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CONTENTS

INSTRUMENTALITY OF RELIGIOUS AND MORAL EDUCATION FOR PEACE BUILDING IN NIGERIAN SCHOOLS

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Abstract
This paper is prompted by the noticeable indiscipline acts being perpetuated in Nigerian tertiary institution. Lax discipline due to moral decadence has resulted in disturbance of peace and harmony of academic environments and the entire society. This paper therefore, attempted a conceptual definition of the concepts of education, religious and moral education and peace-building. It also enumerated various acts of indiscipline that pose threats to peace building in the academic setting. In addition, the importance of religious and moral education in maintaining discipline in tertiary institutions is analyzed. The paper concludes by reiterating the need for incorporation of religious and moral education into tertiary institutions' curricular as a remedy for the menace of indiscipline that poses threats to peace and harmony within schools in particular and society at large.

Introduction

The expected outcome of education is production of individuals who would be useful to the society in which they found themselves and be self-reliant and self-disciplined. This is why the school, as a prominent agent of education, is expected to ensure that every student who passes through it, is found worthy both in learning and character. Unfortunately, the level of indiscipline in Nigerian schools today is so high that one begins to wonder what is responsible for this. Different acts of indiscipline that are exhibited by students are lateness, truancy, rudeness, cheating, fighting, cultism, gangsterism, sexual immoralities, drug abuse, violence and academic dishonesty. In addition, students go on to protest and demonstrate against some school policies they seem not comfortable with. These indiscipline acts could threaten the peace of not only the academic environment but also the society in general.

Education is a process of handling down the ideas, values and norms of the society across the generations. It involves the transmission of worthwhile knowledge, skills, attitudes and beliefs.[1] Religion could be viewed as a belief system of a person or group of persons which guides individual or group practice in the worship of the spiritual being.[2] 'Moral' means behaviour and 'morality' is the way people behave.[3] Such behaviour must be in accordance with the certain standard set by the society as regard what is good and acceptable as compared with what is bad and unacceptable.[4]

The survival of peace in any human society contributes immensely to all round development of such an environment. This is because, in a chaotic situation, hardly could a tangible task take a shape. Peace is important because we need a better world for our next generations. Peace is important because we can enjoy the benefits of the latest

technological and scientific advancements only in times of peace.[5] However, in our society today, various social vices that pose threats to existence of peace are perpetuated in the society. Tribal conflicts, religious crises, protests, fighting, hostility, violence, corruption, bribery and indiscipline have become the orders of the day. Worse still, the academic settings where discipline is supposed to prevail among all stakeholders involved are not left out of the fouls. Writers like Adeniyi [6], Taiwo [7] and Jekayinfa [8] observed the absence of discipline in our campuses. To remedy the situation through religious and moral education therefore, informed this research.

Concept of Peace-building

The word peace is linguistically synonymous to words like: accord, concord, ceasefire, harmony, reconciliation and tranquility.[9] The connotations revolve around absence of war, freedom from war, ending conflict, calm and quite state, freedom from disturbances and absence of violence or disturbances within a state.[10] Peace refers to absence of hostility. It refers to an environment that is characterized by healthy interpersonal and international relationships, acknowledgment of equality and fairness etc.[11] Peace is not merely the absence of war and hatred (negative peace/cold war) but also the presence of cooperation, compassion and worldwide justice (positive peace/hot peace).[12] A peaceful land however, is a place where peace survives or reigns throughout its nooks and crannies.

Peace-building is a term describing outside interventions that are designed to prevent the start or resumption of violent conflict within a nation by creating a sustainable peace. Peace-building involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development.[13]

Successful peace-building activities create an environment supportive of self-sustaining, durable peace; reconcile opponents; prevent conflict from restarting; integrate civil society; create rule of law mechanisms; and address underlying structural and societal issues.[14]

Religious and Moral Education

In Islam, religion is all man's activities carried out to please his Creator and his fellow human beings as taught by the Qur'ān and the prophet, Muhammad (SAW). While in Christianity, religion is a guided belief in the heritage of Jesus Chrsit and his acceptance as the saviour as illustrated in the Bible.[15] Religious education could be viewed as the process through which religious principles, practice and values are transmitted from one generation to another. It involves systematic treatment of issues concerning religious matters.[16] In its sense, Moral education is described as direct or indirect teaching of issued concerned with right conduct rather than on law or custom.[17] Moral education could be said to mean bringing out the moral qualities in individuals in order to suppress the immoral behaviours in them. It can also be seen as the process of passing the generally accepted code of conduct of a given society from one generation to another. It is a process of enlightening or educating the young people in a society about

good or bad behaviours of characters, encouraging them to uphold the good ones and discouraging them from bad ones in order to live a meaningful life worthy of emulation.

Although, Amaele [18] have argued that there is no relationship between religious and moral education, it has been established that religion has always been seen as a veritable tool for teaching and inculcation of moral values.[19] Moral values can be accomplished only with the teaching of religions, either formally, informally or non-formally. Scholars agreed that both morals and religion are inseparable twins. It is difficult, if not impossible to teach or seek to inculcate morals without reference to religion.[20] One can therefore, conclude that religious and moral education are inextricable as morality has its basis and justification in religion. Where religion goes, morality follows.[21]

Religious and moral education exposes learner to religious principles, doctrines and norms. It broadens learners' religious outlook on issues affecting religion; it helps in wiping out cases of religious fanaticism in the society. It helps in promoting morality; it helps learner to discern right from wrong and good from evil; it gives meaning to life and living; through moral lessons, learners learn to work and live together; young ones are introduced to moral requirements of society in which they live and they are acquainted with acceptable moral standards.

Religious and Moral Education as an Instrument for Peace-building

Religious and moral education when properly employed for truth and reconciliation processes would be a tremendous instrument for peace building. On this point, Aquiline Tarimo, [22] suggested that all religious education should be accompanied by a new way of encounter that respects people of other faiths without the burden of barriers caused by prejudice, but rather in listening to and learning from one another, which opens up new horizons to all sides. This way of overcoming prejudice is an essential contribution to education for peace that can be made uniquely by religious communities. A balanced formative curriculum today must be designed to promote mutual understanding and mutual respect between religions and ethnic groups. Students must be exposed to each other's religion and culture.[23]

Aspects of religious and moral education that facilitate peace-building include the biblical injunction that stresses the essence of peace like: "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." (John 14:27)

In addition, the principle of peace is stressed by many Qur'ānic verses, such as:

And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they replied back with mild words of gentleness. (Qur'ān 25:63)

Verily, Allah enjoin *Al-adl* (i.e. justice and worship none but Allah alnoe Islamic monotheism) and *Al-ihsan)* (i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the

prophet صلى الله عليه وسلم in a perfect manner) and giving help to kith and kin (i.e., all that Allah has ordered you to give them e.g., wealth, visiting, looking after them or any other kind of help), and forbids *Al-Fahshā* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right) and *Al-munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-baghy* (u,e, all kinds of oppression). He admonishes you, that you may take heed. (Q. 16:90).

Academic institutions are saddled with responsibilities of educating young adults and getting them acquainted with what is required of them in order to be useful to themselves and the society at large. What is expected of the products of any school, especially the products of higher institutions, is so enormous because they are supposed not to be found wanting in both learning and character. This, however, makes it imperative on our institutions to equip the intakes with necessary professional and personal qualities required of them in their dispositions. Ogunlola[24] canvassed for the teaching of moral education at all levels of education. He submitted thus:

To instill moral discipline in the citizenry in general and in our students in particular, moral education need to be taken as core course in our institutions of learning….it should be seen as means of training individuals how to behave well as it allows them to know the difference between the good and bad, right and acceptable mode of behaviuor.

In the light of the above submission of Ogunlola, tertiary institutions as places where intakes are mostly the youths, are supposed to champion the teaching of religious and moral education. Religious and moral education is needed in tertiary institutions to educate youths to be useful to themselves and the society by transmitting the worthwhile societal cultural values to the younger generations. Meanwhile, this can be achieved when the individual learner has acquired a round balanced personality, not just to acquire certificate and the book knowledge, but be able to adjust to situation and be responsible, reliable and disciplined individuals.

Tertiary institutions are supposed to be citadel of learning and character but the reverse is the case in Nigeria. This is because tertiary institutions are lagging behind in term of discipline and moralities. The studies conducted by Odejide, Ohaeri, Adelekan & Ikuesan[25] and Taiwo[26] revealed that immoral behaviours do prevail in Nigerian schools. The following are some forms of immoralities that are rampant in our schools at all levels: religious crises, protests, fighting, hostility, violence, breaking of bounds, bullying, lateness to school, absenteeism, truancy, rioting, cultism, smoking, drinking, disobedience, stealing, extortion, drug addiction, sex offences, examination malpractices, gangsterism and willful destruction of school properties.[27] All the aforementioned vices

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can, however, pose threats to peace-building in our academic environment in particular and the society at large. Adebayo[28] submitted that for our nation to be restored truly to the fear and honour of God, the teaching and learning of moral education have to be revived. It is difficult to achieve corruption free society without the teaching and learning of morality, ethics and religion.

The point above is an emphasis on the need for incorporation of religion and moral education in our schools in which when neglected, the achievement of goal of education, which included production of disciplined citizens and building a just and egalitarian state would be difficult.

In addition, Jawondo[29] suggested thus:

> In addition to educational or professional qualifications, the government should consider the moral status of every individual before he or she is given any appointment in any government establishment. The society should also emulate the government in this respect. By so doing, the rapid positive changes are guaranteed sooner. Nigeria will be listed among the developed nations of the world.

The fact above also stresses the essence of morality in individual's personality. If morality is to be made a part of qualities required for job placement of an individual, such an individual therefore, needs to be exposed to religious and moral education during his professional training course. However, Jimoh[30] contended that all the country's efforts to inculcate morals in our youth have failed because religious and moral education has been ignored in Nigeria.

Conclusion and Recommendations

Religion and morality are inseparable twins. They facilitate discipline which is essential qualities added to academic and professional qualities of any good citizen. Today, high level of immorality is prevalent in our schools and colleges. Indiscipline has become the order of the day in schools and public places. It is disheartening that today many so called 'educated Nigerians' are morally indiscipline and trouble makers. Stealing, violence, bullying, protest, mayhem, uprising, robbery, corruption and cultism and other immoralities have become rampant everywhere. These vices, however, pose threats to peace-building.

In this paper, attempt is made to explain the meaning of religious and moral education and peace-building. The paper also emphasized the roles of religious and moral education in maintenance of discipline in Nigerian schools with special emphasis on higher institutions. With the goal and objectives and contents of religious and moral education briefly enumerated in this paper, the writer submits that peace building could also be facilitated through the teaching of religious and moral education.

It is recommended here that tertiary institutions as places where majorly youths and elites are trained and educated, should include religious and moral education as a core course in the tertiary institution programme.

Federal and state ministries of education are hereby called upon to see to the disciplinary problems in tertiary institutions and assist in finding solutions to those problems through unalloyed support for introduction of religious and moral education as a core course in the tertiary institutions programme. Private institutions should also be compelled to adopt the same. Individual intakes are advised to endeavour to put the ideas and knowledge gained through religious and moral education into practice so as to contribute meaningfully to peace building.

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ISLAM AND NATIONAL INTEGRATION AND DEVELOPMENT: AN EXAMINATION OF ᶜUMAR IBN ᶜABDU-L-ᶜAZĪZ'S ADMINISTRATION

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Abstract
This paper examined the prevailing situations in Nigeria and shed light on life administration of Caliph ᶜUmar Ibn ᶜAbdulcAzeez. The objective is to commend his political style to leaders so as to perform brilliantly. It highlighted the sectors in which ᶜUmar II performed. The method used is mainly consultation of relevant books in the library. At the end some recommendations were made for enhancement of tapping from the history of this great caliph

Introduction

A critical study of Islamic history with particular reference to Islamic governance and administration will reveal that the impediments to development in any country are bad governance, bad leadership, bad followership and bastardization of values and purpose of human existence. Borrowing a wandering leave from the Islamic system of government within the frame work of the Qur'ān, *Sunnah*, *Ijmā'* can lead to meaningful and useful transformation of any human society.

An Overview of National Integration and Development in Nigeria

A cursory look at the situations in Nigeria will show a serious problem in virtually all aspects of life especially in the key areas as stipulated below:

(a)   **Religious Disintegration**: Nigeria is constitutionally declared as a secular state, which means all the affairs of Nigerians are based on and determined by secularism. Secularism by definition means a system of social organization that keeps out all forms of religion.[1] Secularization also calls for total removal of the control or influence of religious groups from a society or an institution.[2] It is pertinent to mention here that one of the strong factors that made integration impossible in Nigeria is the declaration of Nigeria as a secular state by the government. If secularism means removal of religion, (Divine code of conduct) from the state affairs as earlier mentioned, the nation in which the divine guidance is removed from its state affairs may be described as disbelievers (Q.5:44), as wrongdoers (Q.5:45) and as rebels (Q.5:47).

(b)   **Disintegration as a Result of Bad Governance**

Bad governance is another cause for disintegration in Nigeria. Nigerian leaders run government according to their whims and caprices. Government, to them, is considered as a private and state which can be run the way they like; governance in Islam according to Abu ᶜAlā Al-Maudūdī is based on certain principles to which every leader must adhere for a successful leadership. Al-Maudūdī in his theory of political thought in Islam enunciates nine principles as a guide for world leaders. These principles are as follows:

1. The leader must strongly believe that sovereignty belongs to Allah, and the state is in fact a vicegerency with no right to exercise authority except in subordination to and in accordance with the law revealed by Allah to His Prophet.

2. The leader must be totally convinced that all Muslims have equal rights in the state regardless of race, colour, class or language. No individual, group, class, clan or people are entitled to any special privilege, nor can any such distinction determine anyone's position as inferior.

3. The *Sharīᶜah* (i.e. law promulgated by God) is the supreme law and every one from the lowest situated person to the Head of State is to be governed by it.

4. The leader in Islamic State must believe that the government, its authority and possessions are a trust of God and the Muslims, they ought to be entrusted to the God-fearing, the honest and the just person, and no one has a right to exploit them in ways not sanctioned by or abhorrent to the *Sharīᶜah*.

5. The Head of State should be appointed based on mutual consultation of Muslims and their concurrence. He should run the administration and undertake legislative work within the limits prescribed by the *Sharīᶜah* in consultation with them.

6. The Caliph or the Head of State is to be obeyed ungrudgingly in whatever is right and just *(maᶜrūf)*, but no leader has the right to command obedience in the service of sin.

7. In the Islamic principles of leadership, according to Al-Maudūdī, the least fitted for responsible position in general and for the Caliph's position in particular are those that lobby and seek for them.

8. The foremost duty of the Caliph or the Head of State and his government is to institute the Islamic order of life to encourage all that is good and to suppress all that is evil.

9. It is the right and duty of every member of the Muslim community to check the occurrence of things that are wrong and abhorrent to the Islamic state[3].

(c)   Disintegration as a Result of Corruption
I.   Corruption in the Petroleum Sector

It is pertinent to note that the type of corruption and crime being committed in the Nigeria petroleum sector is unprecedented. Up till now, nobody can account for what is responsible for the collapse of all the refineries in the country. Nigerian leaders prefer to be spending trillions of naira every month to import petrol to the detriment of other infrastructural developments in the nation. A couple of weeks ago, as reported in the

Punch of Tuesday, Oct. 11, 2011, an amount estimated to be 450 billion naira was alleged to be missing in the coffer of the NNPC.

(d)   Disintegration as a Result of Insecurity

Nigeria witnessed the worst post-election violence and the most destructive acts of terrorism in Nigerian history. Given the danger the Boko Haram terror group poses to the collective existence, it is indisputable to say that security in this country is in a messy condition. The deplorable events which are very difficult to forget in the history of this nation happened under the leadership of the current president. These unpleasant events include bombing of a church in Madalla, Suleja, all in Niger State by the group in which 43 worshippers were killed and scores of others wounded according to the Punch, Jan. 10, 2012.[4]. Another bombing at the United Nations building in Abuja by the group in which 36 people were killed and several others injured[5] is another national disaster witnessed as a result of insecurity of the nation.

The Damaturu attack in Yobe State which caused the loss of more than 100 lives in Nov. 4, 2011, two days before ᶜīdu'l-Kabīr is another national tragedy caused by the insecurity of the nation.

All the above stated incidences show manifestation of national disintegration in Nigeria, and when disintegration is at play in any society, no concrete development will be feasible in such a society. The root of all these disintegration and retrogression is traceable to bad governance and the bastardization of the purpose of human existence.

ᶜUmar Ibn ᶜAbdi'-l-ᶜAzīz's Administration as a model

ᶜUmar Ibn ᶜAbdi-l-ᶜAzīz, the 8th Umayyad Caliph who lived between 61-101AH/681-720CE, (approximately he lived for 39 years) was considered the greatest of the Umayyad Caliphs in terms of achievement, national integration, development, sanity and prosperity. Because of his sterling qualities of leadership, sense of direction, unity of purpose, clear vision, piety and unflinching justice, he was considered the fifth of the 4 rightly guided caliphs i.e. Abubakar, ᶜUmar, ᶜUthmān and ᶜAli (KLW).

His Appointment to the Post of Khilāfah

ᶜUmar Ibn ᶜAbdi'-l-ᶜAzīz was appointed as Khalīfah by Khalīfah Sulaiman Ibn ᶜAbdi-l-Malik (the 7th Caliph) through the Will which the latter made before he died. When the Will in which his predecessor appointed him as the next Khalīfah after him was read to him (Umar II), he disagreed with its content, giving excuses for his decline. The personal secretary to the late Khalīfah known as Rajā' with whom the Will was kept said:

> I pray thee in the name of Allah to accept the offer, so that
> your decision to decline will not cause riot and discord among
> the Muslims who preferred you to any other person for this
> post.[6]

After much persistent persuasion of the personal secretary to the late Khalīfah and other influential people in society, ᶜUmar Ibn ᶜAbdi'-l-ᶜAzīz accepted the offer against his Will in the month of Safar year 99AH.

Immediately after ᶜUmar Ibn ᶜAbdi'-l-Aziz assumed the office, different types of horses and camels were brought to him for his personal use. He asked the officials who brought them thus:

> What do you want me to do with them? They are for your personal use as Khalīfah, they replied. "The ass I used before I became Khalīfah is still alive". He replied them[7].

However, he thanked them and ordered his security guards to send all the gifts to the government treasury as an asset for the people economy.[8]

The common tradition with the previous caliphs of the Umayyad dynasty was to give all what had been used by the previous caliph in terms of materials, women, treasure and houses to his families, and what had not been used by him (previous caliph) would be given to the new caliph. Going by that tradition, the children of Khalīfah Sulaiman (ᶜUmar's predecessor) came to ᶜUmar Ibn ᶜAbdi-l-ᶜAzīz and demanded for the property left behind by their father. ᶜUmar said:

> All this property belongs to neither you, nor to Sulaiman your father, nor to me as Khalīfah. But they belong to the entire Muslim Ummah.[9]

He then ordered his men to transfer all the property to the government treasury. By this attitude, ᶜUmar blocked the source of riches for his ministers, governors and special advisers who had been the agents of corruption in the government before the tenure of him.

