

**CONFERENCE OF ISLAM IN NIGERIA (COIN 2014)
OPENING CEREMONY**

**Monday Muharram 30, 1436 A. H./ November 24, 2014
VENUE: University of Ilorin Auditorium**

PROGRAMME OF EVENTS

1. Arrival of Guests
2. National Anthem and UNILORIN Anthem
3. Opening Prayer
4. Recitation of the Glorious Qur'an
5. Welcome Address - National Coordinator, IWF
6. Introduction of Dignitaries
7. Address by the Vice-Chancellor, UNILORIN
8. Chairman's Opening Remarks
9. 1st Interlude
10. Keynote Address - Prof. I. O. Oloyede (OFR),
Sec. Gen., NSCIA
11. 2nd Interlude
12. Goodwill Messages
13. Announcements
14. Vote of Thanks
15. Closing Prayer
16. UNILORIN Anthem and National Anthem
17. Salaatu Dhuhur
18. Commencement of Lead Paper Presentations

Day 1 Mon. 24/11/2014	Plenary Sessions	Venue	Time
Lead Paper 1	Prof. Z. I. Oseni	University Auditorium	Afternoon
	Of Islam, Nigerian Muslims and Jihad Against Corruption: A Re- Examination		
Lead Paper 2	Prof. A. G. A. S. Oladosu	University Auditorium	Afternoon
	Nigeria, National Development & the Relevance of the Shariah		
Day 2 Tue. 25/11/2014			
Lead Paper 3	Prof. Rasheed Ajani Raji	University Auditorium	9.00a.m - 10.30a.m
	The Misunderstood Position of Arabic Language in Inter-Faith Relations in Nigeria: An Analytic Study		

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Day 2	Parallel Sessions				
	University Auditorium	Auditorium Basement1	Auditorium Basement2	Auditorium Basement3	Time
Sub-Categories	Sharia & Judicial Matters in Nigeria	Inter-Faith / Religious Interaction in Nig. / Insecurity / Insurgency in Nigeria	Islam & Ethical Issue / Islam & Economic Matters in Nigeria	Language & Mass Media in Nigeria /Other Issues/ Papers by Islamic Associations	9:00a.m - 10:30a.m
Chairmen	Prof. AbdulWahab Egbewole	Prof. Z. I. Oseni	Prof. Badmas Lanre Yusuf	Prof. R. A. Raji	
Rapportuers	Dr. R. O. Yusuf / Dr (Mrs) Azeezat Amoloye-Adebayo	Dr. Abdullateef Oladimeji / Mr. Abdurrasheed Ayub	Dr. I. A Jawondo / Abdulgaffar Arikewuyo	Dr. (Mrs.) S. S. AbdulBaqi / Yahya Zakariyah	
1.	AbdulWahab Danladi Shittu	A.S. Jawondo	Ajepe Taiwo Shehu	Patrick Udende & Gbaden Jacob Chiakaan	
	A Study of the Enforcement of Ta'zir Under the Shariah Penal Code of Zamfara State (1999-2006)	Human Rights in Nigeria: Islamic Option	Enforcing Socio-Economic Justice in Nigeria: Lessons from Sharia	Communication as Imperative for Sustainable Islamic Practices and Teaching	10:30a.m - 10:50a.m

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	University Auditorium	Auditorium Basement1	Auditorium Basement2	Auditorium Basement3	Time
2.	Labbo Abdullahi & Murtala Ahmed Rufa' I	Yusuf Ismail Danjuma	Kolapo T.U., Azeez O.M., Ameen S.A. & Odetokun I.O	Mahfouz A. Adedimeji	
	Christians' Perception of Shari' ah: A Challenge to Peaceful Co-existence in Nigeria	Insecurity & Insurgence in Nigeria: An Islamic Antidote	Health, Economy & Islam: The Veterinarians Angle	From Conflict to Conciliation: A Diachronic Appraisal of the Encounter of Islam and English in Nigeria	10:50a.m - 11:10a.m
3.	Abdullahi Saliu Ishola	Ibrahim Imam, Azizat O. Amoloye-Adebayo & M.A. Abdulraheem Mustapha	Kadir Hassan	Sulaiman A. Osho	
	Maximizing the Extra-Judicial Services of the Sharia Court for Muslim's Welfare in Nigeria: Lessons from Kwara State.	Interrogating the (Ideals) Theory and (Realities) Practice of the Islamic Legal Regime for Inter-Faith Relations: A Case Study of the Centenarian Nigerian Polity	Islamic Banking as a Means of Poverty Alleviation	Media Bias or Press Echo: The Reportage of Boko Haram Insurgency in Nigeria	11:10a.m - 11:30a.m

