

# **ISLAM AND RELIGIOUS RITES: A CASE STUDY OF FIVE PILLARS OF ISLAM AS A CATALYST FOR THE UNITY OF MUSLIMS IN NIGERIA.**

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## **ABSTRACT**

Allah has blessed humanity with this complete religion (Islam) He the most high who has taken responsibility in preserving this religion from any distortion and any deformation. He made it's proofs apparent for everyone to see until the day of judgment by saying "If anyone desire a religion other than Islam (Submission to Allah) never will it be accepted of him and in the hereafter, he will be in the ranks of those who have lost all spiritual good". Also it is a firm belief Al-Quran is the sources of divine religion (Islam) because without Al-Quran there is no divine message both of them are indivisible. However hadith or Sunnah of the Prophet Muhammad (S.A.W) is an integral part of the Qur'an, or supplementary of the Qur'an the greatest emphasis in the Holy Qur'an is the Unity of Allah which implies the belief in the existence of Allah and the presence of moral values in human life in the society. Islam a religion and complete way of life does not segregate between life mundane and spiritual life. It signifies the concept of unity in Islam nationally or globally by creating sense of spiritual brotherhood in Islam which is stronger than blood relationship. It is vivid that Five Pillars of Islam are global assembly for the Muslims in the world, it implies that the unity of Allah makes Muslims in the whole world to unify themselves to become one indivisible unit of Muslims nation. Therefore this paper is to examine the concept of unity in Islam and religious rites a case study of Five Pillars of Islam as a catalyst for the unity of Muslims in Nigeria. Also this study will highlight the morals value derived from each pillar of Islam in order to reform the life of Muslims Community particularly the Muslim youths, academically, religiously, spiritually and good governance in the political system in Nigeria.

Keywords: The concept of religion (Islam) the Unity in Islam, religious rites (Pillars of Islam) and its morals values and recommendations.

## **INTRODUCTION:**

The issues of disunity has become endemic within the muslims community (Ummah) internationally as well as nationally, it is a problem which is costly in many ways and millions of lives have been lost as a result of war between two Muslim countries e.g. Iraq and Iran, between two groups Hamasah Fattah movement in Palestine e.t.c. Similarly, cost of disunity is enormous in our religion life, the yearly disagreement on a proper way to start and end Ramadan. It has been observed that Muslims in Nigeria are using lip service to Allah and they are not genuinely practicing muslims because of their characters to others negatively. The Quran is emphatic on the issue of disunity (Q3:103).

Therefore, the purpose of this paper is to address and revolutionize mindset of Muslims in Nigeria the significance of unity in Islam in consonance with five fundamental principles of Islam. Shitta (2014) stated that Islam is complete submission of oneself to Allah. Submission here is in the sense that all acts performed by one are unquestionably aimed towards fulfilling Allah's injunctions and seeking his pleasure. According to Ahmad (210) stated that the lexical meaning of Islam is submission and adherence to commands of Allah without objections, this is the true essence of Islam by obeying Allah and observing his commands. Then the Muslim should be in harmony with one another, for everything in this universe and abide by commands of Allah. According to Oloyede (2003) said that Islam is a religion that governed all aspects of human lives. Muslims are considered as brothers and of the same family in that whatever happens to man good or bad others are also affected. The religious rites i.e. pillars of Islam are global assembly and consonance with the Muslims meet one another they used to unifying spirit of Islam to the world. The unity which Salat provides for coming together five times daily and annual Ramadan fast, and pilgrimage as a meeting point as a global assembly for all Muslims in the world. Also unity and brotherhood was demonstrated by all Muslims in the early days of Islam. The Muslims of Medinah (Al-ansar) accommodated the emigrants (Al-muhsjirun) in the spirit of Islamic brotherhood. The concept of unity in Oxford advance learner's dictionary is the state of different area or groups being joined together to form a single Nation or organization in accordance with Quranic Verse. "O mankind! Lo we have created you male and female and have made your nations

and tribes that you may know one another LO! The best of you in the sight of Allah is the best in conduct” Q4:13.