However, the masses had different opinion about the Khalīfah, ᶜUmar II. The masses' opinion about him is expressed below:

> …This Khalīfah was the remain of the four rightly guided Caliphs sent to the beginning of the 2nd century of Islām to reform this religion (Islam)". That goes in line with what the Prophet said before he died that: "Allah will always send at the end of each century a reformer (Mujaddid) to reform this religion (Islām)". Indeed, Khalīfah ᶜUmar Ibn ᶜAbdul-ᶜAzīz is that reformer sent to reform Islām in the 2nd century of Hijrah.[10]

When ᶜUmar II was aware that his ministers and advisers were not happy with his system of government, he sent for them and addressed them thus:

> O my people! I want to inform you that I was afflicted and tried with the burden of the Khalīfah against my wish. I swear by Allah! I had never prayed Allah any point in time to make me Khalīfah of the people. It was not thrown open to the consensus' decision rather, it was made by the Will of my predecessor though enjoyed the support of the people in government. On that note, I seize this opportunity to tender

my resignation from the post of the Khilāfah. This will give you opportunity to appoint whoever you want, to make you free to do whatever you like with government property. With me, I swear again by Allah! I will never allow people under me to do what is contrary to the dictates of the Qur'ān and sunnah.[11]

After his hot address to the people, the masses shouted at once:
We want you. You are the choice of the people. We are comfortable with your system of administration.[12]

Then ꜥUmar said in response to their support:
Now that you agreed that I should continue to be your Khalīfah, I will strongly advise you to be conscious of Allah, because consciousness of Allah is the end of everything. It has no substitute or replacement. You should all work in this life for your Hereafter. Anybody who works in this life for his Hereafter, his life affairs will be taken care by Allah. Try to purify your souls, so that Allah will make your condition better. Then be conscious of death and get prepared for it, since it is an inevitable end and enjoyment destroyer. This Ummah do not engage in Allah's affairs, nor do they preoccupy themselves with the teachings and traditions of Prophet Muhammad (SAW), rather they will always engage in monetary affairs and business transaction. I, ꜥUmar Ibn ꜥAbdi-l-Aziz will not allow any injustice or oppression neither will I deny anybody his right and dues. I was not sent to be a money keeper or money bags, but as a collector of the people's money for the people's affairs.
O, mankind! Any ruler that obeys Allah deserves to be obeyed. Any ruler, who disobeys Allah, equally deserves to be disobeyed. Obey me once I am seen as obedient to Allah and His messenger. Once I am seen as disobedient to Allah and His messenger, you have every right to disobey me. Never must we obey the created being to the disobedience of the Creator. May Allah forgive us all and have mercy on us.[13]

ꜥUmar the second's Government
(a) After ꜥUmar II had had people's mandate, he declared his asset and that of his family to the public. Anything that exceeded his immediate need and that of his family was declared to be government's asset for public use. He then gathered all Marwān families – his original family – and said:

14

> O members of Marwān family, you were fortunate to be rich
> ad wealthy more than any other families of our time. I think
> half or one third of the wealth of this nation is under your
> control. Give out excesses of this wealth to the government
> treasury before I do what you may not like me to do with the
> excesses.[14]

The spokesman for Marwān family responded:
> O' the Khalīfah! We cannot take out any excess from the
> wealth we inherited from our forefathers. Our fathers left us
> rich and wealthy heirs, we cannot leave our own heirs poor
> and wretched.[15]

Thus, the government was forced to use its machineries to take zakat dues from their wealth.

(b)   Many loads of apples were delivered to the Khalīfah one day, and he ordered for their distribution among the Muslims. During the distribution process at ᶜUmar's quarter his little child picked one out of the proportion meant for a certain quarter. ᶜUmar quickly grasped it from the child and the child ran to his mother crying. The mother went to the market, bought an apple and gave it to the child. ᶜUmar saw the boy with apple again and asked the mother the source of that apple with her child. The mother told him that she bought it from market. Then ᶜUmar left the boy with the apple.[16]

(c)   A post master came to ᶜUmar one night and delivered a lot of important messages. ᶜUmar lighted the public lamp and went through all the messages. When he finished the official matters with the post master, the man opened a private matter with ᶜUmar. He first quenched the light and then lighted his personal lamp and asked the man to continue with his discussion. Before the man continued with his business he first asked the Khalīfah the reason for switching off the first light. The Khalīfah replied:
> The first lamp was bought from the community money. I used
> it whenever I attend to community matters. Whenever I attend
> to my own personal affairs I use the lamp I bought with my
> own money.[17]

(d)   ᶜUmar's governors from all the states, particularly in African countries sent letters to him while in their respective destinations. The content of the letters reads:
> O commander of the faithfuls! We have collected zakat in
> abundance from the rich men and women. We looked for the
> poor and needy to be given the collected zakat but we could
> not see anybody to receive zakat from us in all states and
> provinces we covered[18].

Those in African countries among the zakat collectors and distributors added: "…
then we used the money collected to buy slaves, free them and converted them to Islam".

15

The content of these letters suggested that everybody was comfortable and self-sufficient during the time of ᶜUmar Ibn ᶜAbdi-l-ᶜAzīz, a scenario which had never been recorded for any leader in the history of Islam.

VI.   ᶜUmar Ibn ᶜAbdi-'l-ᶜAzīz's Achievements

History has it that there is no government in Islam after the Prophet (SAW) that had ever achieved so much as that of ᶜUmar Ibn ᶜAbdu'-l-Aziz within the short period of his administration. Some of these achievements are listed below:

1.   Job Opportunity and Employment

ᶜUmar II used government money to create job opportunities for the people of his time. Major and minor factories, firms and industries were established in the capital and in all provinces of the country. That had solved, to a large extent, the problem of unemployment during his era.[19]

2.   Establishment of Hospitals

A lot of functional hospitals, dispensaries, and clinics were established across the country during ᶜUmar's tenure in office. Government resources were committed to this project to take care of the people's health and their environmental conditions.[20]

3.   Water Supply

Adequate water supply through the abundant construction of dams and irrigation system were recorded throughout the major and minor towns of the country during ᶜUmar's era. This, however, assisted in no small measure, farmers, industrialists and domestic consumers in their business and transactions.[21]

4.   Establishment of the Schools

A lot of schools, centres for learning and research were established throughout the country with adequate provision of the needed equipments for learning and research and that greatly encouraged learners and researchers during the period of ᶜUmar's administration.[22]

5.   Construction of Roads and Bridges

Good roads, bridges and canals suitable for their time were constructed throughout the provinces. That went a long way in solving the problems of transportation during his time.[23]

6.   Security

During ᶜUmar's era, security was tidy, sound and outstanding. Lives, property and faith were secured throughout the country. Strong resistance was shown against many invaders and all Muslim territories were saved and secured.

VII.   Observations and Suggestions

It can be observed from the previous account of ᶜUmar ibn ᶜAbdi'l-ᶜAzīz's life and administration that:

1.   He did not lobby for the post of Khaīfah, rather he was persuaded to accept the post against his will. Only after persisted persuasions from the people did ᶜUmar take the offer because he knew that service means sacrifice; sacrifice of one's life, time, energy, resources and well-being. Besides, the accountability to Allah which is attached to it is enough to scare a Muslim away from carrying the burdens of a position of responsibilities.

From this ᶜUmar's disposition, it can be suggested that any Muslim who lobbies for a position of responsibilities will not serve. This assertion is corroborated by what Prophet Muhammad (SAW) was reported to have said to ᶜAbdur-Rahmān ibn Samrah:

> O ᶜAbdur-Rahmān ibn Samrah! Do not lobby for a post,
> because if you are given the post on your request for it, you
> will be neglected with the challenges of the post. But if you
> are given the post without lobbying for it you will be assisted
> on the challenges posed by the post.[24]

2.   ᶜUmar rejected all the gifts presented to him by his ministers and other government functionaries immediately after his inauguration into the office. He rejected the gifts because he knew that the intention was to use the gifts as a license to legalize corruption in his government. With this attitude, ᶜUmar made perpetration of corruption impossible in his government throughout his era. That suggests that a nation is corrupt only when its leaders are found to be epitomes of corruption.

3.   Khalīfah ibn ᶜAbdi'l-Azīz was pious and ascetic to the core. His piety made him always God-conscious in his private and public affairs. He used all the opportunities afforded him by Allah in this world to attain the home of the Hereafter. Through ᶜUmar's attitude to life, it can be deduced that this life is not the ultimate goal, but a means to attain the real goal; the Hereafter.

4.   ᶜUmar was very careful with women in his private and public affairs. His administration was guided by the word of Prophet Muhammad (SAW) which says:

> Verily this life is sweet and attractive. Allah chose you to be
> His vicegerent therein in order to see how best you would
> perform your duties. Beware of this life and be careful with
> women; because the first discord experienced by the Israelites
> was caused by women.[25]

Going by the Prophetic statement quoted above, it can be reiterated that any leader who gives in to the temptation of women in his administration is bound to fall.

5. ᶜUmar did not find it difficult to resign his post as Khalīfah when he noticed that some top officials of the government had lost confidence in his administration. This, however, is another important precedent to African leaders, Nigerian inclusive. ᶜUmar's bold decision to resign his post as Khalīfah showed that he had no personal interest in the post; rather, what was paramount to him was public interest and public welfare. African leaders, who prefer to lose their integrities to voluntary resignation from their posts, should borrow a leaf from ᶜUmar ibn ᶜAbdi'l-Azīz's attitude to the position of authority.

6. Immediately ᶜUmar was inaugurated into the office as Khalīfah he declared his asset to the public. His attitude of leading by example made all and sundry of his country declare their assets to the public; and this made his era the richest of all eras in Islam. It can be concluded through ᶜUmar's culture, that assets can be declared to the public only by a just, honest and responsible leader who has respect for law and accountability.

7. People's money was used for their welfares, development, happiness, prosperity and security. There was no complaint of poverty, austerity, distress and insecurity anywhere during the reign of ᶜUmar ibn ᶜAbdi'l-Azīz. He was able to do this because he was not greedy, wicked, callous and treacherous. Our contemporary leaders should emulate ᶜUmar's sense of responsibility and accountability.

8. As ᶜUmar made his government the richest of all governments before his time, he did not use the opportunity to enrich himself and his family from the people's money. For, he died as a poor servant of Allah, leaving his children behind as poor and needy.

9. When he was about to die he was reported to have said:

    > I pity my poor children whom I left behind without any amount of money! O my dear sons, I was asked to choose one out of the two options; either to enrich you in this life from the people's money and you find your father in the Hell on the Day of Judgment, or to leave you behind poor and get saved from the torment of Fire. I then preferred to leave you behind poor and needy and be saved from the torment of Fire on the Day of Judgment. O, my sons I leave you to the Hand of Allah your Creator.[26]

ᶜUmar died immediately after his lament and testament to his children in the month of Rajab 25, 101 AH. He had served as Khalīfah for 2 years 5 months and four days.

May Allah forgive him and admit him into *Jannatu-l-Firdaws*. (*Amin*).

After the death of ᶜUmar Ibn ᶜAbdi-'l-ᶜAzīz, Mushinah Ibn ᶜAbdi-'l-Malik said: I was fortunate to live him and see the children of ᶜUmar Ibn ᶜAbdi-'l-ᶜAzīz the richest of the entire members of Marwān families.[27]

Recommendations

With the unique characteristics of ᶜUmar ibn ᶜAbdi'l-Azīz and his transparent administration and governance, human society during his era was completely transformed from a state of complete anarchy to a peaceful, progressive and egalitarian society. In order to transform Nigerian from its present state of disintegration and degeneration to the state of peace, stability and integration the following points can be recommended for consideration and action:

1.   Government should commission a body of authors comprising scholars in Islamic Studies to write a book on ᶜUmar ibn ᶜAbdi'l-Azīz which must be made a part of school curriculum in secondary schools and Institutions of Higher Learning.

2.   ᶜUmar ibn ᶜAbdi'l-Azīz should be made the main theme of one of Annual Conferences of Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) where communiqué issued by the organization will be forwarded to the Government and all other relevant sectors. Papers presented in such conferences should be published for a wider readership.

3.   Leaders irrespective of creed and clime can emulate ᶜUmar Ibn ᶜAbdulᶜAzeez's method of administration to enhance efficient discharge of leadership responsibly

Conclusion

The paper in the foregoing deliberated on the integration and national unity and identified causes of disintegration. It highlighted the benefit in togetherness and the development of the spirit of harmonious working together. It suggested that adequate enlightenment programme should be mounted to stem the tide of integration, corruption and culture of impunity in Nigeria

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VIABLE ZAKAH FOUNDATION: EFFICIENT ANTIDOTE TO POVERTY ALLEVIATION AND PERENNIAL INSURGENCY IN NIGERIA

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Abstract
As a developing country, Nigeria faces a lot of societal and developmental problems that hinder her growth and thus subjected majority of her citizens to low quality life style. Many factors have been identified as prima facie causes for the state of affairs in the country. This paper, however, focuses on poverty and insecurity as the central detrimental factors responsible for the logjam in different parts of the nation. As the Muslim community constitutes majority of the population, and the level of poverty and insecurity in Muslim populated area are found to be higher than any other regions, the paper proffers efficient *Zakāh* institution as effective antidote to curb the menace. The paper believes that if *Zakāh* is properly managed and disbursed to those categories of people enumerated in the Glorious Qur'ān, many destitute Nigerians and *yandaba* (area boys) would be saved from the cloak of unscrupulous politicians and half-baked scholars who use them as foot soldiers to destabilise the country.

Keywords: *Zakāh*, Poverty alleviation, Insecurity, Nigeria

Introduction

Islam as a complete way of life takes the well-being of every individual into consideration and proffers practical solutions to human problems. Since it has been destined by the Almighty that not every person on earth will possess enough material wealth to cater for his basic and necessity of life, the Almighty has equally put in place necessary mechanism to fill the inevitable vacuum such "law of nature" might create. Allah says in the Glorious Qur'ān:

> Is it they who would portion out the mercy of your Lord? It is
> We who portion out between them their livelihood in this world,
> and We raised some of them above others in ranks...
> (Qur'ān 43:32)

Poverty is one of the vacuums the law of nature creates as a result of disparity in the destiny of mankind. While trying to examine the level of poverty in the country, Adebayo opines that the level of poverty in Nigeria generally manifests in lack of social amenities such as drinkable water, electricity, accessible roads and the like.[1] He maintains that the authorities have demonstrated their commitment to alleviating the plight of the citizens through numerous programmes though those interventions are yet to make significant impact on the level of poverty in the land.[2] In order to address the needs of the less privileged in the society, Islam devices different means to cater for their basic necessities. Among such means are; *Sadaqah* (voluntary charity), *Wasiyyah* (bequest)*, Waqf* (endowment)*, Mīrāth* (inheritance) and *Zakāh* (compulsory alms/charity). This paper focuses on the impact of *Zakāh* as a means of reducing poverty and as a tool for curbing insecurity. Lackadaisical attitude of Muslims towards efficient *Zakāh* institution also left many questions unanswered. Efforts were geared towards having Muslims Pilgrim Boards at the national level and virtually in all the states in the country. But little or no efforts are being expended on having a robust *Zakāh* institution that can withstand the test of time. Bugage brilliantly drives home the irony of this phenomenon in the following words:

> We deemed it fit to have Pilgrim Welfare Boards, even if we
> cannot run them properly, but for some curious reasons, we
> never saw the need to have their equivalents in the case of
> *Zakāh*, which is the third of the five pillars of Islam.[3]

Before *Zakāh* can be properly collected and disbursed to the rightful individuals, there must be proper institution in place to carry out such task as stipulated by the Almighty. The abject poverty many Muslims are subjected to in Nigeria and the security challenges facing the country in general and the Northern parts of the country in particular could be linked to lack of efficient *Zakāh* institution in the country. The paper thereby looks at the manners in which *Zakāh* is collected and disbursed in most parts of the country and offers practical suggestions on how the exercise can be improved upon, thereby creating wealth and minimising the security challenges facing the country to the barest minimum.

Definition of *Zakāh*

        Zakāh is an infinitive of the verb "*Zakāh*", which literally connotes to grow and to increase. When the word is used while referring to a person, it means to improve or to become a better human being.[4] As such, it could be inferred from the above that *Zakāh* leads to blessing, growth, cleanliness, and betterment. Allah says in the Glorious Qur'ān:

> Take Sadaqah (alms) from their wealth in order to purify them
> and sanctify them with it, and invoke Allah for them. Verily!
> Your invocations are a source of security for them, and Allah is
> All-Hearer, All-Knower. (Qur'ān 9:103)

While expatiating on the literary meaning of *Zakāh*, al-Qaradawi maintains that with respect to plants, it means to grow and with respect to other things, it means to increase.[5] But since plants grow only if they are dirt-free, therefore, the word "*Zakāh*" implies cleanliness and cleansing. If it is used with respect to persons, *Zakāh then* means betterment and righteousness.[6] Technically, the word *Zakāh* refers to the determined share of wealth prescribed by Allah to be distributed among deserving categories of people. It is also used to mean the action of disbursing this share to the deserving members of the public as stipulated by Allah. Similarly, *Zakāh* connotes the annual compulsory amount giving out from the giver's wealth to the specified beneficiaries under specific conditions.

Conditions for *Zakāh*

        Like any other religious activities, there are certain conditions to be fulfilled before *Zakāh* becomes obligatory on an individual, among them are the following:

1. **Islam:** Being a believer in Islamic monotheism is a precondition for acceptance of any religious ritual. In other words, belief in Allah and His Messenger is a prerequisite for whoever wants to pay *Zakāh*. Allah says in the Glorious Qur'ān:

    > The Bedouins say: "We believe." say: "you believe not but you
    > only say, 'we have surrendered, for faith has not yet entered your
    > hearts. But if you obey Allah and His Messenger, He will not
    > decrease anything in reward for your deeds. Verily, Allah is Oft-
    > Forgiving, Most Merciful. (Qur'ān 49:14).

    Based on the understanding derived from the above verse, a mere proclamation of belief without submission to the will of the Almighty is a sheer wasting of time and energy. The same applies to religious duties.

2. **Adulthood:** Religious dues are mainly compulsory on a person described in religious term as *Mukallaf* (adult). Though the Prophet directed parents and guardians to encourage their children and wards to observe religious duties at the age of seven and punish them for negligence at the age of ten, they would be held

responsible for their actions only when they reach the age of puberty. Having said this, there are divergent opinions on the payment of *Zakāh* from a minor's wealth. Some are of the opinion that since *Zakāh* is mainly an act of worship minors are not obliged to pay it. In a related development, Abu Hanifah and his disciples maintained that *Zakāh* may be paid from agricultural produce of a minor. On the contrary, Imam al-Shafi' and other scholars who opposed the earlier opinion argued that *Zakāh* is compulsory on minors. Among the evidences advanced by Al-Shafi' was the hadith in which the Prophet was reported to have said: "Invest the fund of the orphans so they may not be used up by *Zakāh*." In the same vein, majority of scholars favoured the second opinion, which maintains that *Zakāh* is compulsory on adults as well as children.[7] (Fiqh al-*Zakāh*, 1/42-47).

3. **Possession of *Nisāb*:** Before *Zakāh* can be paid from an individual's wealth, the wealth either money, livestock, agricultural produce or mineral resources must reach certain minimum amount or quantity before *Zakāh* is due on it. Similarly, the person paying *Zakāh* must be full owner of the commodity on which *Zakāh* is due. In other words, he must have total control on the wealth. In this case, if it is jointly owned with others, there must be mutual understanding before *Zakāh* is paid, or each person's share should be given out before an individual can pay *Zakāh* on his personal share. Similarly, an individual paying *Zakāh* must be free from any financial obligation such as debts, wages of works, unsettled bills, etc.

4. **Time Frame (*hawl*):** The wealth on which *Zakāh* is due should be in possession of the owner for a whole year. *Hawl* means the completion period for a *Zakāh* asset, which is one Islamic or *Hijri* year (1 *Hijri* year = 354.5 days, 1 Solar year = 365.25 days). *Zakāh* is only payable on assets that have been held for at least this period. However, in case of agricultural produce, *Zakāh* is paid on the day of harvest.

Aims and Objectives of *Zakāh*

Like any other religious duties, Allah made *Zakāh* compulsory for those who have the means to pay it in order to achieve certain aims and objectives in human society. *Zakāh* arouses fellow feeling, kindness and generosity. It also prevents individuals from the evils of envy, rancour and stinginess. Furthermore, the benefactor is purified from selfishness and greed, while the recipient is cleansed from resentment and envy.[8] *Zakāh* aims at protecting the former from stinginess which can stir up evil reaction from the less privileged in the society. Islam wants the believers to love their neighbours as they love themselves. The love would be incomplete if a neighbour has material wealth that is more than the basic needs of his family but refuses to share what he has with his neighbour. Prophet Muhammad was reported to have said: "None of you is a true believer until he loves for his brother what he loves for his own self." (Related by al-Bukhari and Muslim). That is why Islam mandates the rich to pay the annual dues as a way of parting with a portion of his wealth. Similarly, it is expected of the poor to reciprocate by loving and

appreciating the rich who has given up part of his wealth for him. In such a situation, mutual love radiates between both parties and the society at large. The ultimate upshot of this will be security of lives and property.[9] This is so due to the fact that the rich will feel safe and would be able to interact with other members of the public who are not in the same status with him. On the other hand, the less privileged who could have been frustrated as a result of lack and want would not think of attacking or disrupting the business of the rich due to love and affection the generosity of the rich has generated between the two parties. In the long run, poverty is reduced while peace and security prevail in the society.[10] Another major objective the *Zakāh* seeks to achieve is prevention of over concentration of wealth in the hands of few while the larger population languish in abject poverty. If *Zakāh* is properly institutionalised and the disbursement is objectively carried out, there is tendency that the gap between the rich and the poor will not continue to widen.[11] On the spiritual aspect, by parting with a portion of his wealth, the rich is spiritually uplifted and he accumulates more rewards. His sins are forgiven, calamities are averted and blessings of the Almighty are showered on him.