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	University Auditorium	Auditorium Basement1	Auditorium Basement2	Auditorium Basement3	Time
4.	Wahab Egbewole	Toki, Olushola Tajudeen, Gambari, Muhammad Aliyu & Muhammad Hadi	S. A. Ameen, I.A. Odetokun, U.T. Kolapo, & S.O. Salami,	Isa Bayo	11:30a.m - 11:50a.m
	Nigerian Judiciary and the Challenge of Corruption: Islamic Options as Panacea	Islam & Inter-Religious Dialogue for Security & Peace Building in Nigeria	Islamic Perspective on Ethical & Welfare Issues in Veterinary Practice and Research in Nigeria	Religious Issues and Foreign Lang. Learning in Nigeria: A Matter of Politics or Policies?	
5.	AbdulHameed Badmus Yusuf	Suraju, Saheed Badmus	Abdullateef Usman	Saudat Salah Abdulbaqi & Saadudeen Abdulrasheed	11:50p.m - 12:10p.m
	Security of Life as Fundamental Human Rights in Islamic Law: A Maqasidic Perspective	Muslim-Christian Relation in Building a Nigerian State: A Centenary Journey	Socio-Economic Landscape of Nigeria: Opportunities & Challenges for Muslims	The New Media & the Enthronement of Unity Among Various Religious Groups in Nigeria	

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	University Auditorium	Auditorium Basement1	Auditorium Basement2	Auditorium Basement3	Time
6.	Abdulrazaq O. Abdulkadir	Ibrahim Olatunde Uthman	Daud A. Mustafa & Mansur Idris	Jimoh, Ibrahim Olalekan	12:10p.m - 12:30p.m
	Unifying and Infusing Knowledge with Islamic Values: A Survey of Legal Epistemological and Civilizational Necessity	Muslims and the Modern Secular State in Nigeria	The Contributions of Islamic Economic Thoughts and Institutions to a Developing Modern Nigeria	The Prospects and Challenges of Islam in Nigeria: The Role of Nigeria Supreme Council for Islamic Affairs (NSCIA)	
7.	Anon	U.A. Ajidagba & Mr. Abdur-Rafiu, Jamiu	Adebayo, R. I.	I.A. Jawondo & A.A. Owoade	12:30p.m - 12:50p.m
	Islam in Nigeria since Independence: A History of Mosque Administration in Ilorin	National Integration in Islamic Perspectives	The Evolution and Development of Islamic Financial Institutions in the 21st Century Nigeria: Challenges & Prospects	Youth Restiveness in Nigeria: The Islamic Option	

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8.	Abdulraheem Isiaka Olalekan and AbdulWahab Danladi Shittu	Z.S. Sambo	Kadir, M.	Khalilulahi Muhammad & Usman Abdulsallam	12:50p.m - 1:10p.m
	Islamic Theocracy as a Panacea to Violence in Nigeria	Reflections on the Deteriorating Relations between Muslim Communities in Nigeria: A Historical Analysis	The Role of Islamic Banks in Economic Growth: A Critical Review	A Critical Study of Dr. Muhammad Liman In Felicitating with the Nigerian Army on its Victory in the Biafran War	
9.		Ibrahim Abdullahi, Ishaq Ibrahim & Jimba Abdulhameed	Tejumola Faoziyah Omotayo and Yusuf Muidi Gbolagade	Abdusalam Babatunde Ambali	1:10p.m - 1:30p.m
		The Role of Almajiri Integrated Education System in Curbing Insurgency in Nigeria	Islam and Science Education Curriculum in Nigeria: Tools for Socio-economic Development	Grappling with Terrorism in Nigerian Arabic Literature: Poetry of Murtadha Ali Baba as a Case Study	