It was with the spiritual linkage that the Muslim Ummah was able to harmonize the large Makah people and Medinah (Al-ansar and muhajirun) to fight against unbelievers in Muslims. Therefore muslims of nowadays should embrace the brotherhood of Islam to promote their cause rather than allow factionalism based on ethnic and sectarian inclination to divide them in accordance with the injunction of Allah in the holy Quran says: “And hold fast, all together into the bond with Allah and do not be disunited. And remember the blessings which Allah has bestowed on you, for you were enemies one to another but he joined your hearts together, so that through his blessings on you become brethren” – (Quran 3:103).

Also in another Quranic verse says “All believers are brothers. Hence make peace between your two brothers and remain conscious of Allah, so that you might be graced with his mercy” (Qur’an 49:10). While hadith of the Prophet Muhammad (S.A.W) testify the Unity and brotherhood in Islam says “You see the believers in their mutual pity, love and affection like one body when one member has a complaint, the rest of the body is united in its wakefulness and fevers” (Bukhari and Muslim).

Therefore Allah used Islam and religious rites, as the pillars of Islam as a catalyst for the unity of muslims in Nigeria. Especially Hajj rites signifies the concept of unity in Islam nationally and globally by creating sense of spiritual brotherhood which is stronger than blood relationship. It implies that pillars of Islam make muslims in the world to unify themselves to become one indivisible unit of muslim nation. This is called Muslim Community (*Ummah*) Islam has put in place a perfect system for muslims to enable them live a better and meaningful life.

Also Muslims should use the Quranic provisions to reform his own behaviour and also mount pressure on others to abandon bad-doing for good doings. However it is not only muslims brothers deserved to be good to him or her.

It is also including our neighbours Islam is a complete way of life, touching all aspects of human life. The Qur’an as a divine guidance establishes the virtues of righteousness, reliability, trustworthiness and kindness to our neighbours whither muslims or none muslims, this is called hospitality in Islam. In accordance with the injunction of Allah in the holy

(Qur'an 4:36) says "worship Allah and Join none with Him and do good to parents, kinsfolk, orphans the poor, the neighbour who in next of kin, the neighbour who is a stranger the companion by your side, the way farer (you meet) and those whom your right hand possesses, verily, Allah does not like the proud and boastful". The messages in the quranic injunction mentioned above indicate that all forms of worship should be devoted to Allah alone. It also directs man to be Kind to his parents and his kinsmen, the next categories of those who deserve our kindness are the poor and those in need, neighbours who are near, muslims or none muslims, neighbours who are strangers, the companion one's side such as one's friends and associates in Islam (your brother and sisters in Islam) the way farer servants, of implies your family. It is obvious that Islam attempts to create an atmosphere where everybody is catered for, thereby and peaceful co-existence prevails. There are also in prophetic hadith says "Whoever believes in Allah and the last day should either say well or be silent and be kind to his neighbour and hospitable to his guests (Bukhar and Muslim). On another occasion, the prophet (SAW) said to his companion three times "By Allah he does not believe!! They asked him who is that O messenger of Allah? He replied, the person whose neighbourss does not feel safe from his harms" (Bukhari and Muslim)

In another hadith of the prophet said "if you cook soup, use plenty of water, visit a family in your neighbourhood and pour some for them" (Muslim).

From the forgoing Muslims need to live an exemplary life and have concern for the practical expression of the principals of the Islamic faith (pillar of Islam) implies the essence of these pillar s are to unite all muslims together as one unit as a Muslim nation religiously spiritually and socially in accordance with quranic injunction says "And hold fast, all together, by the rope which Allah stretched out for you, and be not divided among your selves, and the remember with gratitude Allah's favour on you, for you were enemies and he joined your hearts in love, so that by his Grace you became brethren" form the quranic verse quoted above it shows that Islam and religious rites a case study of five pillar of Islam .

Must be seen as paramount for the unity of Muslim in Nigeria .The vindicates of this is so manifested in each pillar of Islam, therefore it is pertinent to explain each of the pillar of Islam as a practical illustration.