Beneficiaries of *Zakāh*

For the purpose of appropriate disbursement, Almighty Allah categorically explains the recipients of *Zakāh* in the Glorious Qur'ān where He says:

> *As-Sadaqāt (Zakāh)* are only for the *Fuqarā'* (poor), and *Al-Masākīn* (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for *Mujahidīn* - those fighting in *Jihād*), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise. (Qur'ān 9:60).

In the above Qur'ānic verse, eight categories of people are mentioned as beneficiaries of *Zakāh*. The breakdown of the beneficiaries is as follows:
1. The poor (*Fuqarā'*): Those without any means of livelihood and material possessions. They include those in the state of destitution, which may be as a result of unemployment or disability.
2. The needy (*Masākīn*): Those without sufficient means of livelihood to meet their basic necessities. For instance, those who, although may have a job, a house and a car, but whose income is not sufficient to meet their basic needs.
3. The administrators of *Zakāh* (*'āmilūn 'alayha*): Those appointed to manage and administer *Zakāh*. This category may be sub-divided into the following categories:
   a. Group of people who go out to the society and determine those who may be categorised as *Fuqarā'* and *Masākīn*.
   b. Those who go out to collect the *Zakāh*.

c. The accountants who calculate the amount due for *Zakāh*.
d. The administrator, manager, clerical worker or secretary who puts the files in order.
e. Those who handle *Zakāh* distributions.
f. The auditor who audits overall *Zakāh* management and administration.

4. The sympathisers (*Muallafatu qulubuhum*): This refers to those who are inclined to become Muslims or have already converted to Islam. However, these people who as a result of their conversion to Islam may be prone to some forms of financial hardship, rejection from their family members and a section of their society. In order to alleviate their plight and make them comfortable in the new faith, Islam makes them bona fide recipients of *Zakāh*.

5. To free slaves (*Riqāb*): *Zakāh* can also be used to free slaves or captives. Slaves here may be applied to two categories of people. The first are those under slavery, either as prisoners of war or due to any other circumstances. The second are the ones under contract or under financial obligation to pay their masters. *Zakāh fund* can be used to help them regain their freedom.

6. Those who are in debt (*Gharimīn*): *Zakāh* can be used to foot the bills of a person who has borrowed to pay for basic necessities so that he/she can live a normal life. *Zakāh* can also be distributed to those in financial difficulties e.g. bankruptcy due to job loss and related issues such as medical bills, rent, etc.

7. For the cause of Allah (*Fī sabīlillah*): *Zakāh* can be used to finance any form of struggle or work embarked upon to seek the pleasure of the Almighty.

8. Stranded travellers (*Ibnu as-Sabīl*): *Zakāh* can also be used to help travellers facing difficulties in continuing their journey due to reasons such as loss of provision, breakdown of means of transportation, or as a result of armed robbers' attack.

Zakāh and Poverty Alleviation

Zakāh is made compulsory by the Almighty as a measure for alleviating poverty and improving the living standard of the poor and the needy.[12] This objective could be realised if *Zakāh* is efficiently managed and channelled towards productive and sustainable development of the society by those entrusted to manage it. In order to substantiate this claim, few examples are mentioned below:

Circulation of Wealth: *Zakāh* is a means by which wealth is retained in circulation for the benefit of the entire society. Wealthy members of the society who possess more than their basic needs are obliged to give out a portion of their wealth to the poor and needy. This paves the way for those in need today to be self-reliant in the near future. In the same vein, this mechanism discourages a situation where the rich get richer and the poor get poorer.

Minimisation of Begging: If those whose wealth has reached the minimum *nisāb* of *Zakāh* duly pay their dues, begging would definitely be reduced to the barest minimum in

Muslim societies. In Nigeria, major cities in the country are flooded with beggars and unfortunately majority of them are Muslims.[13] If *Zakāh* is properly managed, many destitute who resulted to begging to have basic necessities of life would be taken off the streets.

Preventive Method against Hoard: As the *Zakāh* is not levied on the income but rather on the savings and hoarded items, the *Zakāh* payer would rather prefer to invest his wealth and get it increased. As such, agricultural products and other related items could not be hoarded by selfish individuals to create artificial scarcity and thus rake in multiple profits at the expense of other members of society. In the same vein, Muhammad and AbdulQuddus maintain that *Zakāh* also increases production and stimulates supply due to the fact that it leads to redistribution of income that enhances the demand by putting more real purchasing power in the hands of the poor.[14]

Special Financial Intervention: *Zakāh* also serves as intervention and financial aid to those who may not be poor or in need but as a result of a prevailing situation at a particular time or location. They need special financial intervention to bail them out of unforeseen situation. This kind of intervention is applicable to wayfarers and debtors.

The Role of *Zakāh* in Combating Insecurity

According to a popular saying; "Idle hands are the devil's workshop", many analysts and public commentators have traced the insecurity of lives and property bedevilling the country to unemployment and lack of even distribution of wealth. While speaking at the18th Annual Awards of Thisday Newspaper, the 42nd American President, Bill Clinton observed that poverty fuels the religious violence and insecurity in Nigeria.[15] He also noted that the region in which insecurity is prevalent remains one of the poorest of the whole country.[16] In the same vein, Adebayo also reiterates that hooliganism, tribal strife and drug peddling are all resultant repercussion of unemployment among the teaming youth who constitute a greater percentage of the nation's population.[17] As early explained above, if *Zakāh* is institutionalised and proceeds collected are properly accounted for and disbursed to the needy, it is believed that many idle youth will be gainfully employed. They would also be saved from the cloak of unscrupulous politicians who recruit them as political thugs to unleash terror on innocent and law abiding members of the public. Similarly, the disadvantaged young people who dropped out of school due to lack of sponsorship could also have the opportunity of going back to school through a scholarship scheme tailored to suit such categories of people, and thus be rescued from being brainwashed and wrongly indoctrinated by half-baked scholars to achieve their own selfish goals. Furthermore, destitute, *yandaba* (area boys) and others in their ilk could also be rehabilitated and be taken off the streets to skill acquisition centres through efficient *Zakāh* management.[18]

***Zakāh* Collection During and After the Colonial Periods**

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After expatiating on the role *Zakāh* plays in alleviating poverty and curbing insecurity, the rhetorical questions that beg for viable answers are; do wealthy Muslims in Nigeria pay *Zakāh*, if they do, what happens to the proceeds of *Zakāh*? These questions became necessary due to the fact that the impact of *Zakāh* is not felt in our society, and that is why many Muslim youth remain vulnerable to abuse and manipulation by selfish politicians and egocentric scholars. This brings us to examine the manner by which *Zakāh* is generally paid, collected and disbursed in the country during and after the Colonial periods.

Except for few organisations that are springing up in recent times to collect and disburse *Zakāh*, the way and manner by which *Zakāh* is paid, collected and disbursed need restructuring in order for its impact to be felt in our society. According to Usman Bugage, the general method by which *Zakāh* is paid and the attitude of many Muslims to it today may not be unconnected with the way the Colonial Authorities dealt with *Zakāh* and relegated it to the background such that it was made to bear a resemblance to illegal levy imposed by the Emirs and religious leaders.[19] Although, there was no precise law interdicting it, adequate measures were however taken to preclude it. Bugage maintains that following the increase in the general tax in 1907, and after several attempts to do away with *Zakāh*, the Colonial Authorities finally announced that payment and collection of *Zakāh* was illegal and some district heads in Sokoto who were accused of its collection were deposed.[20] Despite the fact that, majority of Muslim faithful took it upon themselves that *Zakāh* is a commandment from the Almighty which the British Authorities had no authority to stop, and they continued to pay it secretly. The position of the Colonial Authorities however dealt a severe blow to the payment, collection and popularity of *Zakāh* among the Muslims, which is still felt till today. When the Colonial Authorities succeeded in doing so, Bugage aptly summarises the fate of *Zakāh* in the following words:

> The ordinary Muslims continue to take out *Zakāh* from
> their wealth, amounts or quantities they think fit, when
> they think fit and distribute it as they think fit.[21]

As such, no demand could be made for *Zakāh*, individual or community not prepared to pay could easily report any person making such demand to the British and the person could then be tried for extortion. That was the destiny of *Zakāh* during the Colonial era.

There was no significant improvement in the administration of *Zakāh* in post colonial era. Although, the successive administrations in the country have not outlawed *Zakāh* , and it can be paid publicly unlike the colonial days, the stigma however still remains and its popularity that was dealt with in those days through different measures perhaps contributes to the state of affairs nowadays. People cannot be compelled to pay *Zakāh* and defaulters cannot be punished. Majority of those who deem it fit to pay do so at their own discretion without any recourse to experts' opinions. Some religious commentators are of the opinion that those individuals may have been dissuaded from seeking scholars' expertise as a result of the way some scholars exhibit voracity in their interaction with wealthy members of the public. These and other factors have led

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administration of *Zakāh* 'to whom it may concern' in different parts of the country. As such, those who care to pay *Zakāh* do so at will and distribute it the way they deem fit. For example, a *Zakāh* payer who removed five hundred thousand naira (N500,000.00) as *Zakāh* due in most cases would prefer to distribute this amount to as many people as he could. In the process he may decide to give five hundred or one thousand naira to each recipient. In this case the impact of such *Zakāh* is not felt in the society. On the contrary, the rationale behind *Zakāh* is to empower people and bail them out of poverty such that after few years some of the recipients could be in position to pay *Zakāh*. Had it been that there is a particular credible office where potential *Zakāh* payers can seek practical advice and proper guidance on what to do, such amount of money could be given to few people to start petty trading. Such beneficiaries would be self-reliant and could possibly be employers of labour in the nearest future. As a result of improper administration of *Zakāh*, the level of destitution and vulnerability are on the increase among the Muslims and the impact of *Zakāh* is not felt the way it should be felt as Bugage rightly observed; "...the number of beggars keep rising and the quality of life keep deteriorating…" [22]

Restructuring *Zakāh* Institution in Nigeria

As a way of restructuring and strengthening *Zakāh* institution in the country, many Muslim organisations have taken up the challenge and are trying their best to sensitise their members and their immediate community on the need to give *Zakāh* the priority it deserves. However, in any human endeavour there is always room for improvement. In order to arrive at a meaningful destination on *Zakāh* administration in the country, Bugage suggests that three main issues must be addressed, namely: first, competence and credibility of our scholars; second, the courage of our leadership; and third, the enlightenment of the wider Muslim society.[23] In addition to that, Muslim countries such as Kingdom of Saudi Arabia that have recorded remarkable feat on *Zakāh* should be consulted for assistance. The above suggestions have been handed down by the Almighty in the Glorious Qur'ān and the Prophet in his traditions. As for seeking expertise from sister nation, Allah says:

> And we sent not before you (O Muhammad) but men to
> whom we inspired, so ask the people of the reminder
> (Scriptures) if you do not know. (Qur'ān 21: 7).

With regard to competence and credibility of the scholars, as well as the courage on the parts of the leaders, Prophet Muhammad was reported to have said in a hadith narrated by Ibn 'Abbas:

> If two categories of people are upright, the entire mankind will
> be virtuous, and if they are corrupt, the entire humankind will be
> corrupted; religious and political leaders.

Therefore, in order to resuscitate the *Zakāh* institution in the country into what it ought to be, all hands must be on deck. According to religious analysts, if the same importance the country attaches to the Hajj (pilgrimage), the last pillar of Islam is also accorded the *Zakāh*, the third pillar of Islam, the level of destitution could have been reduced to the barest minimum. Similarly, the insurgence that consumes innocent and law abiding lives on daily basis, destroys public and private properties and threatens our peaceful co-existence as a nation could have been aptly kept at bay.

It would be unfair to proclaim that nothing has been done to reposition *Zakāh* institution in the country. Some efforts have been put in place to show the concern of various stakeholders. Among such efforts were: the National Conference on *Zakāh* held in December 1981 in Kano; a special session of *Fatwa* Commission of the Centre of Islamic Legal Studies, Ahmadu Bello University, Zaria which was held in November 1990 in Kano.[25] In the same vein, conferences and workshops have been organised to address the burning issue. Undergraduate and postgraduate students in our tertiary institutions have in one way or the other waded into the impasse to rescue the *Ummah* by contributing to the existing literature on the way forward. However, if recommendations and suggestions proffered so far and the ones to be added are not implemented and left to gather dust wherever they are kept without seeing the light of day, achieving a peaceful society where destitution is at lowest ebb, youth restiveness is properly checkmated and insurgence is kept at bay might be a mirage.

As we laboured to have pilgrim board/commission that oversees Hajj activities, the same efforts should be extended to *Zakāh* institution. A well structured body should be established with competent personnel to manage *Zakāh* institution at the national, state and local government levels. This body's terms of reference, inter alia, should be sensitisation of the public on the significance of *Zakāh*, announcement of *Nisāb* on zakatable items and above all, equitable disbursement of the proceeds to the deserving members of the public without prejudice. If this is done, it is envisaged that the nation's socio-economy will be strengthened. People will be empowered to meet their basic needs and wealth will be created in the process. In the long run, the impact of *Zakāh* will be felt in the society.

Concluding Remarks

As poverty and insecurity ravage the nooks and crannies of our beloved country, especially the Muslim populated regions, this paper proposes a well managed *Zakāh* institution as a solution to the perennial problems. Significance, conditions, objectives and the role *Zakāh* plays in alleviating poverty and combating insecurity were thoroughly discussed. For the impact of *Zakāh* to be felt in our society, the paper suggests change of attitude on the parts of Muslim leaders, scholars and the general public towards *Zakāh*. Institutionalisation of *Zakāh* in the replica of Hajj Commission was also advocated. For the realisation of a society where poverty is reduced to the barest minimum and insecurity is kept at bay, sincerity and accountability must be imbibed by those saddled with responsibility of overseeing *Zakāh* proceeds.

Recommendations

1. There is urgent need for the establishment of efficient *Zakāh* institution at the national, state and local government levels.

2. The Nigerian Supreme Council for Islamic Affairs (NSCIA) should establish a *Zakāh* committee that will handle training and retraining of *Zakāh* personnel at all levels. This committee could be also empowered to regulate the activities of *Zakāh* institutions/organisations in the country.

3. Localised Information on *Zakāh* such as *Nisāb* on Zakātable items should be posted and updated online for Nigerian Muslims to access.

4. Meticulous researches should be carried out regularly by reputable scholars to unveil *Nisāb* on Zakātable items and how *Zakāh* can be paid in from modern financial transactions and instruments.

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ISLAMIC CONCEPT OF RELIGIOUS TOLERANCE AS CATALYST FOR SECURITY AND SUSTAINABLE DEVELOPMENT IN NIGERIA

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Abstract
Tolerance is a basic principle of Islam. It is a religious and moral duty. It does not mean concession. It does not mean lack of principles, or lack of seriousness about one's principles. It does not mean compromising one's religious principles. It refers to respect, acceptance and appreciation of the rich diversity of cultures, forms of expression and ways of being human. It is a fact that religious intolerance has become the culture of the day in Nigeria. It is causing death, genocide, violence, religious persecution as well as confrontations at different levels. Nigeria experienced events of tensions, violence and killings between Christians and Muslims. It is racial and ethnic, sometimes it is religious and ideological, and sometimes it is political and social. This is partly because of either lack of understanding or misinterpretation of each other's religious faith. It is therefore not surprising when we see people behaving very intolerant, exclusive, with lack of openness to dialogue. Whatever may be the reason, intolerance is painful in each situation. How can we solve the problem of intolerance? How can we bring tolerance to the world today and Nigeria in particular? The paper discusses these issues from an Islamic point of view.

Introduction
        Tolerance means ''to bear.''[1] As a concept, it refers to respect, acceptance and appreciation of the rich diversity of cultures, forms of expression and ways of being human. In Arabic, it is called *tasamuh*. Words like *hilm* (forbearance) or *'afw* (forgiveness) or *saf-h* (overlooking) also convey the meaning of tolerance.[2]

Tolerance is a basic principle of Islam. It is a religious and moral duty. It does not mean concession. It does not mean lack of principles, or lack of seriousness about one's principles. Sometimes it is advocated that people are tolerant of things that they do not care about. But this is not the case in Islam. Tolerance, according to Islam, does not mean that Islamic practices should be compromised neither does it mean that we do not present the message of Islam is not presented to all Mankind.[3]

The UNESCO principles on tolerance read as follows: "Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustices or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.''[4] The preamble of the 1999 Nigerian Constitution vows Justice, social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and opportunity; and calls for promoting among all Nigerians fraternity assuring the dignity of the individual. Thus tolerance comes from our recognition of:

i.   The dignity of the human beings,
ii. The basic equality of all human beings,
iii. Universal human rights
iv. Fundamental freedom of thought, conscience and belief.[5]

The concept of Tolerance

What does it mean to tolerate another's beliefs? To "tolerate" another's beliefs does not mean that one accepts them as true; but in being tolerant, one respects another's right to free will to choose what to believe. As Newman clarifies, "Tolerating a religious belief, then, does not involve a half-hearted acceptance or endurance of the belief *in itself*, but rather it involves acceptance or endurance of *someone's holding* that belief, that is of a certain case of believing.[6]

Relativists modify this meaning of tolerance to make it more of a propositional attitude, which involves respecting another's religious beliefs as being of equal value to all other truth claims, even one's own convictions. If this line of thought, however, is followed to its logical conclusion, a person could end up holding as equally true both propositions, even if they are obviously contradictory.[7]

Newman writes: "Tolerance, after all, does not demand that one believe that every other person's metaphysical views are as true or as reasonable or as profound as his own. Indeed, tolerance is possible only because we are capable of putting up with things that we do not like ... or agree with."[8]

This condition implies:
• having a certain belief and
• being introduced to another person who holds beliefs with which you disagree[9]

This implies that if we didn't have to put up with those who hold beliefs contrary to ours, there would be no need for tolerance. We can say that tolerance means exemplifying

an attitude of respect or endurance toward another's views, even though one may consider false, and tolerance as such can rightly be a virtue in one who believes in absolute truth. Muslims and Christians (and others who believe in the nature of truth as absolute and objective), have a real opportunity to be tolerant in this sense of the word.

Tolerance in the Qur'ān

The Qur'ān speaks about the basic dignity of all human beings regardless of their race, colour, language or ethnicity. The *Sharīᶜah* recognizes the right to life, property, family honour and conscience of all people. From the very beginning, freedom of religion has been guaranteed by Islam. It prohibits coercion in matters of faith and belief. The Qur'ān says:

<div dir="rtl">لااكراه فى الدين</div>

There is no compulsion in religion. [10]

In matters of religion, coercion is not permitted and by implication it is accepted that in matters like culture and other worldly practices also the use of force and undue influence is prohibited. In Sūrat al-Shūrā, Allah says to the Prophet (SAW):

> If they turn away, we have not sent you as a guard over them. Your duty is but to convey (the message). [11]

In *Sūrat al-Nahl*, Allah further reveals to the Prophet (SAW) the method to be followed while preaching:

> Invite [all] to the way of your Lord with wisdom and beautiful graciousness. Your Lord knows best, who have strayed from His Path, and who receive guidance. [12]

Allah, further addressing mankind, says:

> Obey Allah, and obey the Messenger, and beware [of evil]: if you do turn back, know then that, it is our Messenger's duty to proclaim [the message] in the clearest manner. [13]

The Holy Qur'ān further says addressing the Prophet (SAW):

> Say: 'Obey Allah, and obey the Messenger: but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey Him, you shall be on right guidance. The Messenger's duty is only to preach the clear [message]. [14]

Thus, it is clear that the verses mentioned above gives an injunction not to coerce people, present the message to them in a decent and clear way, invite them to the truth and

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do your best in presenting and conveying the message of Allah to humanity, while it is totally up to them to accept or to reject it. Allah revealed to the Prophet (SAW):

> And say, 'The truth is from your Lord, so whosoever wants let him believe and whosoever wants let him deny. [15]

Here the question arises: if Allah gives Muslims the choice to believe or not to believe and prohibits the Prophet (SAW) not to use force or coercion against non-believers, why did He punish the people of Prophet Nuh, the Thamud, the Lut and the people of Prophet Shu'aib and the Pharaoh and his followers? The answer is found in the Qur'ān itself. Those people were not punished simply because of their disbelief but because of their oppression of the righteous and because they stopped others to come to the way of Allah. Ibn *Taymiyah* opined:

> States may live long inspite of their people's disbelief (*kufr*), but they cannot live long when their people become oppressors.[16]

Islam permits defense and use of force only against those who fight Islam and Muslims. Allah says,

> Fight in the cause of Allah those who attack you, but do not transgress limits; for Allah loves not transgressors. [17]

The purpose of *jihad* is not to convert people to Islam. The Qur'ān says, ''*La ikraha fi al-din''* which means that there is no compulsion in religion. The real purpose of *jihad* is to remove injustice, oppression and stop aggression not to force people. Muslims are encouraged to keep good relations with non-Muslims. The Qur'ān says,

> Allah does not forbid you that you show kindness and deal justly with those who did not fight you in your religion and did not drive you out from your homes.[18]

Islam may tolerate anything but it teaches zero tolerance for injustice, oppression and violation of the rights of other human beings. Allah says,

> And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated? Men, women, and children, whose cry is: 'Our Lord! Rescue us from this town whose people are oppressors, and raise for us from your side one who will protect, and raise for us from your side one who will help. [19]

Islam teaches tolerance at all levels: between family members, between husband and wife, between parent and child, between groups and nations. The Qur'ān says:

O Mankind! We have created you male and female, and have made you nations and tribes so that you might [affectionately] come to know one another. Surely, the most honoured among you, in the sight of Allah, is the one who is the best in conduct. [20]

The best conduct in Islam is to treat human beings with dignity, equality, fraternity and justice.