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	University Auditorium	Auditorium Basement1	Auditorium Basement2	Auditorium Basement3	Time
10.		Abdullateef Oladimeji	O. M. Azeez, S. A. Ameen, T.U. Kolapo, I. A. Odetokun and L. O. Olayaki	Tukur Muhammad Mukhtar	2:00p.m - 2:20p.m
		Islam in Nigeria and the Nigerian Muslims: A Paradoxical Analysis	Review of Effect Ramadan Fasting on Anthropometric Parameters and other Physiological Changes	Immunity Clause & Islamic Political Theory: A Case of Nigeria	
11.				Ahmad Abubakar Abdullah	2:20p.m - 2:40p.m
		Arabic Paper I		Islam: A Panacea for Nigerian Existing Challenges	
12.				Ompidan, Bashiru Adeniyi	2:40p.m - 3:00p.m
		Arabic Paper II		Islam as an Antidote to the Concept of Euthanasia	
13.				Yasin Abubakar	3:00p.m - 3:20p.m
		Arabic Paper III		Islam in Yauri Emirate to the End of 20th Century	

	University Auditorium	Auditorium Basement1	Auditorium Basement2	Auditorium Basement3	Time
14.				Abdulrazaq O. Abdulkadir	
		Arabic Paper IV		Marine & Environmental Conservation: A Survey of Islamic Principles Towards Accountability and Proper Governance	3:20p.m - 3:40p.m

**SECURITY OF LIFE AND PROPERTY AS FUNDAMENTAL HUMAN RIGHTS IN ISLAMIC LAW:
A MAQASIDIC PERSPECTIVE**

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Islamic law is a divine legal system promulgated by the Perfect Law giver with the sole objective (maqāḍ) of protecting the germane interest (maḥālah) of mankind. This is so because of the special position he has been placed by Allah in comparison with His other creatures. So, as Allah's vicegerent on earth, mankind enjoys certain inalienable rights which must not be violated except in exceptional cases specified by the Lawgiver. These rights include religion, life, intellect, progeny/family, and property. As a matter of fact, to ensure their protection against any form of violation and abuse, certain rules and measures have been put in place by the Supreme Being. Therefore, the purpose of this paper is to study life and property as fundamental human rights from the perspective of maqāḍ al-sharʿah (Objectives of Islamic Law). An attempt shall be made to expound on inviolability of life and property as articulated in the Qurʿān and Sunnah. In addition, it shall explain rules and regulations that have been laid down by the Lawgiver for their protection from both positive and negative angles.

Keywords: maqāḍ al-sharʿah, maḥālah, Islamic law, human rights, security, life, property.

**MAXIMIZING THE EXTRA-JUDICIAL SERVICES OF THE
SHARIA COURT FOR MUSLIMS' WELFARE IN NIGERIA:
LESSONS FROM KWARA STATE**

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The Sharia Court of Appeal is the highest Islamic law court that can be established at the State level in Nigeria. Muslims, whom the court is supposed to service, have very much under-utilised and less explored the services which the court can render to them beyond adjudication. They interact with the court as an establishment that can merely be useful and relevant to them when they have disputes to take before it. The court however stands as an institution for the welfare of Muslims in the country through various extra-judicial services it can render.

Therefore, this paper attempts to identify various aspects of the extra judicial services of the court for the exploration and proper utilisation by the Muslims. This will also enable non-Muslims and corporate bodies in the country appreciate the significance of the court to this extent. It is therefore expected that, with the revealing exposition made in this study, Muslims would be better informed of the many “extra judicial” services, or as a retired Grand Kadi of the Kwara State Sharia Court of Appeal, Justice Ambali, has severally called it, “semi-constitutional judicial duties performed by the court”. The corporate institutions, such as Banks, Insurance Companies, Public Service outlets, to whom such services may be referred, would equally be better informed. Such services which have been rendered by the Kwara State Sharia Court of Appeal informed the choice of drawing lessons from the State the focus of the study.