## **ISLAM AND RELIGION RITES A CASE STUDY OF FIVE PILLARS OF ISLAM AS A CATALYST FOR THE UNITY OF MUSLIMS IN NIGERIA.**

The first pillar of Islam Kalimatush-Shahadah this is the affirmation of the existence of Allah the unity of Allah, messengership of the prophet Muhammed (SAW) Oloruntele (2002) stated that a muslim proclaims his firm faith that none is worthy of worship or absolute obedience except the creator of all the Creatures. He proclaims the recognition of Allah's authority as the only supreme, the man believes and is ready to fellow the precepts and legacies of his messenger Muhammed (SAW) also he is ready to accept the Holy Qur'an as sacred book to be followed as a guidance of human kind. This testimony in Islam is gateway to the entrance of Islam, the person who utters this testimony with sincerity and conviction Unify all Muslims together with one faith as an identity of the believers and righteous people this testimony is the foundation of unity among the muslims by having the same faith in Allah, the unity of Allah, and Unity of Muslim is special brotherhood for the sake of Allah-loving and caring for others. Therefore, the concept of faith makes a believer to realize that his morality, religiosity, etiquette, habit, customs or virtues should all be in consonance with divine messages in the holy Qur'an and the sunnah of the prophet Muhammed (SAW) Sunnah the Sunnah or hadith of the prophet Muhammed (SAW). In prophetic hadith saying "whatever I have forbidden for you, move away from it, and (whatever I have ordered you to do as much of it as you can, the people before you were ruined because of their too much questioning and their disagreeing with their prophet)" Related by Al-Bukhari and Muslims.

This hadith urges Muslims to follows and obey the orders of Allah and his prophet and cautions muslims against having disagreement with their prophets. It is not possible for the believer to divorce morality from religiosity because one is an integral part of one other Abubakarl-Jazir and Jamall zarabozo (1976) stated A-muslim, as order by his belief in allah, does not love anyone he loves except for the sake of Allah (SW) he does not hate anyone he hates except for the sake of Allah, this is because he does not love anything except what Allah and his messenger loves. According to hadith that the prophet say "Whoever loves for the sake of Allah hates for the sake Allah, gives for the sake of Allah and with holds for the sake of Allah has completed his father" (Abu Dawud

This does not mean that a muslim may not have specific brethren for which he has a closer relationship and even more love, the prophet exhorted people to take much close friends and brethren in his statement. "A believer is friendly, and there is no good in one who is neither

friendly manner”. Base on that a muslim love and has loyalty for all of Allah’s righteous people, the holy Quran affirms this (Whoever submits his whole direction to Allah and is a doer of good deeds (morality ) Has hold the most reliable hand-hold and with Allah rest the end and decision of all affairs (Q31:22)

Oladosu (2014) asserted that Islam emphasizes the development of social values which promote peaceful co-existence, mutual understanding and respect for human integrity hence the virtue of honesty unity piety, righteousness, justice, Faithfulness, sincerity, Hard-work. Morally Islam upholds the principles of good conduct and abhors all forms of immorality. Giwa (2002) stated this is the second pillars of Islam and it is a basic duty which has been laid down on Muslims, of is one of the most important forms of worship and it is obligatory on every muslims both males and females. The holy prophet said Prayer is the pillar of worship whoever observes it, he has held the most reliable hand-hold in worship, if it is abandon, he has destroyed the pillars of worship” he was instituted on muslims one year before the Hijrah their . Also muslims must perform prayers at appropriate time in prayer complete devotion and concentration of mind and humility are expected from worshipper. It is also obligatory on the parents and guardians to train their children and wards in performance the prayers in accordance what Allah said in the holy Quran Chapter 20:132 “And enjoin As-Salat (prayer on your family and patient in offering them i.e. prayers). Olohuntele (2006) this second pillar of Islam (Salat) should not be perceived to means supplication ordinary prayer, it is wider than ordinary prayer but connotes it. Salat is unprecedented and unique in its nature, for it combines movement of the physical body with specific spiritual utterances and intellectual meditation, It is pillar in Islam has moral objectives a constant observer objectives and social objectives. A constant observers of Salat with sincerity always achieved spiritual elevation and high level of moral standard he becomes so God- conscious that he is always afraid of committing sins, especially the grave ones. Allah Himself attests to this that (Salat restrains its observers from all forms of immoralities and abominations. And remembrance of Allah is the greatest and Allah knows all that you do Q29-45.