General teachings of Islam on Tolerance

Defensive war is certainly permitted by the Qur'ān; but the doctrine of aggressive war against unbelievers is wholly unauthorized by Islam. Given the inevitable heterogeneity of beliefs, and man's intense experience of them, the message of the Glorious Qur'ān to accept the differences of religion, community and culture is one of toleration of differences:

And the Jews will not be pleased with you, nor will the Christians, till you follow their creed. [21]

In yet another verse, Allah says in the Qur'ān

And even if you brightest into those who have received the Scripture all kinds of portents, they would not follow the qiblah, nor can you be a follower of their qiblah. [22]

Mutual agreement on theological issues may not be possible, it is not even the desired goal, but mutual understanding and respect for other religions is desirable. If Allah wished, He the Omnipotent could surely have made everyone a Muslim, but that is not a part of the Divine Design. The absolute unity of Allah is inclusive of all the differences, because He is the creator of the different pattern. So what if the Christians do not accept Islam? Are they to be condemned as the followers of Satan to be finally hurled into the leaping livid flames of hell fire? Ought they to be butchered? Should they be cast out of the realm of good people? Or should they be forcibly or secretively converted to Islam? What is to be done? The Glorious Qur'ān is very explicit on this issue.

Let no hatred of any people seduce ye that deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. [23]

The Qur'ān also mentions

Say (unto the people of the Scripture): Dispute you with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. [24]

In yet another verse, the Qur'ān says

> And each one hath a goal towards which he turneth; so vie with one another in good works where so ever you may be, Allah will bring you all together.[25]

The Qur'ān teaches that all religious people have a duty to work for a just and equal society. Scholars have quoted Christian and Muslim relationship the historical perspective and the example of the courteous behaviour of the earlier Muslims, who had to settle in the Christian state of Abyssinia, because of persecution at Makkah. This has been clearly stated in the Qur'ān

> You will find the nearest in affection to those who believe, those who say, We are Christians. That is because there are among them priests and monks, and because they are not proud. [26]

In yet another verse the Qur'ān has this to say

> This day are (all) good things made lawful for you: the food of those who have received the Scripture is lawful for you, and your food is lawful for them. [27]

The above quoted verses should dismiss the common wrong notion among some Muslims that they cannot be friends with Christians. The misunderstanding has bred suspicion, rivalry, bitterness and enmity between the two communities. Islam does not forbid its followers to mix with Christians. The idea of blocking oneself image of superiority on the basis of faith alone contradicts Islamic teachings. Excellence of conduct is the mark of superiority. The injunction is not to make friends with those who scoff at Muslim religious beliefs and practices. The Glorious Qur'ān asks to tolerate verbal violence. Not to make friends with an insolent reviler does not permit hostility or use of violence or aggression. Provocative language inducing violence is disliked in Islamic teaching. The Glorious Qur'ān forbids Muslims to make derogatory remarks about any religion in front of, or at the back of the upholders of the other religion.

> Allah loveth not the utterance of harsh speech save by one who hath been wronged. [28]

God sent all His Prophets with one and the same message which was "Islam" and all prophets of Allah were "Muslims". The word Islam means "Peace". It is willing surrender to the will of Allah.

> Say, O People of the scripture (Christians and Jews) Come to-an agreement between us and you, that we shall worship none but Allah, that we shall ascribe no partner unto Him, that none of us shall take others for Lords beside Allah. And if they turn, then say: Bear witness that we are they who have surrendered (unto Him). [29]

In yet another verse, the Qur'ān says:

> Abraham was not a Jew; nor yet a Christian; but he was an upright man who had surrendered (to Allah) and he was not of the idolaters. [30]

When the Christian Waraqa ibn Nawfal acknowledged Prophet Muhammad (SAW) as the true prophet, neither he (Waraqa) nor the Prophet expected him (Waraqa) to convert to Islam. The Holy Prophet (SAW) never wanted the Jews or the Christians to embrace Islam unless they themselves had a desire to do so.

The Qur'ān did not see the revelation as canceling out the messages and insights of previous Prophets, but instead it stressed the continuity of the religious experience of mankind. It is important to stress this point because tolerance is not a virtue that many western people today would feel inclined to attribute to Islam. Yet from the start, Muslims saw revelation in less exclusive terms than either Jews or Christians. The Qur'ān does not condemn other revealed religions as false, but shows each new prophet as confirming, continuing and adding to the message of his predecessors.

We make no distinction between any of His messenger" [31] and "He had revealed unto you (Muhammad) the scripture with Truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel". [32] and "We gave Jesus, son of Mary, clear proofs (of Allah's sovereignty) and we supported him with the Holy Spirit" [33] "say (O Mohammad) we believe in Allah that which is revealed unto Abraham and Ismael and Ishaq and Jacob and the tribes and that which was vouchsafed unto Moses and Jesus and the Prophets from their lord. We make no distinction between any of them, and unto Him we have surrendered" [34].

Thus the Qur'ān repeatedly points out that Muslims must tolerate the older religions. "Do not argue with the followers of earlier revelations otherwise than. in the most kindly manner unless it be such of them as are set on evil doing ----and say: "We believe in that which has been bestowed upon us, as well as that which has been bestowed upon you for our God and your God is one and the same, and it is unto Him that we (all) surrender ourselves". [35]

Islam does not aspire to unify humanity by converting all human beings to Islam. Such a feat is obviously impracticable. According to the Glorious Qur'ān, it does not matter what creed a man professes or what rite he performs.

> And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest his name should be mentioned there. [36]

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It is important to note that the word used here for the place of worship is sanctuary and not mosque. Islam enjoins the Muslims to respect and maintain the sanctity of all the sanctuaries, whether they are mosques or churches.

This concept broadens the boundary of Islam, extends it to include the entire human race. Allah is one not only in the sense of being unique and undivided but in the sense of being all inclusive. Given the heterogeneity of human needs, customs, the ineradicable idiosyncrasies of human reasoning, Islam affirms the unity not of religion alone but of mankind. It deplores the divisions among Christians and Jews and calls on them to be at one with the Muslims in worshiping one God.

Islam and Christianity had encountered each other in a new way, one leading to a solidarity which in this critical hour of human history, all should seek. Bitterness, hatred and rivalry among them must give place not only to negative toleration, but also to a positive and fruitful cooperation on the largest possible scale. They should fight together against materialism in all its forms; ideological, intellectual and political.

Qur'ānic teachings relating to people of other religions

Although the majority of *Suwar* (90 out of 114) were revealed during the first 13 years of persecution of the Muslims in Makkah, it is interesting to note that none of them contains commands to fight and kill. It was after the Hijrah, the establishment of the first Muslim community in Madinah, that the teaching on defensive war unfolded. Rev. Richard Bailey, in his study "Jihad," traces the progression of the attitude toward other religions in four stages: (1) No retaliation (in Makkah), (2) Defensive fighting permitted (in Madinah), (3) Defensive fighting commanded (in Madinah), and (4) Offensive war commanded (after conquering Makkah).

In the Makkan Chapters it is stated:

> Say '... I am (sent) only to warn plainly in public' and Say, 'O men! I am (sent) to you only to give a clear warning.[37]

During this period it is clear that he displayed outstanding character. At this time in Makkah (C.E. 610 – 622), the Prophet (SAW) seems to uphold tolerance in the real sense of the term as discussed earlier when he recites: *"Repel evil with that which is best ... We are well acquainted with the things they say. And say,*

> O my Lord! I seek refuge with you from the suggestions of the evil ones. And I seek refuge with thee of my Lord, lest they should come near me.[38]

Makkah was the city of the Ka'aba, a cubic structure where 360 idols were presented for worship. Makkans, who profited from being the guardians of Ka'aba, did not welcome the Message of Muhammad (SAW). Their economic and religious traditions were threatened; therefore they ridiculed and harassed the little group of Muslims up to the point where they forbade them to go to the Ka'aba for their religious ritual, while all

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the polytheists could visit the shrine freely. It was in this context of prohibiting them to worship at the Ka'aba that the words "repel evil with that which is best" were revealed. These words can give the impression that the virtue of tolerance is being taught in the Qur'ān. If this was the whole of the Qur'ānic teaching it may well have been the case that it teaches tolerance in the real sense, namely enduring religious practices of others whilst disagreeing with their beliefs.

After the Prophet (SAW) and his followers migrated from Makkah to Madinah, 13 years after the beginning of the mission of Islam, we see a different attitude toward those who didn't believe in the message of Islam. The Qur'ān says:

> Fight in the cause of Allah those who fight you, but do not transgress limit; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; But fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is oft-forgiving, most merciful. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression ... If then any one transgresses the prohibition against you, transgress you likewise against him. But fear Allah, and know that Allah is with those who restrain themselves. [39]

In his commentary Yusuf Ali writes: "If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny." [40] This shows a different approach as compared to the previous Makkan attitude of bearing with and not retaliating against those who didn't let Muslims go to perform the ritual at the Ka͑aba, forcibly preventing them from exercising their sacred rites and in effect declaring war on Muslim religion as Ali interprets the opposition against Muslims.

The previous attitude of non-retaliation was not considered cowardice before but now the same persecution is considered worthy of war. What has changed in the situation is the strength of the Muslim community in military terms. The verses we have looked at so far present two different responses toward the same situation, namely, no retaliation at one time and retaliation at a more opportune time against opponents of Muslim religion.

In the face of this drastic change in the proposed response of Muslims toward those who oppose them, Rahman says: "... so far as the Prophet (pbuh) was concerned, there was absolutely no change in him from Makka to Madinah, except that in Madinah external circumstances were favourable to him, something that he had longed for in Makkah."

Rahmān referring to Muhammad in Madina says: "... the Prophet (pbuh) turned to the task that was the crux of his Prophetic mission: to bring Makkah to accept Islam and through the religious centre of Makkah to spread Islam further. All his efforts

thenceforward are directed to this end." One clear example from the Qur'ān with regard to the defensive war by Muslims in Madinah is found in the Qur'ān, which says:

> Fighting is prescribed for you, and you dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not. They ask thee concerning fighting in the prohibited month. Say: 'Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the sacred mosque [polytheistic Ka'aba in Mecca prior to its Muslim conquest], and drive out its members.' Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the hereafter. They will be companions of the fire and will abide therein. Those who believed and those who suffered exile fought (and strove and struggled) in the path of God, they have the hope of the mercy of God, and God is oft-forgiving, most merciful. [41]

Another example from the Qur'ān regarding the concept of tolerance is the passage referring to the battle of Badr, called the "testing" or the "criterion."

> Say to the unbelievers, if (now) they desist (from unbelief), their past would be forgiven them, but if they persist, the punishment of those before them is already (a matter of warning for them). And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere. But if they cease, verily God doth see all that they do. If they refuse, be sure that God is your protector – the best to protect and the best to help. And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to God, – and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer, – If you do believe in God and in the revelation we sent down to our servant on the day of testing, day of the meeting of the two forces. For God hath power over all things. [42]

The purpose of Jihad in Islam is not to convert people to Islam, but to stop the perpetration of injustice in the society and to establish an egalitarian society where freedom of Religion is guaranteed.

Special Status of the People of the Book
To ensure the spirit of tolerance, the People of the Book enjoy a special status in Muslim society when it comes to dealings with them. The Qur'ān forbids arguing with them, except in good and kindly manner, so that their hearts may remain pure and free

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from the rancor that may arise from argument and disputes. Allah has commanded the Muslim to inform them that we believe in their Prophets and their religion that was revealed to them. The Qur'ān says:

> Argue not with the people of the scripture unless it be in a way that is better with good words and in good manner, except with such of them as do wrong: and say to them, we believe in that which has been revealed to us and revealed to you; our God and your God is One (i.e. Allah), and to Him we have submitted as Muslim. [43]

Islam reached the height of tolerance with the People of Book indeed it reached the ultimate in enjoining kind treatment of them. It permitted their food and meat, as well as allowing marriage to chaste women among them. The Qur'ān says:

> …lawful to you are chaste women from the believers and chaste women from those who were given the scripture….[44]

This is undoubtedly proof of great tolerance and certain desire to incorporate the People of the book into Muslim society and regard them as a part of it, so long as they are peaceful and not hostile towards Islam.

Addressing the Non-Muslims as *ahl adh-dhimmah*(people of covenant).

Furthermore, Islam calls non Muslim citizen who live in the Muslim State *ahl adh-dhimmah* (people of covenant). They enter into a covenant with Allah and His Messenger and the believers. They have the following rights:
   i)   Protection against external enemies
   ii) Protection from internal oppression
The prophet (SAW) said: *whoever offends a dhimmi offends me, and whoever offends me offends Allah*[45]

Protection of their lives and physical well-being

Whoever kills a dhimmi will never smell the fragrance of paradise [46]

Protection of their wealth

Najran and its environs enjoy the protection of Allah and His Messenger, their wealth, religion, places of worship and everything that they posses are protected.
The thief who steals the property of a *dhimmi* is to have his hand cut off; the one who takes *dhimmi's* wealth by force is to be punished and made to return his wealth; the one who borrows money from a *dhimmi* has to repay him[47].

Protection of the honour

Islam obliges the Muslims to protect the honour and dignity of *ahl adh-dhimmah*.It forbids cursing them, looking down on them, falsely accusing or backbiting them.

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Taking care of them when they are incapable elderly or poor

Umar saw an old Jewish man begging from people, he asked him about that and found out that he was in need. So he took him to the storekeeper of *baitul mal* and told him to give a stipend to this man and others like him from the *baitul mal*, giving them enough to live and their affairs straight, saying that we are not treating him fairly if we take the *Jizya* from him when he is young, then we neglect him when he grows old. Khalifa ᶜUmar's passion for the protection of non Muslim is very uncommon[48].

i) Protection of their rights to religious freedom

There is no compulsion in religion.
Had your Lord willed, those on earth would have believed, all of them together. So, will you o muhammad then compel mankind, until they become believers [49]

ii) Giving them freedom in the workplace
iii) Giving them the right to be appointed to positions of public authority.

There were many non-Muslim employees of the Islamic state, which made the western thinkers Adam Metz said "One of the most amazing things is the large numbers of non-Muslim workers and people in high positions in the Islamic state.

Spirit of tolerance towards *ahl adh-dhimmah*

The Messenger of Allah (SAW) used to visit the ***ahl adh-dhimmah***, honour them, and treat them kindly, and visit their sick; he would take from them and give to them. It was reported that a delegation of Christian from Najran came to the Messenger of Allah in Madinah and entered the Mosque after ᶜ*Asr* prayer, the time for their prayer came. They stood and prayed in the Prophet's Mosque and the people wanted to stop them, but the Messenger of Allah said, let them observe their prayers[50].

Ibn Qayyim commented on this incident and stated that it is permissible for the people of the Book to enter the mosques of the Muslims, and to allow the people of the Book to offer their prayers in the presence of the Muslims, and also in mosques, if that happens coincidentally but it should not be allowed on a regular basis.[51]

One day, the Messenger of Allah (SAW) went to visit a sick boy who used to serve him. He sat by his head and said to him, "Enter Islam". He looked at his father who was there with him, and he said Obey Abul-Qasim. So he became a Muslim and the Prophet left. This shows the level of kindness and concerned shown them by the Prophet (SAW) even at the point of death.[52]

Conclusion/Recommendations

Tolerance is the need of the hour today as it was yesterday. We must emphasize the need for this virtue among us and in the world. We must foster tolerance through deliberate policies and efforts. Our focus should be multiethnic. We should teach our children respect of each other irrespective of caste, creed, gender, nationality and ethnicity. Muslims should stop abusing the non-Muslim and vice-versa. The scholars of

both religions (Islam and Christianity) should be sincere and objective in their preaching. We should adopt the spirit of forgiveness. Students at different level of education should be introduced to some basic and compulsory courses on the concept of tolerance in the two major religions.

Tolerance is the cordial knot which binds the family, society, and keeps the nation intact. We should inculcate in our children the quality of tolerance, forbearance, and forgiveness because the family is the first school of citizenship. A child learns the lesson of life in the manner it suckles on the lap of its mother. This always affects its mind, behaviour and culture. Only a healthy and cultured family can make a healthy and cultured nation which is necessary to establish peace, prosperity and security in the world which is the object of life. Society cannot be governed by law alone. Law has a relation with society. It suffers if society is rigid and intolerant.

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MODERATION AND TOLERANCE IN THE LANGUAGE OF ISLAMIC PROPAGATION IN YORUBALAND: AN ASSESSMENT OF'ĀDAM ᶜABDULLAH AL-ILŪRI'S WRITINGS

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Abstract
Yoruba is the dominant ethnic group in South-Western Nigeria and also predominant in Kwara state with an appreciable number in Kogi state of the North Central. The population of the Muslims among them is in Millions. The ethnic group is a multi-religious one, with Islam and Christianity enjoying large followership but some people still practise their traditional religions. Despite the diversity in religion, members of this race have peacefully co-existed, not only among themselves but also with other ethnic nationalities of the entity called Nigeria. Muslims among the Yoruba are major players in the National integration of the Country. True understanding of the teachings of Islam via Arabic language as taught and explained by versatile Yoruba scholars, plays an important role towards this feat. This paper studies presentation of Islam to Yoruba Muslims in the Arabic language. The moderation and tolerance adopted by Arabic scholars in presenting Islam to the Yoruba people is the concern of this paper. The personality that best represents this positive role in national integration is no other person than the renown 'Ādam ᶜAbdullah al-llūri. Two of his writings are chosen for analysis in this paper. All translations in the paper are done by the writer except some Qur'anic verses quoted.

Introduction

The use of language amongst humankind is in their interpersonal relationship is very inevitable. As a means of communication, language use may have either positive or negative consequence if it is not carefully used. Writing as another form of communication depends on the use of language through which reading materials can be conveyed to the reading public. The writer through his style or power of articulation may impact positively or negatively on the readers. It is in the light of all this that we have selected some writings of Adam Abdullahi Ahlluri for analysis and critical evaluation with a view to see how careful and meticulous he has been in the use of language for positive effect on the readers thereby tolerance in the society promoting.

Intra and inter religious clashes are common phenomena in Nigeria. Such clashes, many a times, result in loss of lives and properties. This type of bloody rivalry and deadly antagonism seldom occur among the Yoruba as Muslims co-exist peacefully with their

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non-Muslim brothers and sisters. This harmonious co-existence is mostly a result of how Islam is taught to the scholars (preachers) who in turn disseminate the teachings to the ordinary believers. The mode of explaining the original language, which is Arabic, helps a great deal, in giving true picture of Islam among the Yoruba.

’Ādam ᶜAbdullah al-Ilūri is unarguably the most prolific and influential scholar of Arabic and Islamic Education among the Yoruba.[1] He has many writings that are globally acknowledged as great contributions to scholarship. His approaches and thoughts in his writings are unique. He carefully used his language to avoid hostility and promote tolerance which characterise the relationship between Muslims and non-Muslims among the Yoruba. His works are in Arabic language and he adopts moderate expressions and views about issues in all of his works. He employs the language that encourages

<div dir="rtl">التعايش السلمى بين افراد الـمجتمع[2]</div>

(Peaceful co-existence among individual members of the society)

His writings are widely consulted by contemporary scholars and preachers; this clearly makes him a writer of influence. This prominence in status justifies an assessment of moderation and tolerance in his works. Two of his writings are chosen for study in this paper; they are:

<div dir="rtl">1 تاريخ الدعوة الإسلامية من الأمس إلى اليوم</div>

The history of Islamic preaching
From yesterday to date

and:
<div dir="rtl">2 فلسفة النبوة</div>

The Philosophy of Prophethood

Ādam ‘Abdullah Al-Illuri

’Ādam ᶜAbdullah al-Ilūri was born in 1917 C.E. He received his early Islamic Education under his father ‘Abdullah and his cousin, Salihu. It was his contact with foreign visitors to his father from Mauritania (called *shurafa’*) that largely aroused his interest in Arabic. He was able to polish his Arabic language, spoken and written, through interaction with the Arab tourists from Lebanon, Syria, and Senegal who were visiting Ibadan and Lagos. He later furthered his education under a scholar of Hausa extraction who settled in Yorubaland Alhaji Adamu, Namaji;[3] under Namaaji, he embarked on intensive acquisition of technical and literary subjects such as *balaghah* (rhetorics), *mantiq* (logic), *falsafah* (philosophy), *al-’adabul ‘arabiyy* (Arabic literature), and many others.