**ENFORCING SOCIO-ECONOMIC JUSTICE IN NIGERIA: LESSONS
FROM SHARIA**

By:

Ajepe Taiwo Shehu, Ph.D.

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Social and economic conditions of majority of the Nigerian citizens have deteriorated over the years; many cannot get gainful employment, many without befitting shelter, many are sick, but without resources for proper medical attention and many more cannot even boast of quality food and water in their homes. Yet these people are claimed to enjoy fundamental rights under the 1999 Constitution whereas the fundamental objectives and directive principles of state policy which provide the ideological basis for satisfying socio-economic justice and ensuring that the government execute its mandate of ensuring welfare and security of the citizenry are not justiciable. It therefore becomes difficulty to comprehend the essence of the directive principles when the citizens cannot approach courts of competent jurisdiction established under the constitution to enforce the provisions thereof. It is also incongruous and absurd to think of fundamental rights when the essential or the core ingredients for the fullest enjoyment of those rights are not justiciable. What is the essence of right to life when there is no access to cheap and quality food or when there is no adequate supply of clean water? This paper is thus concerned with ensuring the welfare and security of the citizenry through the assurance of socio-economic justice. It would appear that Nigerian courts are not proactive and perhaps not even ready to take the advantages of legal and juridical implantation; borrowing from South Africa, and India in particular where the courts have found reasons for reading socio-economic elements into the fundamental rights. However, the paper would argue that the political leadership in Nigeria has a lot to learn from the principles of Islamic government, which is essentially for the welfare and security of the people.

ISLAMIC THEOCRACY AS A PANACEA TO VIOLENCE IN NIGERIA

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The entire world is not free from crises of different types and forms. In an effort to overcome these crises, Nigeria has tried methods of dialogue and force but all efforts prove abortive. Islam, the religion of nature, has solution to all problems be it physical, spiritual, political or economical. It is as a result of the failure in manmade designed solution to problems that this paper attempts propounding divine solution to the incessant violence in the country. Descriptive and analytical research methods were adopted for the collection of relevant data for this work. Findings of this work revealed that Islam has a lot to offer mankind in solving his aching problems and hence, the authors submit that relevant verses of the Qur'an and traditions of the Prophet should be implored in solving the problem of violence in the country.

UNIFYING AND INFUSING KNOWLEDGE WITH ISLAMIC VALUES: A SURVEY OF LEGAL EPISTEMOLOGICAL AND CIVILISATIONAL NECESSITY

By:

Abdulrazaq O. Abdukadir, Ph.D

Islam is dynamic and broad to accommodate a variety of perspectives as it concerns with the totality of truth and considers the pursuit of knowledge within the value framework of Islam. Islamisation of Knowledge in the present intellectual adventure is developed as a new model of study, exploring and reconciling the epistemological viewpoint based on Islamic spirit in contradistinction with western secular studies. Islamisation of knowledge is viewed as an epistemological and civilisation necessity not only for the Muslim Ummah, but also for man kind at large. This paper examines the concept of Islamisation of Knowledge and methods of achieving it. It argues that Muslim Umma his uniquely qualified to reconstruct human knowledge through an integrative approach and comprehensive reading of the Quran and Sunnah. It concludes that the overarching reason for Islamisation of knowledge is the deep depression of dualism, secularization and blind imitation which Muslim societies had fallen into.

Keywords: Unifying, Infusing, Knowledge, Islamic, Value.

MARINE AND ENVIRONMENTAL CONSERVATION: A SURVEY OF ISLAMIC PRINCIPLES TOWARDS ACCOUNTABILITY AND PROPER GOVERNANCE

Abdulrazaq O. Abdulkadir

The concept of stewardship of the environment is not alien to Islam for many verses in the Holy Quran speak of the Earth and all natural resources being a gift from Allah to mankind and that man is a khalifah (trustee) of all these divine gifts. The Quran also mentions that man will be tested in these gifts thus, underlining the concept of accountability to Allah in the administration of land and the environment generally. This paper seeks to identify and elaborate on Islamic concepts relating to accountability of man in environmental management and showing their relevance to contemporary governance and administration. It will be demonstrated that there is rich Islamic jurisprudence relating to environmental management that can be relied upon to create a harmonious balance between development and conservation in environmental management in the contemporary world today.

