of St. John the Divine New York City. In fact, Wadud was the subject of much debate. Many claimed that she is a puppet in the hands of the US government and anti-Islam. Ayaan Hirsi Ali Also is not an exception. Now considered herself 'chic' by calling herself an atheist. In fact, the so-called self-acclaimed Muslim scholars like Al-Hibri, Barlas, Sonbol, Anwar, Ebrahim Moosa, Wafa Sultan, Shirin Ebadi, and so on. Claiming to be Islamic scholars but garb in western philosophy.

1.5 Conclusion

The definition and meaning of women's right kept on changing from women liberation to absolute equality of the sexes to the extreme elimination of natural distinction between the sexes. The feminists regard religion especially Islam as divisive and its Shariah as not divine which to them requires the textual re-interpretation with a view to reform and modernize the Muslim family law along secular lines. This is to bring Islam and its laws in line with the new universal norms of rights and equality. The so-called Muslim feminists resorted to the reinterpretation of Qur'anic texts, disregard the Hadith and Shariah as manipulation of man. They also utilize the term hermeneutics to describe the methodology of Quranic interpretation. However, being an academic does not automatically make you an authority on all things Islam. This is where a great many Muslim feminist fall short. Not only that, in the Shar'iah not everyone has the unrestricted right and privilege to discuss on new legal issues except by the qualified Mujtahid. Shar'iah is a profession in which only the qualified Mujtahid could advance new legal provisions to address every emerging social, political, religious and economic problem of the society. Most of the so-called self-acclaimed Muslim feminist scholars are not legally qualified to advance new legal rulings or to reinterpret the textual sanctions of the Qur'an. The politics of gender equality in the Muslim woman's life is therefore stressed with a barrage of contradictions. As the debates continuous modern science came to the rescue by

providing that the sexes are biologically different and the equation of the sexes cannot work at all. This paper, however, serves as a mere introduction to extensive research.

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Notes:

* For the purpose of this paper, the term Muslim Feminists or Muslim feminism will be used throughout this paper and not Islamic feminists or Islamic feminism which is a misleading concept.

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