Al-Ilūri was later able to travel to Egypt in 1946, where, he interacted with many al-Azhar scholars who licensed him to teach Arabic and Islamic studies up to secondary level.[4] He founded modern Arabic school he named Markazut-ta’leemul ‘arabi(Arabic Training Centre) in Agege, Lagos. The centre was originally founded in Abeokuta in 1952 and was moved to its permanent site at Agege in 1954.[5] A very committed teacher, preacher and prolific writer ’Ādam ᶜAbdullah al-Ilūri died in May, 1992. He contributed huge volumes of work to writings on Arabic and Islamic studies, many of which are very useful records on topical issues regarding his area of dwelling.

The Works under Study
Tarikhud–da'watil–Islamiyyah minal 'amsi 'ilal yawm

The history of Islamic preaching was first published in 1967 in Beirut, Lebanon. The book is a handbook guiding the young scholars who wish to take calling to Islam a profession. It is, according to the author,[6] a book for the students of Markaz and other similar Arabic and Islamic schools that produce young scholars. The book traces the growth of *Da'wah* (call to religion) from the first Prophet 'Ādam to, not only the last Prophet Muhammad, but up to other prominent *du'āt* (callers to religion) – of Islam – till the very recent past. The attitude of the model callers to religion in weathering through the human and other obstacles encountered are all addressed in this very valuable book. The book ends with short insight into some exemplary personalities in the field of *Da'awah* for people to emulate.

The philosophy of prophethood was first published in 1983. It is a product of teaching and research in the field of *Da'awah* by the author. It aims at presenting the interpretations of Prophethood by various scholars of repute. This book is a response, according to the author, to some current issues directed at him by people of his immediate environment.[7] As the title suggests, it is purely on Islamic thoughts on Prophethood and the Prophets.

The author vividly discusses the concepts of Prophethood and Prophets; messengership and the messengers. He goes ahead to take a strong stand in respect of female Prophethood; this particular stand is very controversial among prominent scholars of Islamic thoughts. He is bold and very scholarly in his presentation that it requires a scholarly presentation of the same level to disagree with many of his submissions.

Moderation and Tolerance in the Works of Al-Iluri

Arabic language is the original source for the teaching and learning of Islam. It is therefore a necessary ingredient for the in-depth understanding of the teachings of the religion. The way and method a scholar adopts in educating his audience and readers play an invaluable role in the manner the creed is perceived. Al-Ilūri in most of his writings demonstrates high level of moderation and tolerance. This method, in no small way, guides Yoruba Muslim scholars very positively and makes them play effective roles in National integration and stand of this great writer shall be presented as follow.

Concept of Religion in the Writings of Al-Iluri
Defining religion, Al-Ilūri says:

الدين هو الشعور الخفيّ الذى يجعل الإنسان
مؤمنا بشىء فيعظه ويرهبه[8]

Religion is the inner feeling that makes a person believe in something and is guided (by that thing) as he reveres it.

This very encompassing definition does not single out Islam as the only religion but that there are other divine religions; hence, differences in religion should not generate

conflict. This is a pragmatic presentation of the concept of religion as against the self-righteousness of monopolistic belief that disrespects other equally divine religions. He further says–quoting another scholar (Shahristāni):

إنّ اليهود والنّصارى والمسلمين هم مليّون
لأ نّهم أهل الكتاب المنزل[9]

Surely the Jews, Christians and Muslims are people of the
(right) path, because they are all people of revealed books.

Expression like the above is the hallmark of many of his writings. This is a clear departure from rigid and antagonistic methodology of some other scholars in presenting Islam to the wider world. Given the environment and the status he occupies among the Yoruba clerics; his views and methods are of great importance at ensuring religious and national harmony. In order to further imbibe peaceful means of preaching and stress moderation and tolerance, he says, defining exhortation:

والوعظ: هو النصح بالخير والحقّ على الوجه
الذى يرقّ له القلب ويبعث على العمل[10]

Exhortation: it is the advice on (doing) well and (following)
truth in a way that softens to minds and spurs (listeners) to
action.

It is crystal clear from the definition that militant, violent and fire-brand methods of calling people to religion will not yield the desired result. Therefore, the language of *Da*^{c}*awah* must be friendly in all religions. Exploring the subtlety of Arabic language to convey his message, he further says:

إنّ دعوات الرسل السالفة تتّحد فى المبادئ
والغايات وإن كانت تختلف الوسائل والأوضاع[11]

Surely, the calls of the past apostles were the same in principles and
goals; though the methods and techniques might differ.

This is a lucid admonition to the preachers to eschew bitterness and embrace moderation and tolerance in calling to their ways.

Preaching Islam and Christianity in Modern Nigeria
Islam and Christianity are assumedly the two most practised religions by the Yorubas of Nigeria.[12] It is therefore very important that the scholars and preachers of both religions should accord necessary respect to the views and efforts of each other. Acknowledging the effort of Christianity in the field of *Da*^{c}*awah*, Al-llūri quoting another scholar Muhammad Fareed Wujdy, says:

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إنّ الدعوة إلى الدّين من مبتكرات المسيحيين ولم
تعرف قبل تاريخهم فلا أثر لها فى الأديان القديمة[13]

Verily, the call to religion is among the innovations of the Christians, it was not known before their history and there is no trace of it in the (past) ancient religions.

Al-Iluri here reminds us of the previous styles adopted by the prophets that centered on focusing on the adherents of any particular religion, or taking the call to individuals divinely recommended by the Almighty. Prophet Musa(Moses), for example, was sent to Fir'awn (Pharaoh) to liberate the Israelites and it was afterwards he was given a book(Torah) containing guides on dos and donts. Isa (Jesus) was sent to purify the religion sent through Musa but had been corrupted by the Jews. Prophet Muhammad started with calling those who are close to him from members of his family and friends until he was later ordered to publicize the call. The method mostly adopted in the past was approaching individual persons or communities presenting to them religious teachings and calling to religion was not professionalized until very recently as this was limited to inside churches and mosques. With revealed religions enjoying large followers there aroused the need to embark on simpler and more effective and result oriented means of preaching hence the relevance of Al Iluri's statement above.

Al Iluri, in the above, is calling the Muslim scholars and preachers to be tolerant and accommodating as there are a lot to borrow form each other in an atmosphere of peace and love. This is not, however, saying *da'wah* is alien to Islam as there are lots of precedent guiding on how to conduct the call to Islam. The Qur'an contains many instances guiding on peaceful approach to *da'wah* as Allah says in chapter 16 verses 125:

أدع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هى أحسن

Invite to the way of your Lord with wisdom and good
instruction, and argue with them in a way that is best…

It is this particular verse that informed the above stand of Al-Iluri in adopting any legitimate means that can enhance effective dissemination of divine message. This stand is a demonstration of coming to term with the present reality of using modern facilities like media and public address gadgets that are creations of the West. Islam admonishes peaceful and humble methods while preaching. An example of this is the instruction given to Musa(Moses) at the point of him being sent to Fir'awn(Pharaoh), Qur'an 20 verses 43-44

اذهبا إلى فرعون إنّه طغى، فقولا له قولا لينا لعلّه يتذكّر أو يخشى

 Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him
gentle speech that perhaps he may be reminded or fear (Allah).

The summary of this is that Al-Iluri acknowledges beautiful contribution irrespective of where it comes from. His view of *da'wah* as innovation of Christians only alludes to the modern open sermon in public places as against the old practice of *da'wah* inside churches and mosque alone, it is also about using modern gadgets and appliances for the purposes of call to religion as against reliance on only natural speeches, it is also about making use of different for a and media as means of propagating religion as against the old style of meeting people individually or sending emissaries.

Muslim Scholars and Society in the View of Al-Iluri

In order to engage in successful *Daʿwah*, a Muslim scholar according to Al-Iluri should understand his responsibility to his society and its members. Al-Ilūri says:

<div dir="rtl">

يدعو الإسلام إلى تنظيم علاقة الأفراد بالأفراد
والجماعات ببعضها كتنظيم علاقة الوالدين والزوجين
والأقربين، وكتنظيم الأخوة الأنسانية والتعاون البشرئ[14]

</div>

Islam calls for an organized relationship between individuals and societies; such as organizing relationship between parents, couples and relatives on the one hand and organizing brotherhood relationship and humanitarian assistance on the other hand

This book (The history of Islamic preaching), as earlier stated, is meant to be a handbook and a constant companion of Muslim scholars and preachers. It is therefore not surprising that it is so replete with peaceful tones and friendly presentations. The content of the above text from Al-Iluri's work is, undoubtedly, moderation and tolerance in the duties of Yoruba Muslim scholars of Arabic. His efforts must be geared towards, not only teaching and calling to Islam, but must also be an instrument of mutual and harmonious co-existence in his community and nurture it.

The Need for Collaboration among Clerics of Revealed Religions

In his other book *The philosophy of Prophethoo*d, Al-Ilūri calls for unity and collaboration among religious clerics irrespective of their differences; according to him they must find a rallying point in the revealed books to fight the decay in the modern age. He says:

<div dir="rtl">

لهٰذا أصبح جديرا بأصحاب هذه الأديان السماوية
أن يتضافروا لصدّ طغيان هذا الإلحاد ليلتقوا على
مبدإ حقيقة التديّن والاعتراف بإله واحد خالق
الكون بأسره وعلى حقيقة الوحى المنزل على الانبياء...[15]

</div>

For this, it has become admirable for the people of these
heavenly religions to come together to stop this excessive heresy
(in order) for them to meet at the true basis of religiosity and

professing the only one God creator of the entire universe and
uniting on the actual message revealed to the Prophets…

It does not need extra emphasis that adoption of the message of the above text
will impact positively on National integration. This may account for the friendly co-
existence in the Yoruba land.

Female Prophethood
This rather controversial issue is what makes this book *The Philosophy of
Prophethood* very necessary for Muslim Arabic Scholars. The general view is that
Prophethood is limited only to the men folk and that women were never prophets. Al-Ilūri,
using mechanism of Arabic language, gives very interesting interpretation and analyses of
different Qur'anic verses and interpretation of various past religious instructions, in his
natural moderation and tolerance manner, that make his stand on the issue of female
prophethood more logical. He says:

$$...أما الذكورية فليست لازمة للنبوة كما هى لازمة$$
$$للرسالة^{16}$$

…As for masculinity, it is not necessary in Prophethood as it is a
necessity in Messengership.

Al-Iluri, before reaching this submission, gave clear difference between the two;
prophethood and messengership when he says:

$$النبي من أوحى الله إليه بشرع يعمل به ولم يؤمر$$
$$بتبليغه.والرسول من أوحى الله إليه بشرع وأمر بتبليغه^{17}$$

The prophet is someone whom Allah gave revelation with
instruction that he should conduct himself by the dictates of
such revelation but was not ordered to spread the instruction.
The messenger, on the other hand, is someone whom Allah gave
revelation and ordered him to spread it.

The above explains the difference between Prophethood and Messengership.
Messengership is exclusively the duty of men as many Qur'anic verses are quoted to
support this. Prophethood, on the other hand, is much more open to both genders. The
main issue in Prophethood is revelation either through Angels or through divine
inspiration; anybody that receives any of these is a Prophet. Going by this, there are many
Prophets among women like the mother of Prophet Musa who was guided through *Wahyu*
revelation to put her son in a box and throw him into River Nile. Another example is
Maryam the mother of ᶜIsa (Jesus Christ) who received revelations as did Āsiyat, wife of
Firᶜawn (Pharaoh). The submission of Al-Ilūri is that Prophethood is not exclusive to men
alone. In Islam, as in other revealed religions, women are as well bestowed with
Prophethood. No matter the strength of this argument, however, the issue still remains

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controversial. This submission does not; in anyway, negate the stand of ancient scholars but discussing the issue from a scholastic point does not infringe on Islamic belief system.

Discourse on Arabic Language and Islamic Teaching in Yorubaland by Al-Iluri

The beacon of guidance and model of scholars and callers to Islam in Yorubaland 'Ādam ʿAbdullah Al-Ilūri emphasizes the importance of Arabic and the inseparability of it from Islam. He says:

<div dir="rtl">

أما إلاسلام فقد التزم العربية كل الالتزام، فللعربية
تاريخ متصل بالاسلام[18]

</div>

As for Islam it has stocked all along with Arabic, and there is inseparable history linking Arabic with Islam.

This has made it imperative for Islamic scholars in general, and especially Yoruba scholars to efficiently study Arabic language which in turn facilitates religious propagation and make them agents of peaceful socialization and tools of national integration. Indeed, their ability to access the original source of Islam in Arabic language makes them possess balanced understanding of Islam. Expressing the necessity of Arabic for the callers to Islam al-Ilūri says:

<div dir="rtl">

يجب على الدعاة أن يتعمقوا فى العربية ليستطيعوا
الفهم المباشر من كتاب الله وسنة رسول الله
ثم ليعملوا على نشرها بين الشعوب بسائر الوسائل
الممكنة[19]

</div>

It is compulsory on the callers (to Islam) to dwell deeply into Arabic language for them to have direct understanding of Allah's book and tradition of Allah's Apostle; they should then work on its propagation among communities with very possible tools.

Al-llūri explores the language of Arabic to promote peaceful understanding of Islam as he also calls for moderation and tolerance in dealing and interacting with followers of other religions. He says:

<div dir="rtl">

أمر الإسلام بالمعاملة الطيبة مع غير المسلمين[20]

</div>

Islam decrees good interaction with non-Muslims

Adherence to these teachings as presented by Al-llūri has in no small way ensures (التعايش السلمى) peaceful co-existence canvassed by Yusuf in his doctoral thesis. Stressing the importance of peaceful co-existence he says:

<div dir="rtl">

(التعايش السلمي) الاشتراك فى الحياة على الألفة والمودة[21]

</div>

Peaceful co-existence in life is based on friendship and love.

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Yusuf further says:

الإسلام لا يرضى من القول إلا ما هو طيب
وبِنَاء أعنى لغة العواطف والمشاعر والأحاسيس[22]

Islam does not approve except beautiful language that builds (harmonious society); language of affection, (intimate) feeling and (amiable) instincts.

Calling for tolerance among human race, Yusuf further says:

...الحياة البشرية لاتتحقق لها السعادة فى غياب
الاحترام المتبادل والتسامح فى الأمور المختلف فيها...[23]

.human life cannot achieve success in the absence of mutual exchange of respect and tolerance in issues upon which there is difference of opinion.

Yusuf is a contemporary writer, if his call in respect of moderation and tolerance in our daily interaction with others is in tandem with views expressed by al-Ilūri, many decades ago it implies that we must further be emboldened to attest to the legacies of peace expected by the erudite scholar. It is of paramount importance to be mindful of interactional language as well as harmonizing expressions as the way these are done – to a large extent – affects how people react to or against us and our mission.

Conclusion

This paper has tried to look into the importance of peaceful presentation of Islam through Arabic language. It is stated that the peaceful presentation has ensured harmonious co-existence between Muslims and non-Muslims in Yorubaland. It is observed that Muslim scholars of Yorubaland adopt moderation and tolerance, as taught by Al-Iluri, and this has ensured peaceful co-existence among citizens of Yorubaland, irrespective of their creeds. This mutual respect, characteristic of the language and methods of Al-Iluri, has engendered harmonious integration among the people of Yorubaland and this has largely resulted in people from the environment living peacefully everywhere in Nigeria. The modes in which tenets are taught and explained are key to the perception of adherents and learners. This sensitivity is clearly grasped by Muslim scholars of Yorubaland, hence, the moderation and tolerance.

The onus of educating Muslims is on the scholars who teach through sermons or writings. In this assignment, Arabic language is the fundamental tool through which knowledge of Islam is acquired. Also Arabic language can never be divested from Islam if true teaching of Islam is to be achieved. To continually ensure moderation and tolerance in teaching and understanding Islam; there is need for consistent teaching of Arabic language. Learning and preaching Islam through its original sources, which are in Arabic,

will always ensure moderation and tolerance and by extension national integration and harmony.

To achieve التعايش السلمى (peaceful co-existence) recommended by Islam, there is need to be careful and cautious in the way and manner that language is being used for *Dawah* orally and in written form so as to avoid misunderstanding and misinterpretation.

Notes and References

1. Al- Iluri authored many books in standard Arabic language covering many topics and fields.This fact was also attested to by Dr. Isa Abubakar of Arabic Department, University of Ilorin; in a discussion with him on 12/ 09/2013.
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THE RELEVANCE OF ISLAMIC CULTURE IN ATTAINING NATIONAL UNITY AND DEVELOPMENT IN NIGERIA

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Abstract
Islam as a religion contains fundamental principles on which many ideals of Nigerian society and their culture are based and transmits many norms to the larger society. Among all the world religions, it is Islam only that has its own cultural way of life, moral and ethical values which are quite distinct from other religions. And if followed by all people of Nigeria as exemplified by the Noble Prophet, irrespective of religion or tribe would no doubt help minimize a lot of immoralities that prevail in the country, and would foster unity and development among citizenry. Such values include modesty like in dressing for both sexes, discipline, eating habits, and in respect for parents, elders and those in authority. It also includes justice and fairness, patience and truthfulness. Above and some other qualities are seriously lacking and are obviously needed in the Muslim society. The paper examines factors that influence some Muslim men and women adhere to foreign culture than the Islamic ones. Suggestions are offered on how to integrate Islamic culture into the minds of Nigerian people so that sanity and morality in the society would prevail for proper development of individuals and for Nigerian populace at large.

Introduction
Islam and culture are two inseparable things. As the word Islam connotes, it is a complete way of life of a Muslim, be it religious, social, cultural, political, economic and general wellbeing of an individual. These are clearly expressed in the Glorious Qur'an and Prophet Muhammad's explicit behaviour that shows how a Muslim should govern his life in accordance with such teachings. Muslims therefore, already have their own sets of culture which govern their lives and are bound to follow them without deviation to foreign ones. However, before going into discussion on the influence of foreign culture on Nigerian people, it is necessary to define the two terms 'Islam' and 'culture'.

Islam
Different authorities present different definitions about what constitutes Islam. However, there are more similarities than differences in their presentations but all aim at the same thing and only presented in different ways. According to Abdullati[1], the word 'Islam' is derived from the root word 'Salam' which means peace. It also means total

submission to the will of Allah and obedience to His laws. Islam is a comprehensive system which covers every aspect of a Muslim's life. These include manner of worship, morality, and discipline in everything, dressing and inter-personal relationships, economic and political life. The entire life of a Muslim is therefore, governed in accordance with the teachings of Islam as contained in the Qur'ān and *Sunnah* of Prophet Muhammad[2]

It has also been revealed that Islam has bearing with total submission to the entire Wills of Allah. It also contains certain fundamental principles which every Muslim must believe in. These are;

> Belief in the oneness of Allah,
> Belief in all Prophets and Messengers of Allah,
> Belief in the entire revealed Book, Belief in the Angels,
> Belief in predestination whether good or bad,
> Belief in the Last Day of Judgment[3]

In its broadest sense, Islam is the religion that comes from Allah for the guidance of men. And it is the only true religion that deals with outstanding human problems. This is evident in the Qur'anic text where Allah says:

> The only true religion with Allah is Islam. (Qur'ān 3:19)

This is true because, Islam was not only taught by Prophet Muhammad alone, but by all prophets who came before him and the fact that the true followers of Prophets Ibrahim, Musa, Isa and the rest of them were all called Muslims. It should be noted that, Islam rejects the culture of characterizing Allah in any human form or depicting Him as favouring certain individuals, tribes or nations on the basis of wealth, power or race. He created human being as equal. They may however distinguish themselves through virtue and piety as Allah says in the Qur'an:

> The best of you is he who fears Allah most. (Qur'ān 49:13)

And ᶜAbdullah bn Masᶜud supports the above verse, where he says:

> The fear of Allah is the highest wisdom[4]

Culture

Culture is people's way of life, which consists of all the ideas, objects, and ways of doing things created by the group. Culture includes beliefs, customs, languages and traditions. These are products of various changes that have taken place in the society including the transformations in the Islamic ways in the community[5]. Culture may be termed as the evidences of changes from the Islamic ways of doing things to new and modern methods of confronting issues. Typical examples of these changes include our mode of dressing, communication, and other aspects of our lives. Even on material products, many people prefer using foreign products due to their beliefs, tastes and passions.