Keywords: Marine, Environmental, Conservation, Management, Islamic, Accountability.

A STUDY OF THE ENFORCEMENT OF TACZĀR UNDER THE SHARĀH PENAL CODE OF ZAMFARA STATE (1999-2006)

By:

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The re-introduction of the application of Islamic Criminal Law in some of the northern states of Nigeria in 1999 is a turning point in the history of sharĀh in Nigeria. Twelve out of the nineteen northern states with Zamfara as pioneer state adopted sharĀh as a legal system and commenced the enforcement of Islamic Criminal Law according to the Maliki School of Jurisprudence. TaczĀr (discretionary punishment) is one of the three categories of punishment under the Islamic Criminal Law and it has, since the re-introduction of this law, received a higher attention in the sharĀh courts even though because the punishment is not always as harsh as those of hud d and qiĀā, little is heard about it. This paper studied the provision for some of the offences that attract taczĀr punishment under the SharĀh Penal Code of Zamfara State with the aim of establishing the relevance of Islamic Criminal Law to societal reform. Historical method was adopted for this work and data was collected from printed materials, research projects and Concordia. Statutes, statutory documents and electronic materials were equally not left out. Findings of the work revealed that Islamic Criminal Law is all encompassing and more productive in curbing crime in Nigeria. It is the submission of the author that for Nigeria to move forward, there is the need for us to shun religious bigotry and embrace the Islamic legal system.

REVIEW OF EFFECT OF RAMADAN FASTING ON ANTHROPOMETRIC PARAMETERS, AND OTHER PHYSIOLOGICAL CHANGES

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Background: Ramadan is the holiest month in the Islamic calendar. During the month, fasting is recommended for 28-30 days in which food, liquids and smoking from dawn to sunset is prohibited. A review of literature on physiological changes in the body, studied on the basis of this culture over the time.

Objective: To explore favourable and unfavourable effect of fasting over the whole month of Ramadan .

Methods: Studies have been carried out by various researcher on healthy individuals during Ramadan. Body weight, waist circumference and blood pressure have been monitored in some healthy individuals. Blood samples were also collected serum creatine phosphokinase, calcium and phosphorus were evaluated. The samples were taken before, midway and at the end of ramadan.

Results: Mean blood pressure, Body weight and waist circumference were found to be significantly ($p < 0.01$) reduced during mid-Ramadan period and at the end of Ramadan compared with pre-Ramadan value. Mean Blood pressure approaches the pre-Ramada values at the end of Ramadan. Creatine phosphokinase activity was reduced significantly ($p < 0.01$) at the mid and end of Ramadan as compared to pre Ramadan values. Serum calcium levels decreased significantly ($p < 0.01$) at the mid but at the end it resumed normal values. There was no significant effect on phosphorus level throughout the month.

Conclusion: The finding this work and others showed that Ramadan fasting has beneficial influences on the anthropometric parameters especially in overweight or obese persons.

Keywords: Ramadan Fasting; Waist Circumference; Blood Pressure; Creatine Phosphokinase; Serum Calcium; Serum Phosphorus.

YOUTH RESTIVENESS IN NIGERIA: THE ISLAMIC OPTION.

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Youth restiveness and its associated problems are concerns in the minds of reformers and educators, thinkers and preachers as well as political stakeholders. Thus, all hands are on deck searching for solutions to the scorch. This becomes very important for Nigeria, being a multi-cultural and multi-religious society. Furthermore, it claims tons of lives of people and valuable infrastructure. Nigeria has witnessed trends of youth restiveness; Niger Delta militants, Oodua People's Congress, Movement for the Actualisation of the Sovereign State of Biafra (MASSOB) and recently, the Boko Haram insurgency. They threatened the very existence of the country. From being an obscure movement confined to north-eastern Nigeria, Boko Haram has emerged as the most palpable threat to the nation's continued peace and development. The causative factors of youth restiveness among others include lack of humanitarian/social welfare, and good governance, corrupt practices of government officials, inadequate training programmes, unemployment, etc. as established by scholars. However, no solution is yet reached. As a way of finding a lasting solution to the challenge of youth restiveness, a cursory look is hereby made into the solutions provided by Islam using the prophet's theory of "three-lens approach" which focuses on working for youth as beneficiaries, engaging youth as partners and supporting youth as leaders. It is against this background that this paper seeks to address the problems of youth restiveness in Nigeria through the Islamic options.