The social objectives in Salat are togetherness in the worship (Al-Ibadah) who observed Salat congregationally. The essence of the collectively prayers is to establish unity among the muslims. According to Oloyede (2003) stated that the mode of Salat which does not allow any distinction on account of race, wealth, status, or age, it promotes a sense of equality of all

human being before Allah. Abdussalam (2015) views that Islam is a religion of unity nationally or globally by establishing *Salatul-Jamah* in Islam Congregational prayers starting from two muslims who are meeting themselves for the first time they will observe their prayer congregationally because it is believed that such congregational prayer carries twenty seven ranks of reward than the individual prayer, in order to establish brotherhood in Islam, and to recognize each other as a spiritual and religious family which is stranger than blood relationship and types of this unity is usually stronger than any other, it shows that the unifying factors which is Allah and his messenger ordered in Islam. Also the mode of Salats in worship muslims used to meet together in daily prayers, weekly prayers (*Salatul-Jumaah*) and yearly or annual prayers, that is *idil Kabir*, Prayer And *idil fitr* ending of Ramadan prayers also at the last ten days of Ramadan, Muslims are encourage to go for *Al-itikaf* (Seclusion) as meeting point for all muslims in their respective central mosque in their community while some muslims leave for another state to perform *Al-itikaf* during the month of Ramadan also muslims use to go for Ummra (lesser hajj) during the month of ramadan all these worship exercises Islam attempts to achieve unity among the muslims.

Olohuntele (2002) stated that the result effect of Salat during after it man should be able to attain remembrance of Allah in daily activities and affairs, he remember Allah constantly before embarking upon any right or wrong deeds. During Salat (prayer) he receives constant and admonitions advice and warning against evil deed immorality, indecency and indiscipline through the recitation of different portions of the glorious Qur'an this serves as mind and soul purifier at least five times daily.

As Salat manifests man's humility to his create or /and other men by standing shoulder to shoulder without any status consideration such humility is expected to be the regular practice in all other daily affairs. AbdulRasheed (2015) said that Salat prayer prohibits man from immorality and wrong doing and purify the soul from committing sins and make man to sustain forgiveness from Allah. The holy prophet Muhanned Said "have you seen it indeed a swimming pool is exacted in the house of anyone of you bathing in it five times daily, will you say with that still in such person stain? They said: no it will not remain at all, he said (S.A.W) that is example of five daily prayers that Allah used to erase sins with it".

Olohuntele (2002) said that discipline is always maintenance is Salat, it should be applied by all Muslims including orderliness dutifulness, and punctuality are the integrated practice of Salat, with all these proper morality and constant religiosity required of a truly God fearing in

other daily affairs. Giwa (2002) viewed that a person who sincerely performs his prayer will find that prayer is capable of transforming his life because five times a day the person is expressing his devotion to Allah and affirming his greatness, the man will be more conscious of committing indecency and immoral acts which are contrary to the injunctions of Allah the importance of prayer could be seen the following Quranic verse:.

“And keep up prayer and pay the poor rate and obey the Apostle so that mercy may be shown to you (Q24:56)

“Recite that which has been revealed to you of the book and keep up prayer surely keep (one) away from indecency and evil

(Q 29:45)

*O you who belief seek help with patient, perseverance and prayer for Allah is with those who patiently perseverance. In the prophetic hadith Say*

*“The first thing that the man will give account for in the day of resurrection is AS-Salat (prayer)”*

*In another hadith says: “The difference between muslims and none Muslims is prayer” and the prayer is a key to paradise “Al-Janah”*