Cultural Dimension

It should be stated here that cultural dimension can be referred to as the change in the culture of certain group of people which may have been brought about by discovery, invention, cultural borrowing or copying as a result of contact with other cultures or by seeing it through any of the medium provided by technology. It simply means the abandonment of the existing cultural practices to foreign ones. Cultural dimension is also the introduction of new things into ones' own culture. To Muslims, it can be termed as the difference between what used to happen in a society and what presently prevails in terms of obedience to the norms, ethics and values of Muslims as laid down by the Shari^cah, which may either affect the individual or a given society that may affect the societal roles and relationships[6].

While there are numerous cultures and sub-cultures present in the world, of primary concern to us in this discussion are the two main opposing cultures in present-day society. One is the culture of Islam, which is a complete way of life set forth in the Qur'ān and Sunnah. The other opposing end is the western culture. Both cultures present a 'complete way of life' however, both ways differ greatly.

The difference in two cultures stems primarily from the source of the cultures. Islamic culture on one hand - the way of life of a Muslim - is defined by the Qur'an itself and Sunnah of the Prophet Muhammad. Islamic culture is the culture of the Prophet and his way of life upon which he groomed the Companions after turning their way of life from the *Jahiliyyah* (ignorance) practices as Qur'ān puts it:

> Indeed in the Messenger of Allah (Muhammad) you have good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much. Qur'ān 33v21

On the other hand, western culture is fashioned by a host of people; capitalists, atheists, people who believe in same - gender marriages and others of a similar nature. Such people determine the decadent culture of the west. The cornerstone of Islamic culture is based on morality /modesty (*hayaa'*) and simplicity are both qualities of *Iman* - faith in a Muslim. Thus, the true Islamic society upholds the highest levels of morality and maintains simplicity in every aspect.

Influence of Foreign Culture in Muslim Society

Foreign culture has greatly influenced some Muslim lives both males and females in diverse ways. For example, it influences their way of dressing especially women, in the pursuit of Islamic education, their moral behaviour, kindness to parents and so on. While there are numerous aspects that highlight the immorality of the western culture, perhaps the most visible and marked expression of this culture is in its dressing.

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Education

The first revelation of the Qur'an commands the Prophet and impliedly the generality of the Muslims, to read, meaning, to seek for knowledge. This is because, nothing can be done well with ignorance and without knowing truly how Allah wants them to do it. The Prophet also emphasized the above by saying that seeking for knowledge is compulsory for every Muslim male and female. He commanded that education should be sought as far as China[7]. This command implies knowledge of whatever kind should be sought without any specification.

The first knowledge a Muslim should acquire is the one which guides him to know his Creator- Allah, then to know how to worship Him properly under the guidance of Prophet Muhammad. He also commands Muslims to teach their children as soon as they start to speak, teach them prayer (*Salāt*) when they are seven and even beat them at the age of ten years when they refuse or fail to observe it[8].   However,   with   the prevalence of western education all over the country, as soon as the children are two or three years old, the parents hurriedly send them to 'modern Schools', handled by the foreigners, unmindful of putting them into Islamic ones, so as to know the basic things related to their religion such as, teaching them Islamic alphabets, recitation of short chapters of the Qur'an, instilling in them some basic Islamic morals and so on.

Therefore, the Islamic culture of educating young ones right from childhood could be said to be affected by the foreign one which most Muslims give too much preference more than what Islam prescribed.

Morality in Islam

Morality which is generally linked with Islamic regulations that mould the behaviour and general attitudes of Muslims to act in a right way is also affected by the foreign culture. According to Al-Imam Al-Gazali ethical values and standards contained in the Qur'an and Sunnah regulate every bit of a Muslim life. It means customs, attitudes, propensity and way of life. Morality also relates to character or disposition[9]. It particularly relates to the distinction between right and wrong, what is good and what is bad, what is ethical and what is unethical. A man of character is someone who is morally upright, virtuous, truthful, kind to parents, ethically sound with spiritual integrity. This is what makes a Muslim a dutiful servant of Allah, God's conscious and to comply with rules and regulations as laid down by the Sharīᶜah. If a Muslim has firm belief in Allah and the Day of Accountability, he will abstain from aping foreign culture indiscriminately which may amount to following ways other the one set by Allah and this may amount to associating partner with Allah. Allah says in the Glorious Qur'an;

> Worship Allah and associate Him not with partners...
> (Qur'ān 4:35).

Parents are therefore duty bound to discipline their children to worship none but Allah as He commands. This is to fulfill their purpose of being created and to worship Him alone. And because disciplined Muslims always appreciate the need to abide by the Sharīʿah and conform to Islamic culture in all their affairs. There should also be discipline among Nigerian Muslims to act in accordance with its general laws, national ethics and patriotism.

Kindness to parents

Islam also enjoins Muslims to be kind and obedient to their parents, it is even placed as next to the worship and obedience to Allah. A continuation of the above verse in *Sūratu n-Nisā'* of the Qur'an testifies:

…And be obedient to your parents. (Qur'ān 4:35).

The Prophet also emphasized in a *hadith* the importance of obedience to parents, especially the mother who bears him with difficulty upon difficulty, as the Qur'an explains in *Sūrah* 39 Verse 15. This command is drastically lacking within the Muslim society, it could be as a result of free mixture with people of different backgrounds and diverse character and ideology.

Matured individuals likely feel that they have freedom to do whatever they like simply because they are grown up or they want to copy from the west, how they consider their parents like their friends with less or no respects at all.

Dressing

Islam commands men and women to dress decently especially while going out in public or in the presence of male that are not their close relations. Women are commanded to adopt full *hijab*, to cover all the body except face and palms. Islam ordains that women must cover their nakedness from head to toe and the dress must be simple, thick, not transparent or attractive, should not expose the arousing parts of the body and should not reveal their shapes. They should also not use ornaments while going out and walk gently by the road side[10].

However, what prevails now in the Muslim society is contrary to the above. Some women have tragically become greatly westernized and carried away by the borrowed cultures in adopting extravagant life-style in their dressing. Fashion-slavery is part of western way of life.

The use of shorter, tighter and more revealing is the rule by which the dress code keeps changing. The use of the see-through, the tight skirts and blouses, show–me your back, tight jeans and trousers are the modern fashion designs from borrowed culture. Western clothing, instead of covering and distracting any wrongful glances, is by and large designed for flirting, attracting and arousing the sensual feelings in men in the name of modernity. What should be realized is that aping western mode of dressing indiscriminately is like advertisement of ignorance of the real motive behind the so called modernity which has been explained thus:

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When modernity is employed as an outward gaze of the West
what it seeks to achieve has an exact identity with the
missionary and supremacist instincts that were part and parcel of
all earlier stages and phases of western expansion[11]

Hair-style

Muhyideen observes that the hair-styles of both men and women have now taken
different dimensions; both are influenced by foreign culture. It is now fashion for women
to perm, curl and twist hair into various ugly styles, the use of wigs, rings and other fancy
bracelets borrowed from other cultures have now replaced the beautiful traditional
weaving known for typical African women. He says men also develop the habit of
keeping too much hair on their heads today, copying foreigners which they were not used
to it before[12].

From the above, it could be deduced that some of the salient features of Islamic
culture in the society include:

1. Modest dresses by both male and female.
2. Clothes that truly cover the body, loose enough to cover the shape and have no
   flirtatious intent.
3. No free intermingling between non-*mahram* (those who are not forbidden to
   marry) male and female.
4. Separate roles that have been apportioned to Men and women should be played
   well – the husband as the breadwinner and the wife as the mother and one who
   manages the house. This is the foundation for a stable Islamic family which
   together with others, such families form a stable Islamic community.

Justice

Apart from the above, Islam also encourages justice to be done to oneself, to other
fellow Muslims and even to non-Muslims. Allah says in the Qur'an:

> O you who believe, be maintainers of justice, bearers of witness
> for Allah even though it is against your own selves or near
> relatives, follow not your low desires lest you deviate. And if
> you distort or turn away from the truth, surely Allah is fully
> aware of what you do. (Qur'ān 4: 135).

The Prophet (SAW) also says in the hadith:

> Iman of any one of you will not be complete until you like for
> your brother what you like for yourself.[13]

However, in the present life, the story of justice dissemination is no longer in
practice. Justice is mostly for sale nowadays. The mighty and the rich are only powerful
even if the common man is entitled to justice it will not be done to him accordingly. This

could be as a result of his poverty or corruption that has eaten deep into the flesh of most Nigerian people including some judges.

Being an exemplary leader and best in character, the Prophet (SAW) once declared that if his beloved daughter Fatima[14] would stole, he would have amputated her hands. However, in the present situation in Nigeria, there were hundreds of thieves and armed robbers, hired assassins and bombers that kill innocent souls. If arrested; nobody will hear the punishment passed on them. Once it is announced over the Radio or Television, or printed on national dailies that they are caught, the whole story ends there!

Truthfulness

In Islam, the principle of truth must be adhered to even if it goes in favour of the enemy. The above command is also lacking in the Muslim society in the sense that the mighty is only the powerful. Islam also enjoins Muslims to speak the truth always even in the face of a tyrant leader, this quality is equally lacking. The Qur'an confirms that only truth shall benefit man on the Day of Judgment. There are many Qur'anic verses and Prophetic Traditions that urge the Muslims to always remain truthful in all situations of life. A verse in the Qur'an says:

> This is the Day when the truth shall profit the truthful ones, for them are gardens wherein flow rivers, abiding therein forever, Allah well pleased with them and they are pleased with Allah, this is the mighty achievement. (Qur'ān 5: 119).

The Prophet also emphasized in these two *ahadith* that:

> The best jihad is saying the truth even in the presence of the unjust ruler[15]. No faith to a person who does not fulfill his trust and no religion to a person who does not fulfill his promise[16].

Respect for Elders

Respect for elders is also affected by foreign culture. In the past, majority of people used to respect whoever is an elder in the society, weather he is related to him or not. Assist him in carrying his loads in the streets, greeting him with respect and so on. Children respect their parents, students respect their teachers, younger brothers and sisters respect older ones within the family, wives respect their husbands and even younger wife respect the older one. However, the wind of change has presently flushed away all the above mentioned fine qualities. A verse in the Qur'an commands Muslims to as the Qur'an puts it:

> Obey Allah, His Prophet and those in authority. (Qur'ān 4:59).

The obedience should be restricted within the boundaries ordained by the Shari'ah by not copying any foreign culture or behaviour from others which contradicts what Islam stipulates. The Prophet (SAW) says;

           Whoever behaves like others, or copies from other people will
           on the Day of Judgment be raised among them.[17]

Neighbourliness

Islam again encourages kindness and respect for neighbours so as to live in peace and harmony with one another irrespective of religion, tribe or race. The Islamic Nigerian family was closely knitted together; collectivism and communal patterns of living characterized it[18]. The current wave of change has not spared the Islamic settings of neighbourliness. Protection and socialization of the neighbours, economic and moral support, love, affection and companionship are also affected by the so-called 'wind of change'.

In today's life, a neighbour may not even mind to know who lives in his next door; most of those who live in GRA's and Layout areas do not even know the names of their neighbours. The exchange of food, gifts or presents that was the practice before is now a thing of the past. It was therefore the duty of the neighbours to ensure proper discipline of its members around, so that they could become useful and integrated members of that community. But a close look at the present day Nigerian Muslims' culture, portray lots of changes.

According to Zayyan[19] in the past, a neighbour can discipline a neighbours' child if he misbehaves even in the presence of his parents. He can as well correct him when he commits something wrong and can even beats him in the process. They exchange foods, gifts and sometimes eat together. But now a neighbour cannot discipline his neighbours' child and even if he attempts, it might become a quarrel among the parents which could even lead to hatred and malice.

The spirit of Islamic brotherhood is seriously lacking in this regard. Not only neighbours, even teachers who instill in children good manners in schools like parents, can no longer discipline children in the contemporary Nigeria.

Family life

In the view of the present writer, it seems that there are some changes in the role of women at family level. They no longer confined themselves to domestic activities around the home but take up employment outside. The educated women today combine their domestic role with other jobs. The changes are also evident in giving moral Islamic training to the young ones. The task is now transferred to Day-care Centres, Schools and Colleges. Sometimes even the nannies need to be trained on how to handle the children properly. This situation has led to failure in the religious control function of the mothers, leading to over-permissiveness with resultant effect of delinquency among the youth. This attitude also exposes children to negative foreign influences, causing children not to grow with proper Islamic values and attitudes.

In addition, it should be noted that some parents are no longer united in carrying out the responsibilities of giving proper training to the family unit mainly for economic production. Mothers should be seen left alone to train the children, check their home

work, and visit them at schools and so on. All these are very difficult tasks for just one party. Fathers may be away from home to other distant places in search of better jobs for survival. Even if they live together, some of them do not mind to check the movement of their children to see whom they interact with or to check their performances in schools, their character and so on.

Speech

Moreover, in terms of interaction or speaking with people around, Islam has laid down some guidelines on how Muslims interact peacefully with one another. For example, in terms of speech, Allah says in the Qur'an;

> Tell him (Pharaoh) soft statement, he may remember and fear
> Allah . (Qur'ān 20:44)

One should note from the above verse that if Prophets Musa and Harun (A.S) are commanded to say good words to Pharaoh their enemy, what more of other Muslims that do not know their fate? Again, Allah says;

> Say good words to people. (Qur'ān 3:56)

Above verse did not discriminate against people, it generalized. That one should speak good to everybody including people of the Book and the unbelievers. The Prophet (SAW) also enjoined Muslims either to speak good to one another or be quite. He also says; a Muslim should do good to anybody who does bad to him[20].

In fact, there are host of other issues that are affected by foreign culture. They include:

Mass media

The mass media like television, radio, newspapers and other communication devices like handsets, computers and the like are regarded as agents of communication because of the useful information they disseminate in the society. They have however grossly contributed to societal changes specifically in the lives of Muslims in the sense that, they make people aware of their religion, by imposing new ideas, 'new fashion', 'new dresses' new products. The level of knowledge/awareness of happenings gained from both the internal and external relations indeed helped communication easier and faster. The Media could wisely disseminatereligious information and other benefits to the people and not the contrary. Sometimes they narrate stories of the worlds' happenings or report negative ideas that could cause unrest in the society or country. The televisions, CD's and videos may also present films and dramas that are sometimes contrary to the teachings of Islamic culture and other ethos of *ahlul-kitab*.

It can be observed that European, Indian films and wrestling are now used for Nigerians films which are captured on negative aspects. They mostly teach love affairs that sometimes lead to adultery, fornication and rape. Others teach aggressive behaviours,

like fighting, selfishness, killings and other immoralities mostly watched and emulated by some Muslim youth. Things like health care sector, educational, political and economic ways of Muslim' lives are almost affected by the so-called wind of change. With this in mind, a true Muslim will sacrifice his wealth, energy and time as much as possible for the purpose he is created. That is, to worship Allah and abide by His commands. Thus, Islam will be the guiding light and driving force which dictates his life throughout and not any other ways of life.

In all the above points, the true Islamic culture stems from the conviction that Allah is the creator and sustainer. Thus, the Islamic culture revolves around the firm belief that a Muslim's mission in this life is to establish complete obedience to Him alone and in the manner taught by His Prophet.

The purpose of the western culture to our mind is worldly enjoyment where every luxury and comfort can be attained at all costs with no mission or objectives in life but to be rich and have fun. If looking after the elderly parents spoil the 'weekends and holidays' they can be dispatched to villages for relatives in the village to look after them.

If children cannot be trained as a result of women work outside homes, they can be entrusted to Day-care Centres where they are treated almost like mechanical objects, and there is no concern for proper upbringing. In order to 'enhance the quality of life' making more money to have more luxuries, anything can be sacrificed, parents, children, morality, ethics and even religion!

In today's life, foreign culture is mostly preferred, glorified and promoted by the society members as the modern way of living. If one is not following the western culture, he is considered as old fashioned, anti-social, backward and may be dumb. However, the slogan should not make Muslims lose their 'priceless gems for worthless stones' rather poisonous pebbles.

Conclusion

Above and many other areas are equally affected by foreign culture such as, the health care, economic and political sectors. There is no single factor in isolation that can be said to be a major cause to it. However, a number of factors interact or formed together to bring about the influence of these religious changes in the society. Adopting western culture, denouncing Islamic ones by the Muslims will bring its severe negative consequences on those who adhere to it. Some of them are;
- A materialistic society with no mission in life.
- Break-down of respect for parents, leaders and elders in the society.
- Indulgence in immoral acts like adultery and fornication as a result of nakedness, drug addiction, robbery, assassination, insecurity etc.
- Disintegration of family structure, disunity and lack of human feelings.
- High rate of divorce and a host of others.

Following recommendations may be useful;

Recommendations

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Efforts must be made by every Muslim to preserve the culture of the Qur'an and Sunnah of the Prophet. Adopting the company of those who are true Sunnah conscious, learning about it and making efforts to apply what is learnt in one's home, community and nation at large.

If western trends take root, besides harming ourselves, we will also lay the foundation for the destruction of future generations. Because once established, culture has a life of its own; it flows down through time from one generation to another. It is therefore imperative that we guard against this.

Parents and scholars are to jointly educate their children the real Islamic trends and they should serve as role models. Mothers should know their role and try to discipline their children themselves especially at the early childhood for example, from zero to seven years. Mothers should as well dress decently especially when going out, so that the female children would emulate from them. They should also correct any unruly behaviour noticed from them.

Children must be enrolled in Qur'anic or Islamiyyah Schools as soon as they start to speak. This is to inculcate in them Islamic religious ethics right from childhood.

The only success for Muslims in this world and the Hereafter is to uphold the way of life as taught by the Qur'an and exemplified by Prophet Muhammad (SAW) in order to avoid being raised among other people.

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ASSESSING THE LEADERSHIP ROLE OF THE ᶜ*ULAMĀ* (MUSLIM SCHOLARS) IN MUSLIM-DOMINATED STATES OF NORTHERN NIGERIA

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Introduction

The Arabic term the ᶜ*ulamā* (hereafter spelt simply the ᶜ*ulamā;* plu or ᶜ*ālim* meaning a learned person in a Muslim community) is used in reference to Muslim scholars. Islamic scholars and the the ᶜ*ulamā* would be used interchangeably in this paper. There are a number of works done on the the ᶜ*ulamā* by a number of religious scholars.[1] The term "the ᶜ*ulamā*" is further defined as any person "trained in Islamic religious disciplines such as law or Islamic jurisprudence (*fiqh*), theology (*kalām*), exegesis (*tafsīr*), traditions of the Prophet (*Hadīth*) and other associated sub-disciplines and are recognized as having a high degree of competence to deal with matters of religion."[2]

Role of the ᶜ*ulamā* in Muslim Communities

Historically, the ᶜ*ulamā* have always played a pivotal role in the development and functioning of Islamic societies. During the pre-modern period[3], the ᶜ*ulamā* developed Islamic jurisprudence as scholars and jurists; they administered rule of law as judges and managed endowments as administrations of almsgiving. The ᶜ*ulamā* were also the architects of the Islamic education system and had the reins of its provision. The influence of Islam in all aspects of life thus confirmed and legitimized the social role of the ᶜ*ulamā*.[4]

In the modern period, however, in many of the Muslim countries, the influence and power of the ᶜ*ulamā* have been significantly curtailed through either appropriating or controlling their activities. The role of the ᶜ*ulamā* between pre-modern and modern periods is highly debated and contested. The ᶜ*ulamā* provided the institutional basis for an ideological framework for Muslim societies and sometimes acted as spokesmen of the state. At the same time, they functioned as the custodians of the conscience of the community and its normative traditions.[5] The ᶜ*ulamā* still continued to enlarge their audiences, to shape debates on the meaning and place of Islam in public life, and to lead activist movements in the pursuit of their ideals. Above all, the ᶜ*ulamā* are still seen, by and large, as both the custodians and authoritative interpreters of Islamic traditions.