**THE EVOLUTION AND DEVELOPMENT OF ISLAMIC
FINANCIAL INSTITUTIONS IN THE 21ST CENTURY NIGERIA:
CHALLENGES AND PROSPECTS**

By:

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Ever before the 1914 amalgamation of the Northern and Southern Protectorate which marked the formation of what is now known as Nigeria, Islam has been firmly footed in several parts of the territories to the extent that Shari'ah was practised to an appreciable level while Arabic was adopted as the official language in some territories. However, despite the level of the practice of Islam by these territories, Islamic financial institutions only became prominent in the 21st century of the country. This new development indicates the awareness of the Muslims in Nigeria of developments in the Islamic finance sector worldwide and their efforts in ensuring that Nigeria is not left behind in this aspect. This paper therefore attempts to assess these efforts with a view to identifying the challenges facing them and those factors that can further aid their development. To do this, historical, phenomenological and descriptive research methods will be adopted. Going by the history of the contemporary Islamic financial institutions, the paper concludes that Nigeria has not performed below expectation though it has some nuts to crack in this aspect for it to match up with other countries.

**THE CONTRIBUTIONS OF ISLAMIC ECONOMIC THOUGHTS
AND INSTITUTIONS TO A DEVELOPING MODERN NIGERIA**

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Nigeria as a multi-ethnic, multi-cultural and multi-religious country has continued to witness significant role and contributions of these diverse phenomena in the last 100 years, especially the religious dynamics. Against this background, examining the role of Islam as a complete system of life and a dominant religion in the development of Nigeria is indeed very imperative and auspicious. Hence, an attempt is being made in this paper to analyse the contributions of Islamic economic thoughts and institutions to the building of a modern Nigerian society. This objective shall be achieved by considering the contributions of Islamic economics as a discipline in two Nigerian universities i.e. Bayero University Kano-BUK and Usmanu Danfodiyo University Sokoto-UDUS. Also, the existence of Islamic economic institutions like Zakah and Islamic bank (IB) shall be examined, particularly the institution of Zakah as a fiscal instrument for poverty alleviation and social security measure. Admittedly, the increasing number of scholars in Islamic economics, especially in the two universities remains a major contribution to the Nigerian academic manpower development. Similarly, the gradual emergence of a world-class International Institute of Islamic Banking and Finance (IIIBF) in BUK is certainly an image booster for Nigeria as an intellectual destination on IBF. Furthermore, the role of Zakah system in reducing poverty in Nigeria; and in recent time, the establishment of IB like Jaiz Bank Plc. and the introduction of Islamic windows, are positive and monumental contributions of Islamic economics to the development of Nigeria.

Keywords: Islamic economics, Development, Nigeria, Zakah system, IIIBF

MUSLIMS AND THE MODERN SECULAR STATE IN NIGERIA**By:****Dr. Ibrahim Olatunde Uthman**

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This paper explores the history of Muslims and the Shar 'ah in Nigeria in the wake of the acts of terrorism coloring the country. It examines the Muslim and Christians in the light of the Nigerian state. It answers such questions as why religion should be “the lodestar” of politics. In doing so, the paper differentiates between an Islamic politics and that is egalitarian, just and equitable and the modern secular state. It also examines the claims to a uniform, integral, and singular Islamist theory on the Shar 'ah application. The paper advances a state model that eschews the extremes of both the modern secular and classical Islamic states by fusing, not Islam but religions with politics. Therefore, instead of an Islamic state that imposes the Shar 'ah on all regardless of religious convictions, this paper calls a Commonwealth of all Religions that embraces all the symbols and institutions of all religions such as the Islamic banking, hijrah Calendar and other Shar 'ah institutions alongside those of other religions.