### **AS-SAWMUR RAMADAN (FASTINNG) THE THIRD PILLAR OF ISLAM**

This pillar of Islam is to refrain from food drinks, lawful and unlawful drinks, smoking and Sexual Intercourse from the break of the dawn till sunset throughout the month of Ramadan (the ninth month of Islamic Calendar on every muslim who is of age, sane and physically fit) . It was instituted in the second year of Hijrah. During Abdulaziz (2003) stated that during the month there is unity among the Muslims because the people have feeling that they are one nation (Ummah) stated that they eat one time and fast during one times the wealthy and poor people are equally in the same position in the sight of Allah during one time also the wealthy feels the favour of Allah and empathizes with poor. The dangers of shaytan are lessened for the son of Adam. It (fasting) contains fear of Allah and fear of Allah strengthens the ties between the individuals of the society. The period of Ramadan is globally worship at the same time by taking Asahur (meal) the same time breaking the fasting the same period observing the prayer at the same time. It implies that uniformity and unity are strongly testified in Islam.



The Holy Qur'an Says

*“O you who believe fasting is prescribed for you as it was prescribed for those before you so that you may be among Good Conscious” (Q2:183).*

Olohuntele (2002) asserts that God consciousness is mentioned above as the primary objective of Ramadan, it leads to morality for the fact that the man now gives up food, drinks, smoking, and intercourse etc. he now feels in the society. His tongue also fasts with him so he can no longer abuse, insult, gossip, backbite and slander or black mail others. The man refrains from all vulgar or corrupt utterances. The whole of his body also fast, so he cannot engage in any act of adultery or fornication. He cannot involved in any physical combat or create disorderliness in the society. During the month of Ramadan compassion and generosity towards the wretched, the poor, the needy all these attitudes established unity in the society. It is a period that harmonized the Muslims and caring and hospitality was displayed during the fasting period while the people will increase their sadaqah (charity) to take care of others in the society while the drinking of alcoholic usually reduce to minimum level throughout the month of Ramadan. Also those who are not morally conscious through their Salat are really cautioned by fasting. All these really help human society to attain greater religiosity and higher moral standard.

Bashir Sambo (1974) stated that the equality of happiness and prosperity is achieved the day of idil-fitr as a result of the payment of the Zakatul fitr to the poor people and the needy in the society. The rejoicing with each other in the day of idil-fitr among the muslims and non muslims as our neighbors in the society, it promotes unity and harmonious life in the society to show that Islam emphasizes the development of social values which promotes peaceful co-existence in the community (Ummah).

This zakatul fitr and Ramadan was institutionalized by the prophet Muhammad (P.B.O.H) in the second year of Hijrah. It was two days preceding day of al-fitr when the prophet Muhammad address the muslims saying “Give zakatul-al-fitr for each person supported by you”.

Similarly during the time of *idil-kabir* which means the great festival or *al-udhiyah*, it is sacrifice id animal or the slaughtering of Ram for the purpose of seeking closeness to Allah. This great festival was originated by the prophet Ibrahim and his son prophet Ismail (A-S)

*Idul-adha-Nahr* which takes place on tenth of the month of *Dhul-Hijjah*. The two Ids consist of two rakats its time is from the full sunrise until some moment before noon. If we look at the modality of observing the two ids. It shows that as a global assembly for muslims in the world, it promotes unity and affection in the muslims community (Ummah). Abdussalam (2015) viewed that the essence of sharing the meat during the idil-kabir or idil-Nahar or idil-udhiyah it shows the affection to each other and harmonious co-existence in the muslims family even the non-muslims will benefit from this great festival *idil kabir*.

According to Shariah, In Islam in order to spare those who not able to slaughter the Ram during the idil-kabir they should be given portions of the meat or ram to let all muslims celebrate the idil-kabir happily and enable the poor people particularly to enjoy such an occasion fully as much as the rich people in the community (Ummah) so that equality of happiness and prosperity could be achieved on the day of idil-Nahar as a result of slaughtering of the Ram with consciousness of Allah in accordance with Quranic injunctions says: “ it is not their meat nor their blood, that reaches Allah, it is your piety that reaches him...” Q22:37.