In most of the predominantly Muslim countries, the ᶜ*ulamā* are looked to by a majority of people for guidance on religious issues, including those that relate to their lifestyle. The ᶜ*ulamā* are widely respected and often perceived as among the few reliable channels of communication, especially among the rural population and in areas where literacy is low and access to mass-media is limited. Through a wide network of mosques and seminaries, the ᶜ*ulamā* are endowed with a powerful platform for shedding

misperceptions and influencing the behaviour of political actors, bureaucrats, students and other sections of the society; most of the time using the weekly Friday Sermons as an effective channel.[6]

The ᶜulamā play a critical role in shaping their community's beliefs and attitudes on a range of aspects of their lives. The ᶜulamā are expected to uphold the normative traditions of an Islamic society and act as watchdogs for their realization. These attributes make the ᶜulamā an ideal communication channel which can be used to initiate a dialogic process through which public health messages can be brought into the folds of Islamic perspective. Once validated by the the ᶜulamā, behaviour change messages and issues can be promoted and communicated through sermons and lectures in large Friday congregations to resonate with the general public. Mosques in general and Friday prayer in particular are effectual tools in the hands of willing and supportive religious leadership which can ensure widespread dissemination of social programmes and political mobilization. This explains the central role which the the ᶜulamā play in the Muslim societies directly or indirectly. This paper considers some of the important pre-requisites for good leadership which are from the Islamic and conventional frameworks. The necessary elements which are identified in this paper are by no means exhaustive; but if they are applied or complied with could promote the quality of leadership in Muslim societies

Islamic Framework for the promotion of Good Leadership
1) Amānah or Trust

The Qur'ān mentions the trust(amanah) given to mankind- a trust which the heavens , the earth and mountains refused to accept because they were afraid of its heavy burden(33:72)- which requires the establishment of justice in society (4:58). *Amānah* basically is a contract between God and man on man's role in history. It defines man's right and responsibilities in relation to all other humans and his environment and the rest of God's creation. *Amānah* literally means trust, reliability, trustworthiness, loyalty, faithfulness, integrity, honesty, and confidence.

The concept of *amānah* binds individuals with society. The term appears six times in the Qur'ān, twice in Makkahn and four times in Madina verses. The same verse is repeated twice in Makkahh. Referring to the moral fibre of believers, the Qur'ān declares that they are "truthful to their trusts (*amānah)* and to their pledges" (23:8; and 70:32). The verses clearly prepares the believers intellectually and morally to be serious and accountable to their own lives, and to their families and societies. The Qur'ān has prepared the ground for establishing a peaceful model society in history. The next verse on the subject was revealed in the early days of the Prophet's residence in Madinah. In it, the Qur'ān reminds the believers not to be disloyal to God or His prophet and not to be dishonest to the *amānah* delegated unto them (8:27). In the next verse the Qur'ān repeats the idea that worldly goods were only trials and temptation and that man should not be misled by the desire for these trivial gains. Verses 33:72 and 2:283 are reported to have been revealed during the mid-Madinan period. While verse 33:72 highlights the magnitude of the trust given to man and which the heavens, the earth and mountains

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refused to undertake, verse 2:283 emphasizes the importance of trust in business transactions. Although the Qur'ān points to man's naïveté in accepting this trust, the Qur'ān also clearly states that man has the potential to fulfil it. The Qur'ān also points out that "We turn man whichever way he wants to turn" (4:115), and "God does not change the situation of a people until they change it themselves" (13:11; 8:53).

The concept of *amānah* determines the individual's relationship with the family, society, state, and government and the humanity at large. Man is attached to these institutions both materially and spiritually. *Amānah* establishes man's responsibility toward his kin, other human beings and socio-political institutions. The concept revolves the issues pertaining to the rights and responsibilities of individuals in every facet of life. Someone's right is someone else's responsibility; the individual has a weighty contract with his society, with the animal world, with the plant and mineral worlds, and with the overall environment. The Qur'ān emphasizes every individual's independent relation with God. In this sense, one may interpret religion as an individual matter, but an individual can't fulfil his trust and covenant with God without acting in accordance with God's guidance. The Qur'ānic guidance relates both to the individual and to society. The Qur'ān emphasizes the idea that God created man in order for him to serve his Creator by fulfilling this trust through establishing peace (*salām*) on earth. From the Qur'ānic perspective, this is possible only when mankind creates a viable and just social order based on ethical principles. How can such an order be established without a good government? Can any society function without a government? Certainly not. That is why since time immemorial, God has consistently sent guidance to humankind, and the Qur'ān is the last of the books of guidance (2:2, 185). It is through this guidance that God has taught man how to differentiate between right and wrong, and how to discipline himself and govern and deliver peace with justice to every member of society. However, Satan being the perpetual enemy of man manipulates and misguides man and so as to thwart him from achieving this goal and to tempt him to create chaos and disorder instead. One may call this duality in human nature a form of dialectics, or challenge and response to nature. Indeed, this struggle is a reality of human life. The task of establishing a good government is part and parcel of this struggle. And in this struggle against Satan, God favours man; when man takes a positive initiative; God encourages him through natural means (Consider 92:7-10; 87:8; 4:40; 6:160)

2) Fulfilment of *Amānah* is a Social Responsibility

The fulfilment of God's trust or *amānah* is a prerogative and responsibility of the human community; the individual is just an active partner in the process. Since no individual can survive alone, the personal needs of an individual necessitate human cooperation in the society. The community as a whole becomes responsible for the accomplishment of the trust. However no meaningful, extensive and long lasting cooperation is possible without an effective government and good governance. The more people there are who participate in the process of cooperation, the more effective the government becomes.

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The Qur'ān is very critical of the scholars of religious in history for their manipulation of divine and noble principles for personal gain. The Qur'ān categorically rejects such misinterpretation of religions and asserts that the divine purpose is to establish an ethical and egalitarian social order. It says, "Did you see the one who gives the lie to religion? It is he who maltreats orphans and works little for the feeding of the poor. Woe to the worshippers…who deny using their utensils (to the poor)". (107:1-7)

In defining the individual's relations with society, the Qur'ān declares the concept of *amānah* as the cornerstone for the establishment of institutions to govern society under a just socio-political order. The fourth chapter of the Qur'ān, al-Nisa(the Women), deals with the idea of good governance. The chapter begins with the idea of absolute human equality and deals with family government, inheritance, peace and war, Muslim-Muslim relations, Muslim-Non Muslim relations, arbitration in family matters, the mischief of hypocrites and overall social harmony. The concept of *amānah* also deals with man's behaviour toward the animal and plant worlds and the environment. In the family, the man and woman are entrusted with the *amānah* of cultivating talents and abilities in a constructive way and providing maintenance, care, and education, and good treatment to family members. The Qur'ān reminds mankind that when anyone does anything to please God and fulfils the *amānah*, it would ultimately bring good to himself. It satisfies the human soul.

3) *Amānah* Must be Fulfilled with ᶜ*Adālah*(Justice)

Verse 4:58 was the last Qur'ānic verse to be revealed and the most significant from the perspective of governance of society. Addressing the believers, the verse commands, "Render the trust to whom they are due; and when you judge between people, do it with justice." The occasion of the revelation of this verse and the Prophet's understanding of it are very significant. This verse was revealed immediately after the liberation of Makkahh. Following the liberation ᶜAbbas, the Prophet's uncle, demanded the key to the Kaᶜba from Bani ᶜAbd ad-Dar, a clan whose members had not yet converted to Islam. The prophet granted the request. Then this verse was revealed. Immediately the Prophet returned the key to ᶜUthman ibn Abi Talha and his cousin Shaybah ibn ᶜUthman, the clan's two representative figures . The rationale behind this act was that the clan was traditionally entrusted with the key and had been providing the necessary services to pilgrims, and therefore there was no need to deprive them of the responsibility. The verse is followed by guidance for the believers on leadership and governance of society: "Follow God, follow the Prophet, and those from among you who have been entrusted with authority" (4:59).

The Qur'ānic concept of *amānah* and its implication on society must be understood in the light of these verses. Verse 58 and 59 of the discourse outline the fundamental principles of government. Verse 58 says, "Allah commands you to deliver the trusts to those to whom they are due; and whenever you judge between people, judge with justice,…" Everything in the universe belongs to God and everything was created for the service of man. Man may use anything in the world for a positive purpose, but he is not supposed to abuse anything. The "trusts" are the rights and responsibilities of one individual over the other. They also refer to the individual's rights and responsibilities

toward the government and the government's rights and responsibilities toward everybody and everything that comes under the jurisdiction of the government. But in this process of using everything in the service of mankind, there is a possibility that conflicts may arise among the members of society. How does one resolve conflicts among human beings on, for instance, the question of resources in the world of creation? The verse responds to this question by saying that conducting justice is a part of this trust or *amānah*. How then does one fulfil this trust and ensure good governance? Can one ensure good governance without justice? The Qur'ān responds to these questions in the next verse by saying, "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you" (4:59).

The importance of good governance cannot be ignored under any circumstance. What happens when "those who are in authority" differ on issues of common interest? The verse continues by saying, "If ye differ in anything among yourselves, refer it to Allah and His Messenger." This instruction for the people in authority to follow God and His Messenger when settling conflicts on issues of common interest has deep implications in terms of the formulation of the principles and system of governance. As ᶜadl (justice) is one of God's attributes, man is here instructed to be just when he is in a position of authority. This understanding of man's role as God's vicegerent on earth and the use of its resources by him as God's *amānah* to man gives a much deeper meaning to the concept of ownership is Islam. It implies that in the Islamic society or economic system, private or public ownership is not absolute. Resources are only an *amānah* whose actual owner is God, the Almighty. Whatever one owns is actually held in trust and must be used for achieving just ends.

Thus every economic activity, decision and plan-whether it is production or exchange, whether it concerns an employer-employee relationship or a producer-user relationship, or consumer's preferences and their impact on society-must be rooted in the intention to achieve just ends. From this goal-oriented utilization of resources emerges a whole dynamic of business ethics with social responsibility, respect for private property, dignity of labour and its fair share in production, and one's duty to earn one's living with honesty. From establishing the moral foundations of business ethics to governing a society, a country or one's own life to the utilization of resources-this overarching *amāntization* at all levels(micro, macro, international, global and beyond) covers all activities with a sense of social responsibility and commitment to social justice within the confines of public interest, Hence as far as the fundamentals of governance are concerned, whether it is the individual's personal life, his/her business activities or the affairs of the state and politics, all of them revolve around the concept of *amānah,* and call for preserving the public interest, which is a measurable outcome of the moral foundations of governance at all levels.

The Qur'ān, recognizing human nature, accepts the potential for disagreement among its followers in matters of government. But the question is: When a matter is referred to God and His prophet, who decides what God and His prophet has ordained? In response to this question, the Qur'ān seems to have given absolute freedom to man. Of course common sense demands that the people to be referred to be people who possess

fundamental knowledge of the Qur'ānic and prophetic teachings. The Qur'ān's frequent references to history underscores the importance it places on man to have a comprehensive understanding of history. This would include not only growth and development within Islamic civilizations; one should also be familiar with the progress of early and contemporary civilizations. This knowledge should incorporate the philosophical and scientific foundations of those civilizations.

Role of the ᶜ*ulamā* in public affairs in the history of Northern Nigeria

In the history of the pre-colonial Muslim empires of Kanem-Borno and the Sokoto Caliphate, the ᶜ*ulamā* served in various capacities as teachers, counsellors, legal advisers and performed some other official functions in the royal courts. The the ᶜ*ulamā* according to J.E Lavers occupied influential position in the political structure of the kingdom Borno; and the same condition prevailed virtually in other parts of the Central Sudan before the colonial period[7]. In the Sokoto Caliphate, the the ᶜ*ulamā* were the flag bearers who led the revolution that overthrew the *Sarakuna* (sing:*Sarki*) of the old Hausa states. Indeed Muslim rulers most of the time depended on the goodwill and influence of the the ᶜ*ulamā* for political legitimacy[8]. Under the colonial administration, the British colonial regime in Nigeria marginalized the the ᶜ*ulamā* and tried to curtail their political influence in the society. Some of them continued to operate independent of government by running their schools in their private residences[9]. However, it was virtually impossible for the the ᶜ*ulamā* to remain completely out of public sphere for a long time. Immediately after independence, the government of the Northern Region engaged the services of more the ᶜ*ulamā* in different sectors of public domain. Political actors since then have continued to patronize the the ᶜ*ulamā* in private capacities as spiritual mentors and also as public officials. During the era of Nigeria's First Republic (1961-1966) the the ᶜ*ulamā* participated actively in governance in the Northern Nigeria[10].

The most prominent Islamic scholars who served government in different capacities included Alhaji Junaidu (Wazirin Sokoto), Abubakar el-Nafaty, Shaikh Abubakar Mahmud Gummi, Shaikh Haliru Binji, Hassan Gwarzo, SAS Galadanci, Naibi Suliaman Wali, Hussaini Adamu[11]. Waziri Junaidu served as a legal consult or adviser to the Northern House of Assembly. Junaidu was also a member of team of experts that toured some Muslim countries in North Africa, Asia and the Middle East. It was based on the report of the committee that the regional government introduced a new Panel Code that incorporated aspects of the Sharīᶜah legal system. On the other hand, both Shaikhs Gummi and Binji served as teachers of Arabic/Islamic Studies in government schools before their subsequent appointments as judges (khadis/Qadis) of the Sharia court in the Northern Region. Gummi was later appointed the first Grand Khadi of the North, a position he held up to the era of the military, while Haliru, after serving as deputy to Abubakar Gummi, became the first Grand Khadi of the former Northwestern State. He was succeeded by another Islamic scholar Shaikh Ahmad Lemu. Shaikh Ahmad is among the modern Islamic scholars in Northern Nigeria that had served the government in different capacities after which he retired to devote himself to full time *daᶜwah* (Islamic propagation) activities under the umbrella of a private/non-governmental organization

(NGO) called Islamic Education Trust (IET). One of the organs of IET directly responsible for *da^{c}wah* is called the Da'awah Institute of Nigeria.

Conventional Conception of Good Leadership
1) Elements of Good Governance

Good governance is a recurring issue in the literature on development. It is assumed that good governance is an essential pre-requisite that facilitates socio-economic development of a society. In a simpler illustration, it is assumed that good governance constrains the actions of corrupt officials; and reducing corruption could stimulate positive change in a society which translates into economic growth and enhanced living standard among the populace. A number of multilateral organizations including the United Nations Development Programme (UNDP) and the World Bank have reflected on the elements of good governance, and on their relation to development, In its report, Governance for Sustainable Human Development, the UNDP[12] acknowledges the following as core characteristics of good governance.

1) Participation
2) Rule of Law
3) Transparency
4) Responsiveness
5) Consensus orientation
6) Equity
7) Effectiveness and efficiency
8) Accountability
9) Strategic vision

The challenge of development is to improve the quality of life, which generally calls for higher incomes. But it involves much more. It encompasses, as ends in themselves: Better education, higher standards of health and nutrition, a cleaner environment, more equality of opportunity, greater individual freedom, and a richer cultural life[13]. Economic development in its basic sense, as observed by the World Bank relates to the qualitative change and restructuring in a country's economy in connection with technological and social progress. The main indicator of economic development is increasing GNP per capita (or GDP per capita), reflecting an increase in the economic productivity and average material well-being of a country's population[14]. This concept is closely linked with economic growth yet by no means identical[15]. However, the World Bank insists that any notion of strictly economic progress must look beyond growth in per capita incomes to the reduction of poverty and greater equity, to progress in education, health and nutrition and to the protection of the environment.[16]

Conclusion

In the contemporary Muslim world, the potential role of the ᶜulamā in social mobilization is only seldom applied in the development initiatives. The reality is that the ᶜulamā are engaged by those in position of leadership in most cases for self-serving goals. This disregards the expertise of the ᶜulamā and also ignores the importance of traditional Islam for the majority of the Muslim population and, by implication, continuing respect for its traditional guardians- the the ᶜulamā. By ignoring this powerful group of individuals, development initiatives miss out on areas of tremendous influence within Muslim society. Muslims in Nigeria got the opportunity to improve and nurture good political culture and leadership following the restoration of the Sharīᶜah in governance in 2001. Collaboration between politicians and Muslim scholars led to the restoration of the Sharīᶜah system which was accompanied by widespread nostalgia and hope among Muslims. Shariᶜah-compliant states were expected to serve as models for others to adopt in terms of the success and achievements in the area of financial prudence, transparency and accountability and the rule of law among others. Unfortunately, the reality indicates signs of failure in governance because of lack of consistency in the implementation of Shariᶜah principles in most of the states of Nigeria where it was reintroduced. There are widespread allegations of violations of public trust which manifest in form of abuse of office, misuse of public resources and other forms of corrupt practices perpetrated by public officers. It is clear from the statistics that the Shariᶜah states are among the states that lag behind if we consider some of the indices for measuring development applicable internationally. The problem of access to all levels of education has remained a serious challenge because of factors that are essentially infrastructural, economic and cultural. Disparity manifests clearly based on gender and urban-rural in terms of access to education. Some cultural practices prevalent in Muslim communities (with no basis in Islam) intensify the problems of access to education in parts of Northern Nigeria.[17] The problem of the girl-child's education is more pronounce and is a serious challenge that should be addressed with the framework of Islam using the available traditional and modern the *ulamā* as stakeholders in Northern Nigeria. Some of the available official documents indicate a deplorable condition of education in the Muslim-dominated states of Nigeria with a serious implication on the future of the children of commoners. According to the report of the Federal Ministry of Education (FME) of Nigeria, poor Hausa girls in the North "face some of the world's most severe education deprivation. Some 97% of 17 to 22 year olds have fewer than two years of education and just 12% of primary school age Hausa girls attend primary school.[18]

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12. UNDP Report, Governance for Sustainable Human Development, 1997.
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14. The World Bank, *Beyond Economic Growth: Meeting the Challenges of Global Development,* Glossary*, http://worldbank.org/depweb/beyond/global/chapter1html.
15. ***Economic growth:*** Quantitative change or expansion in a country's expansion. Economic growth is conventionally measured as the percentage increase in gross domestic product (GDP) or gross national product (GNP) during one year. Economic growth comes in two forms: an economy can either grow "extensively" by using more resources (such as physical, human, or natural capital) or "intensively" by using the same amount of resources more efficiently (productively). When economic growth is achieved by using more labour, it does not result in per capita income or growth. But when economic growth is achieved through more productive use of all resources, including labour, it results in higher per capita income and improvement in people's average standard of living. Intensive economic growth requires economic development.
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NAFAQAH (MAINTENANCE) AND ITS SIGNIFICANCE IN THE ISLAMIC DISTRIBUTIVE SCHEME OF DAMAN IJTIMA'I (SOCIAL SECURITY): TOWARDS NATIONAL DEVELOPMENT

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Abstract
Nafaqah (maintenance) is one of the Islamic institutions that contributed immensely to enhancing the survival of the early Islamic state through provision of minimum standard of livelihood for all. Nigeria as a nation can exploit the avenues provided by *Nafaqah* in its development plans. This paper addresses the significance of *Nafaqah* in distributive scheme of Social Security. It also recommend for Nigeria government to embrace *Nafaqah* in its laws and programme implementation for its development.

Introduction

In Islam, man is enjoined to work for earning a living or livelihood on his personal initiative. It is therefore the responsibility of Muslim to work hard to earn a living. He is required to use his hands and energy in what is suitable for him in production, farming, industry, commerce, grazing, hunting, mining and in acquiring other societal needs and aspirations for the common good of the state. Therefore, every individual is responsible for his own maintenance and should try to be self-supporting, especially as far as subsistence is concerned. The Prophet (S.A.W) was quoted:

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه و سلم قال: ((والذي نفسي بيده لأن يأخذ أحدكم حبله فيحتطب على ظهره خير له من أن يأتي رجلا فيسأله أعطاه أو منعه.)

By Him in whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than ask a person for something and that person may give him or not.[1]

However, sudden sickness, death, permanent or temporary disability, disease, unemployment, fire, flood, storm, drowning, accidents related to transportation and industry, can make a Muslim unsound to earn a living. Such individual would require

economic assistance either through his relatives or the government. Hence, the need for distributive justice through *Daman Ijtima'i* (social security).

Zarqa defined 'distribution' as transfer of income and wealth between individuals irrespective of whether it is by way of exchange (in market) or by another means (such as inheritance) and whether it is concluded between individuals directly (such as gifts and trust) or through the state (such as *Zakah* on visible assets), or between the state and individuals (such as guarantee by the state of a minimum level of living for individuals and whether it is obligatory (such as *Sadaqa't* al-fitr) or voluntary (such as supererogatory *Sadaqah*).[2]

The distributive schemes include those measures whose primary aim is distribution (such as *Zakah* and *Nafaqah*) as well as those having side effects on distribution (such as prohibition of *Riba* (interest).