Keywords: State, Nigeria, Secularism and Muslim/Christian Relations

HUMAN RIGHTS IN NIGERIA: ISLAMIC OPTION**Dr. A. S. Jawondo**

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Like other countries of the world, Nigeria sets aside some basic human rights to be enjoyed by all its citizens irrespective of their race, creed, gender, socio-political and educational status etc. By implication, all Nigerians, as embodied in the constitution, are to have, among others, right to life, to freedom of speech, to peaceful association, to freedom of conscience, to freedom of movement, to dignity of human person, to acquire or own property, to fair hearing, to vote and be voted for and to private and family life. This paper finds that, despite these rights which are expected to bring about peaceful co-existence among the Nigerian citizens, the country still faces a lot of challenges such as socio-political and religious crises, insurgency, abduction, corruption etc. The major cause of the insecurity problem is the poor implementation as well as violation of such rights through established westernized structures. The paper, therefore, recommends the adoption of the Islamic option and strategies of implementing the God-given rights which are capable of pacifying Nigeria and take her to the next level of development after a century of trial and error of the western imposed human rights.

INTERROGATING THE (IDEALS) THEORY AND (REALITIES) PRACTICE OF THE ISLAMIC LEGAL REGIME FOR INTER-FAITH RELATIONS: A CASE STUDY OF THE CENTENARIAN NIGERIAN POLITY

By:

**Dr. Ibrahim Imam,
Dr (Mrs) Azizat O. Amoloye-Adebayo,
M. A. Abdulraheem Mustapha (Mrs)**

A perusal of Islamic textual provisions on how the Islamic tradition is supposed to interact with other religious and non-religious ideologies reveals that Islam seemingly possesses an unparalleled and robust legal apparatus for the governance of inter-faith relations. A justifiable assumption from this, therefore, is that in any society such as Nigeria where before amalgamation Islam enjoyed a theocratic status and after amalgamation continues to enjoy a constitutional status, the inter faith relations should generally reflect the presence of the Islamic element. On the contrary, this paper argues that the Nigerian situation is an illustrious example of the objection of critics that the religion of Islam is full of lofty ideals that are often impracticable in pragmatic terms. Based on analysis of the Islamic responses to three areas of interfaith relation –marriage, religious tolerance and violent relations- as well as an examination of their practical implications, the paper concludes with some suggestions for how the idealistic theories can inform good practice.

FROM CONFLICT TO CONCILIATION: A DIACHRONIC APPRAISAL OF THE ENCOUNTER OF ISLAM AND ENGLISH IN NIGERIA

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Introduced to the geographical entity now referred to Nigeria in the eighth century, Islam took deep roots in the country and continued to spread till the beginning of the 19th century when its fate was further sealed by the Jihad of Uthman dan Fodiyo. While Islam was institutionalised in an unprecedented scale at the time, bringing the whole Northern Nigeria under a uniform political administration of the Caliphate, the same century marked the beginning of colonialism in Nigeria along with the effective grafting of the English language and culture, precipitating a conflict. This paper appraises the disruption of the established social order with the advent of colonialism and English in Nigeria, the accompanying conflict and opposition by Muslims who justifiably considered the language a tool of proselytisation at the initial stage. It highlights the constructive engagement of Muslims with the language through a series of interventions that would make them retain their religion without losing the vast opportunities that the eventual official language and lingua franca of Nigerians offers. The paper concludes that the upsurge in violence and the terrorist activities of Boko Haram are diametrically opposed to the attitude of Muslims to Western education as the case had been resolved with the appropriate strategies including the establishment of schools and Islamic organizations by Muslims in Nigeria.

Key words: Islam, English, Colonialism, Nigeria, Western Education

RELIGIOUS ISSUES AND FOREIGN LANGUAGE LEARNING IN NIGERIA: A MATTER OF POLITICS OR POLICIES?