#### **ZAKAT (AI-MS-GIVING) THE FOURTH PILLAR OF ISLAM**

According to Bashir Sambo (1974) stated that zakat is a religious tax and it is a fiscal worship by which Islam requires the well-to-do to care for the needs of the poor and to pay a subsidy to maintain public benefits like hospital, educational institutions, defence force. It is sacred duty incumbent upon the rich pay out of their possessions in excess of their own requirements; and of those of their dependants it is portions which are stated by the Islamic law (Shariah). The significance of zakat in Islam cannot be over emphasized because is an avenue of poverty elevation in the society. Bashir Sambo (1974) asserted that zakat is the best means of promoting the welfare of society, planting compassion and feeling of love and co-operation. Through the zakat the nation protect itself from tyranny, hatred, poverty and crimes, and builds itself on the bases of democracy love, prosperity and production. Also through the zakat the nation also protects itself from exploitation which may be the result of the concentration of the bulk of the national income in the hands of few individuals, or in the hands of the ruler who might claim it is the name of the state.

*The holy Qur'an says: "Take aims of their wealth where with you may purify and sanctify them" Qur'an chapter 9:103. In another quranic injunction on Zakat says:*

"He who spend his wealth for increase in self purification. And who has in mind no favour from any one to be paid back. Except to seek the countenance of his Lord, the most high He surely will be pleased (Q92:18-2) (Q2:110) (Q8:28) (Q342:38) (Q57:18). The hadith of the prophet affirms the significance of Zakat Islam says: "Azakatul purifies the wealth as water purifies things"

Abdalat (1978) remarks that Zakat can be achieved through annual deduction of only two percent of one's total wealth either in cash or kind to some specific eight categories of muslims recipients. That is the poor, the needy, new converts to Islam, prisoners of war, debtors, those employed for zakat collections, in any course of Allah and the way farers. All these categories of recipients were mentioned in the (Holy Qur'an Chapter 9:60).

From all the Quranic verses quoted above, it is clearly that Islam encourages hospitality and caring for others, and it promote Unity of muslims in the community and in Nigeria at large. It is clearly understood that Zakat contributes to morality and religiosity of mankind. It contributes to the development of the economics of the society and it is means of elevation of standard of living of many wretched people in the society, so that the resultant effect will be love and mercy of one another between the poor and the rich and social security in the society. Also Zakat contributes to the spiritual development of man and purification of soul and the wealth of the owners and it is actor forgiveness as well as elevating ones spiritual status before Almighty Allah. In addition the essence of Zakat is to elevate the condition of the less privileged in the society from the state of liability and dependent to the high status of independent to the controller of their own Ventures, businesses or enterprises.

Also Zakat wil assist many other brilliant but wretched people to further their education so that at the long run, they become effective contributors to the development of their society.

From this submission, it can be said that Islam promotes unity between the wretched people and rich people in the society so that the less privileged in the society should not be neglected in the society, it is the attainment of peace, tranquility and economic development in the society with God-consciousness. It shows that payment of Zakat in Islam promote the living standard of the people. According to Gbadamosi (2014) viewed that muslims brothers and

sisters are at the bottom of the economic ladder in the country, it there must be progress, we must enhance the economic status of our muslims brothers and sisters, it is time we addressed this issue of poverty that pulls down majority of muslims in the society and Nigeria at large.