The Concept of *Daman Ijtima'i* (Social Security) in Islam

Husayn defined social security as a programme established by law to provide for the economic security and social welfare of the individual and his family.[3] This definition lacks Islamic identity as it did not specify which law establishes such programme. It also failed to define the word security in the concept of the definition. As far as Muslims are concerned, the law that establishes Islamic Social security is the Islamic law (*Shari'ah*) based on the teachings and promulgation of the Qur'ān and *Hadith*, which enjoins the Muslims to help the weak and the downtrodden. Gusau (1991:43) gave the definition of Islamic social security in this manner:

> Social security in Islam is a set of scheme provided by the *Shari'ah* geared towards providing decent and adequate living standard with respect to food, clothing, shelter, medical facilities, education and all other basic human needs to every individual in the society incapable of providing same to himself through the various arms of the societies, notably, family, close relatives, neighbourhood, voluntary organizations and the state for any reason whatsoever that does not violate the *Shari'ah*.[4]

This definition seems to be more comprehensive and satisfactory than the previous one because it was able to explain Islamic Social Security as a set of scheme for the welfare of the incapable people in the society based on the provisions of *Shari'ah*; and the government and individuals are basically responsible for the provision of such economic welfare of providing basic human needs and adequate living standard. This definition broaden the base of Islamic Social Security to include all arms of the society as the case may be. The definition therefore does not overburden the Islamic state alone. Unfortunately, the definition did not address the meaning of *Shari'ah* in the text.

Social security in Islam is an obligation of extension of social and economic welfare and support by individuals, organizations and state to those who are incapable of providing same to themselves to ensure decent and adequate living standard through the

provision of basic human needs and necessities of life in line with the provisions of *Shari'ah* (Islamic Law).

Looking back at the history of Social Security System, it is not difficult to discover that the human society has tried to provide economic protection to its needy citizens in some form. However, forms that Social Security System took in the course of their evolution in different communities reflect the stage of their economic development at that very time of history and the appropriateness of the device adopted.[5] The legal guarantees of the material requirements of the citizens in the name of Social Security, with which the West became acquainted only in 1883 were given to the Muslims through Islam exemplified by Prophet Mohammad (S.A.W) fourteen hundred years ago and is more comprehensive and self – sustained than the system introduced in modern times.

From the beginning of Islam, fulfilment of the basic needs of everyone who is unable to meet his/her needs was conceived to be the concern of the state. The state concerns itself with providing these basic needs irrespective of the citizens religion and creed. Social Security in Islam is Divine in character and based on the teachings of the Qur'ān and *Sunnah*. The Qur'ān states:
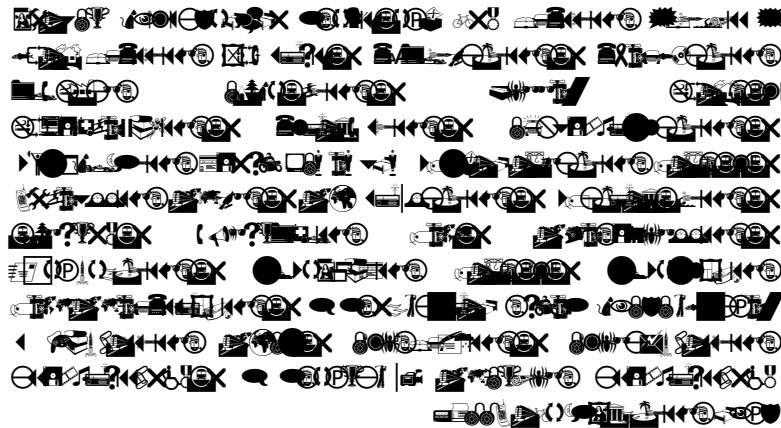
> It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; To be steadfast in prayer, and practice regular charity, to fulfil the contracts to which you have made; and to be firm and patient in pain (or suffering) and adversity, and throughout all periods of panic, such are the people of truth, the God fearing[6].

Based on the obligations enjoined in the above verse, which man has to fulfil in life, the Qur'ān affixes enormous significance to offer material support and assistance to the needy and the poor.

The Qur'ān is so mindful of the economically depressed classes of the society that it states:

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well[7].

Ibn Abbas (may Allah be pleased with him) explained that the Prophet (S.A.W) said

ليس المؤمن الذي يشبع وجاره جائع إلي جنبه.

"He is not a true believer who eats his fill when his next door neighbour is hungry beside him"[8].

The Prophet (S.A.W) encouraged the feeding of the less privileged. He promised a person who looks after an orphan that he/she will be in his company in paradise. The *Hadith* is reported in this form:

عن سهل بن سعد الساعدى رضي الله عنه قال: قال رسول الله صلي الله عليه وسلم:
((أنا وكافل اليتيم فى الجنة هكذا)). وأشار بالسبابة والوسطى، وفرج بينها شيئاً.

Narrated by Sahl Bin Sa'id; may Allah be pleased with him: Allah's messenger (S.A.W) Said: "I and the one who looks after an orphan will be like this in paradise" Showing his middle and index fingers and separating them[9].

During the period of the Prophet (S.A.W), and that of Abu-Bakr Saddiq (R.A), funds were dispensed for the immediate needs and benefits of the Muslim Community. Umar bn al-Khattab could only find one *Dirham* in the *Bait al-Mal* (public treasury) when he ascended to the throne as *Amir al-Muminin* (leader of the believers). This led Umar to exclaim, "May Allah bless Abu-Bakr, how terribly he suffered for us"[10]. A remarkable success was however recorded during the time of Umar bn al-Khattab, the second *Khalifah* (successor of the Prophet (SAW)) (634-644 C.E) because the scheme of Islamic social security for all was established on permanent footing as the state had expanded to include in its fold many rich countries like Iraq, Syria and Egypt and the state revenue has substantially increased. Umar (R.A) established a *Diwan* and conducted population census and through this, pensions were fixed for the widows of the Prophet

(S.A.W), survivors of the battle of Badr (R.A), *Muhajirun, Ansar* and other Muslims including babies[11].

The Muslim jurists are unanimous that it is the duty and responsibility of the *Ummah* (Muslim community) in general, and of its rich in particular to take care of the basic needs of the poor, and if the well-to-do do not fulfil their responsibility in spite of their ability to do so, the state should compel them to do so[12].

The most important institutions and the main feeders of Social Security in Islam are *Zakah* (poor tax), *Infaq* (voluntary generosity and donation), *Jizya* (indemnity or defence tax), *Kharaj* (land tax), *Khumsu al-Rikaz* (one fifth of treasure trove), *Nafaqah* (maintenance) and the prohibition of *Riba* (interest on money that lent)[13].

Nafaqah (Maintenance) and its significance

Nafaqah literally means 'expense', 'cost', 'outlay', 'expenditure', 'disbursement', 'cost of living', 'maintenance', 'support', 'money spent' and 'alimony'[14]. Scholars gave various technical definitions of the term *Nafaqah*. For example, Doi defined *Nafaqah* as:

> The right of one's wife and children to get food, clothing, and a residence, some other essential services and medicine, even if a wife happens to be a rich lady[15].

This definition confines *Nafaqah* to only an obligation of material support of food, clothing and shelter from a husband to the wife and their children. *Nafaqah* goes beyond this in its meaning asGhaly (2008:195) gave the technical meaning of *Nafaqah* in the following words:

> *Nafaqah*, generally translated as maintenance signifies, in the juristic sense, all those things essential to the support of life such as food, clothes, lodging, toilet requisite and excludes luxuries like the hair-dye, kohl, lipstick and similar articles of comfort. Being entitled to the right of maintenance is established by reasons of relationship, marriage and property (milk) by which person becomes incumbent to maintain another[16].

This definition explains *Nafaqah* to mean provision of all these essential things needed to support life such as food, clothes, and lodging based on the reasons of relationship, marriage and property. This definition takes into consideration a wider perspective of *Nafaqah* and does not only stop in defining it on the basis of marriage relationship. Other forms of relationship such as parental and property (milk) such as relationship of a master and a servant were included.

Ibn Badawy advanced a more appropriate definition when he commented:

<div dir="rtl">

ولكن لفظ النفقة أعم فيشمل الزكوة وغيرها من النفقات الواجبة.

</div>

The concept Nafaqah is an all-encompassing term embracing Zakat (i.e. poor due) and others among the Nafaqatu al-Wajibah (i.e. compulsory maintenance)[17].

According to al-Jaza'iri, maintenance is what is given out, such as food, clothing and residence, to whoever should be given compulsorily[18].

It is significant to identify *Nafaqah* as an obligation of sufficient (customary) material support of maintenance extended by an individual Muslim to his/her poor relatives which includes wives – whether rich or poor, parents, children and other relatives through affinity and property (milk), or state to the poor and indigents – whether Muslims or non Muslims to guarantee their minimum level of livelihood. This definition is appropriate in various respects because it recognizes extension of *Nafaqah* to people other than relatives and marriage such as servant and animals. It also recognizes the fact that *Nafaqah* is not an exclusive responsibility of the rich but the state is also responsible when other structures especially the family failed.

The responsibility of guarantee of a minimum level of living is a successive responsibility so that one institution is not approached till the one before it is unable to meet it. Murad[19] explained that *Nafaqah* is obligatory upon six category of individuals;

1. Wife upon her husband by fact or by law
2. A woman who is irrevocably divorced but pregnant during her waiting period (upon her former husband.
3. Parents (Al-Abawān) upon their children if the parents are poor.
4. Children upon their guardian until the male children becomes matured and until the female children get married.
5. Servant upon his master
6. Livestock upon the owner

Nafaqah includes adequate provisions of food, lodging, clothing and general comfort for those eligible as determined in line with the standard of the time, but with a view to equity, kindness, and moderation[20]. *Nafaqah* as an Islamic distributive scheme of social security is significant in various respects. It alleviates poverty, augment earnings, replaces earnings, provides minimum standard of living, ensures social justice, increases the strength of social bonding and uplifts the *Munfiq* (spender) spiritually.

a. **Alleviating Poverty**
   The poor person is assisted through *Nafaqah* to have his basic needs of food, shelter and clothing fulfilled by the *Munfiq* (the spender) either compulsorily or otherwise. Also a poor man is not responsible for anyone else's support except his wife, parent and children.

b. **Augmentation of Earnings**
   Nafaqah makes provision of supporting people whose income have fallen below a certain level of which is considered the minimum poverty level in the Islamic set-up.

c. Replacing Earnings

The earnings of those who are unable to earn their livelihood temporarily or permanently are replaced through *Nafaqah*. Among the temporary factors that can make someone unable to earn a livelihood are unemployment, widowhood, sickness, childbirth, pursuance of studies and travelling. The permanent factors include permanent disabilities such as blindness, severe mental maladjustment, old age, cripple and persistent illness[21].

d. Provision of Minimum Standard of Living

Nafaqah seeks to provide minimum standard of living to the eligible recipients in line with what is customarily agreed upon of food, clothing, shelter and other essentials such as health and education.

e. Ensuring Social Justice

The Islamic system of *Nafaqah* ensures social justice in such a way that the gap between the poor and the rich is being bridged. It makes obligatory on each wealthy person, sufficient (customary) maintenance for his poor relative who is unable to work which is sometimes based on inheritance right. Thus, the maintenance of the incapacitated poor man is obligatory on his rich relative(s) who will inherit from this poor man if it is assumed that the poor man leaves inheritance. If there are a number of such relatives, the amount of maintenance is distributed amongst them according to the share of their inheritance from him. This principle is known in Islam as *al-Gurm bil Gunmi* (i.e. liability is linked to gain)[22].

f. Increase in Social Bonding

The zeal to belong and show solidarity to the society one lives in, will increase because through *Nafaqah* the society cares for the less priviledged and downtrodden. They are assured of their basic needs of life and the society is at liberty to punish any erring *Munfiq* (spender). This in turn increases social bonding and patriotism.

g. Spiritual upliftment of the *Munfiq* (spender)

Nafaqah is aimed at satisfying the basic needs of the recipient in order for him/her to survive with dignity and to enable him strive for moral excellence and spiritual upliftment. *Nafaqah* is an avenue where the *Munfiq* sow seeds of kindness, sympathy and benevolence. On the other hand, the *Munfaq alayhi* (the recipient) exhibits love and friendship. The *Munfiq* purifies his heart from cross materialism through excessive love of wealth, greed and miserliness. This uplifts the *Munfiq* spiritually because of promises of abundant reward and success to the *Munfiq*. For example, Allah (SWT) mentions:
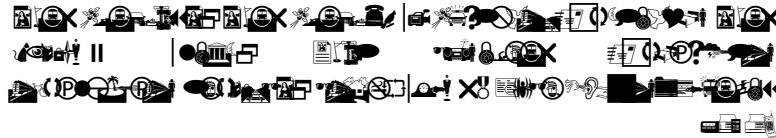
Nor do they spend anything (in Allâh's Cause) - small or great - nor across a valley, but is written to their credit, that Allâh may Recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did In the Most perfect manner)[23].

Nafaqah and National Development

According to Adekunle, national development refers to the growth of the nation in terms of unity, education, economic well-being and mass participation in government. For a suitable definition in the context of this paper, National Development is the ability of a country or countries to faithfully improve the social welfare of the people e.g. by providing social amenities like quality education, food, potable water, transportation, infrastructure, and medical care[24].

Nigeria as an independent nation is associated with problems that retard its progress and development. These problems include underdevelopment of both human and natural resources, mismanagement of resources, embezzlement, bribery and corruption, misappropriation, rampant highway robbery, insecurity and kidnaps. It is often joked that if corruption were to be an Olympic sport, Nigeria will win all the medals. This is based on the belief that nobody can win Nigeria in the game of corruption. Adamu described corruption in Nigeria in this form:

> Corruption didn't just have a field day; it was positively promoted by those who swore to put an end to it. They created institutions to fight it but the same institutions ended up becoming dens of unconscionable corruption. They always spoke of good governance as if they invented it. They had retreats, they had workshops and there was nothing that they didn't have; but the nation all along knew it was all a ruse. Nobody meant to fight corruption because they all depended on it-to win their elections, to run their governments, to deal with and effectively control the legislature, to control the judiciary and to control the press[25].

It is believed that Nigerians are generally corrupt. Corruption is growing at the expense of everything in Nigeria. Corruption exist even among the lower class of Nigerians such as cement sellers, petrol sellers (i.e pump attendants), traders in the market, bread sellers and messengers [26]. The case of underutilisation of human and natural resources could be witnessed in the way and manner the young school leavers and the university graduates roam the streets of the major cities of Nigeria, especially the state capitals, looking for

white collar jobs: jobs that are very difficult to get in Nigeria today. In another vain, the Nigerian house of representative discovered recently that about N300 billion was yet to be released for various capital project with just less than month to the end of the fiscal year. The implication of this is that many development projects will be at risk of being abandoned [27]. Mismanagement and misappropriation have cropped into the fibre of Nigeria's economy, which is dragging the nation backward. Today the government of Nigeria is spending huge amount of money on security to curb all these vices but to no avail. Insecurity exists in form of suicide bombing, attacks on mosque and churches, kidnaps, armed robbery and theft. Today the government of Nigeria is spending huge amount of money on security to curb all these vices but to no avail. These diabolical activities are increasing day-in-day-out. All these are due to several problems including lack of provision of *Nafaqah* (maintenance) among Nigerian Muslims.

Promotion of *Nafaqah* practice by Nigerian government can eradicate corrupt practices, mismanagement and utilisation of resources and other evil activities. In the history of Islam, records have shown that through the provision of *Nafaqah* there was absolute satisfaction and contentment on the part of the leaders and the led. For example during the time of khalifah Umar bn abdulazeez (717-720 C.E) people became satisfied through the implementation of *Nafaqah* so much so that when alms is given to a Muslim, he will express his satisfaction and requested that such alms should be given to someone else. This signified that during his short reign of two years, people had grown so prosperous and contented that one could hardly find a person who will accept alms. His generous reforms led the people depositing their taxes willingly without being forced to do so [28].

In Islam, human needs and aspirations are classified into three. These include *Daruriyyat* (basic necessities), *Hajiyyat* (convenience) and *Tahsiniyyat* or *Kamaliyyat* (Refinement)[29]. *Nafaqah* mainly focused on *Daruriyyat* which consist of all activities and things that are essential to enable an individual observe all the obligatory Islamic duties, secure healthcare, food, clothing, shelter, education, employment and possessing a family. According to al-Shatibi, the responsibility of Shari'ah is based on fulfilling the objectives of creation which does not exceed the three divisions earlier mentioned. However, *Nafaqah* mainly focussed on Daruriyyat, Daruriyyat according al-Shatibi signifies that religious reforms and worldly aspirations should be accomplished so much so that if it failed, the worldly reforms will not work the way it is planned and this will lead to decay, disintegration and loss of life in this world and in the hereafter it will lead to doom and clear lost. This is basically the focus of al-Ghazali's five objectives of Shari'ah. Therefore national development in Islam may perhaps be attributed to the way a nation is able to achieve the five objectives of *Shari'ah* namely *din* (religion), *nafs* (the human self), *aql* (intellect), *nasl* (posterity) and *mal* (wealth) [30]. Man's faith in Allah (S.W.T) assists him to provide right direction through injecting a meaning and a purpose into life and transforming man's behavioural pattern toward accountability to Allah (S.W.T.). Wealth is a trust from Allah (S.W.T.) which has to be developed and used honestly and conscientiously for removing poverty, fulfilling the needs of all and promoting equitable distribution of income. It is used as a resource necessary for

individuals to fulfil their obligations towards Allah (S.W.T.) as well as themselves. The remaining three goals of *nafs, aql,* and *nasl are also significant in ensuring the well-being of the people. Nafs* is honoured, dignified and respected as both the end and means of economic prosperity. Aql is a distinguished characteristic of a human being that needs to be enriched through revelation and reasoning. *Nasl* plays a vital role in shaping the human society to be better than what it was through responding successfully to the changes of the moment. These objectives are significant and interdependent in ensuring the growth and development of a nation like Nigeria. *Mal* (wealth) is seen as a trust from Allah (S.W.T.) to His creatures. All these objectives are drawn from the exhortation of the Qur'ān:
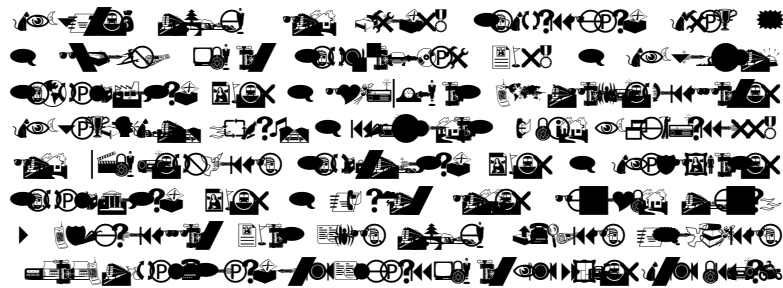
say: "Come, I will rehearse what Allah hath (really) prohibited you from": join not anything As equal with him; be good to your parents; kill not your Children on a plea of want;- we provide sustenance for you and for them;- come not nigh to shameful deeds. whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: Thus doth He command you, that ye may learn wisdom[31].
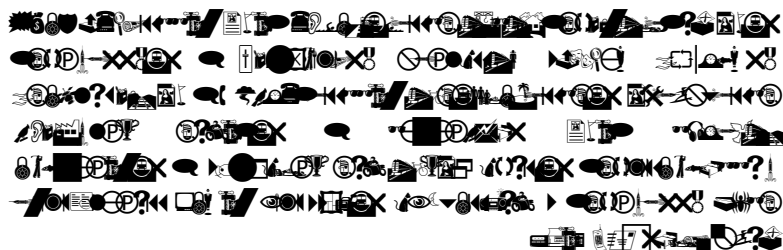
and come not nigh to the orphan's property, except to improve it, until He attain the age of full strength; give measure and weight with (full) justice;- no burden do we place on any soul, but that which it can bear;- whenever ye speak, speak justly, Even if a near relative is concerned; and fulfil the Covenant of Allah. Thus doth He command you, that ye may remember[32].

In these verses, Allah draws our attention to safeguarding the religion of Islam, soul, posterity and wealth. The safeguard of intellect goes with everything and perhaps at the

end of the verses it was stated that: "Allah commands you, that you may remember", explaining the importance of intellect.

If *Nafaqah* is instituted and implemented among Nigerian Muslims there will be satisfactory provision of basic necessities of life. This could lead to sanity, peace and development. Nigeria as a nation can exploit the avenue provided by *Nafaqah* in its developmental plans. The poverty striking al-*Majiri* system could be reformed through the implementation of *Nafaqah* by Muslims and relevant governmental institutions in Nigeria. The institution of *Nafaqah* by Nigerian Government, in *Shariah* Law System of Nigeria would make the Muslim parents to carry out the responsibility of maintaining their pre-matured wards as it is an Islamic obligation on them. The aged who are left roaming round the streets especially in Northern parts of Nigeria by their children, who are swimming in affluence in towns and cities of the country, would be sustained.

Conclusion

Nafaqah as a compulsory distributive scheme of social security has a lot to offer for the development of Muslims in Nigeria. Its most significant role is ensuring provision of minimum standard of livelihood to the less-privileged. It is therefore pertinent for Nigerian Muslims and government to embrace *Nafaqah* for the development and progress of the country.

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