### **HAJJ (PILGRIMAGE) THE FIFTH PILLAR OF ISLAM**

This last pillar of Islam is the institution of hajj. It means to set out for the Ka'bah, the sacred house, and to fulfill the pilgrimage rites in the form of physical and global worship annually in which all muslim who are able financially, physically and spiritually to make the trip assemble from all over the world at Mecca. According to Abdulrahman Sambo (1974) stated Hajj (pilgrimage) is a public worship expressing the full equality among muslims gathered together from all over the world with a common objectives, all performing the same action all seeking to gain God's favour at Mecca all pilgrims stand on equal footing whether rich or poor, rulers, or ordinary people, scholars, our labourers, all of them, wearing similar white, seamless robes and shorn of class distinction, assemble around a single centre which inspires them with a strong sense of unity. Their views and aims are unified and their mission is to work co-operatively for the fulfillment of the general good. Balogun (1993) said the social values of their pilgrimage unity among the muslims they are equal irrespective of their places of origin or culture, therefore the pilgrimage unites muslims of the world into one international family. Also the spirit of equality, love, and sympathy is developed among the pilgrims. Olohuntele (2002) stated that religiosity and moral standard are attained through the performances of hajj because, the whole pilgrims dress in the same dresses, uttering the same words and perform the same rites at the same time. This signifies that muslims are the same before their creator (Allah) the tribal or racial, superior has no place with Allah. The moral value hajj rites, the pilgrim is required to devote himself to Allah's love up his own will, sacrifice all his interests for Allah's sake and remembrance of Allah most of the time during the period of pilgrimage after the hajj rites. The prophet said:

*“He who make pilgrimage to the house avoiding indecent and immoral behaviour emerges from sin like a new born baby”*

*The Quran says: “And proclaim among men the pilgrimage, they will come to you on foot and on every lean camel, coming from every deep ravine, that they may witness things beneficial to them. (Q22:27-28)*

In another hadith of the prophet:

*“A blessed pilgrimage is better than this world and all it contains, for a blessed pilgrimage there is no reward other than paradise.”*

It is therefore strongly agreed that only Islam signifies the concept of Unity among the adherents of Islam, it does not discriminate against tribalism or despising other tribes or races or nations, in the prophetic hadith:

“He is not of us who proclaims the cause of tribal partisanship, and he is not of us who fight in the cause of tribal partisanship, and he is not of us who in the cause of tribal partisanship.” In this hadith the Holy Prophet Muhammad (S.A.W) is disowning such people who practice sectionalism it implies tribalism, racialism and chauvinism are condemned in Islam.

### **Conclusion**

In the foregoing discussion this study have given the concept of unity and morality value in Islam is to establish unity and harmonious life among the muslims and to develop the level of moral standard in the society. It is therefore obvious that the practice of those pillars of Islam without morality values. It is meaningless life, the most morality value in Islam, consciousness of God and the unity of muslims as Allah prescribed himself as one in the holy in Qur’an (Q112) Allah further explained in this study that if the concept of unity in each pillars of Islam as it was laid down by Almighty Allah and his prophet Muhammad (S.A.W) can be applied into daily affairs of the muslims Ummah (community) this country will be a role model to other nation in the world. This study is not complete without recommendation briefly. It is belief that mankind is one from generation to another generation the Qur’an affirms this “O mankind we created you from one male and one female and made you into nations and ethnic groups that you may honourable of you in the sight of Allah is the most righteous of you (Q49:13) .

This quranic verse show that the concept of unity among the Muslims. The righteous man in the sight of Allah is a man that is good in conduct, Also another quranic verse where Almighty Allah say: “You Muhammad surely you are the best man in good conducts.”

Also in the Holy Qur’an (33:21)

*“Verily you have in the prophet of Allah (Muhammad an excellent model for him who fear Allah and the last day and who remembers Allah much)*

Therefore Muslim should emulate the life style of the prophet Muhammad and his companions Al-Muhajrun and Al-Ansari, they are role models and good ambassador of Islam. Allah sent prophet Muhammed as a mercy to the universe to bring mankind out of darkness into light and teach humanity the best morality by his esteemed way of life Sunnah. Gbadanosi (2014) view that accepting the Quran as a guide is not enough for muslim to be contented with, we must study and rehearse of every time. The prophet said:

*“Whoever reads the Qura’an and commits it to memory, and knows its lawful things as lawful and unlawful as unlawful Allah will admit him in paradise and will accept his intercession for ten persons, for whom Hell –fire has become sure” ( Ahmed Ibn Majah and Tirmizl)*

Finally utilizing the Qur’an and sunnah of the prophet including teaching in the religious rites, it will stabilize and unify the Muslim Ummah (in society) in Nigeria.

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