By:

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When it comes to foreign language learning, especially French and Arabic in Nigeria, issues abound; as a matter of fact, most Nigerian students are almost already divided on Christian and Islamic religion lines. Some believing that French language is meant for the Christians while others are of the opinion that its Arabic counterpart should be for the Muslims. But then, is it about policies or politics? In an attempt to look at some of these issues and possibly answer the later question, this paper tends in the first instance, to look critically at the issue of religion, then other issues like: attitude of teachers, parents and students as they affect foreign language learning before looking at politics and government policies as factors that mar or make the teaching/learning of foreign language in Nigeria.

CHRISTIANS' PERCEPTION OF SHARI'AH: A CHALLENGE TO PEACEFUL CO-EXISTENCE IN NIGERIA

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The Shari'ah controversy is an issue that is burning in the hearts of many Nigerians, as they express their opinions in books, newspapers, magazines, Mosques, Churches and many other sources of disseminating ideas, opinions and beliefs. Christians perceived implementation of Shari'ah as a prelude and a mild form of Jihad to turning Nigeria into an Islamic state. Therefore, they became antagonists and viewed Muslims as protagonists of Shari'ah. This has a negative impact on Muslim-christian relations and peaceful co-existence in the country. The Shari'ah in Nigeria has a long history dating back to fifteenth century when Rumfa, the Emir of Kano introduced it and the Mais of Borno (Emperors of Borno Empire) institutionalized Islam as state religion with Shari'ah as a legal code. This paper attempts an examination of the Christians' perception of Shari'ah legal system and how the issue of Shari'ah implementation affects Muslim-christian relations and peaceful co-existence in Nigeria. The paper begins with conceptual discussion about Shari'ah. This is followed by an account of the history of Shari'ah in Nigeria. The Christians' perception of Shari'ah as well as their bases for the antipathy of its implementation in Nigeria would also be discussed. Finally, the paper concludes that the Christians' misunderstanding of Shari'ah is one of the major challenges of Muslim-christian relations and peaceful co-existence in the country.

**ISLAM IN NIGERIA AND THE NIGERIAN MUSLIMS: A
PARADOXICAL ANALYSIS**

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Islam made its first appearance to the Northern part of what is known today as Nigeria through Kanem-Bornu region in the 9th century CE. The jihadists led by Uthman Ibn Fodio in the early part of that century embarked on reformation and jihad (war of struggle) to purify the practice of Islam which had been corrupted with syncretism. The spread of Islam to other parts of Nigeria was rapid, eventful and historical.

Thus today, Islam has become the major religion and the Muslims in the country constitute an undisputed majority but little impact on the nation. Here lies the paradox. In this paper, attempt is made to unravel to failure of Muslims in Nigeria to fully imbibe the Islamic ethics and conduct as enshrined in the Qur'an and practiced by Prophet Mohammed (S.A.W.), which had resulted in misrepresentation and outright negative image for the religion. The paper identified the syndrome of "Nigerianization" of Islam as a major phenomenon which has been occasioned by bad leadership, ignorance, insincerity, selfishness, tribalism and greed. The paper proposes honesty, accommodation, education, sincerity and transparency as pre-requisite antidotes for building a virile nation, which has been lost in its 100 years of nationhood but which Islam preaches and stands for as a complete way of life.

Key words: Islam, Nigeria, Muslims, Paradox

**THE PROSPECTS AND CHALLENGES OF ISLAM IN
NIGERIA: THE ROLE OF NIGERIA SUPREME COUNCIL FOR
ISLAMIC AFFIARS (NSCIA)**

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Over the years Islam has continually faced various challenges in Nigeria. This challenges ranges from internal and external. There is subversion from within and subjugation from without. The subversion we suffer from is widely as a result of the the disunity and internal strife among Muslims and Islamic sects; thus distabilizing the stronghold and essence that has once united the early Muslims.

It is also revealing that Muslims of this nation, as in other places, are faced with external confrontations and misrepresentations of the Islamic doctrines by the media and the spread of Islamophobia which arise from the effort of the enemies of Islam to sabotage and malaigh this prestine deen. It has grown worse as Islam is blackmailed as a religion that unleash terror, and Muslims prospective terrorists, due to the unholy activities of the Boko Haram sects. These insurgency and many more have necessitated an urgent action by the entire Muslims, especially the head and ruling body of the Islamic affairs of Nigeria.

It is against this backdrop that this paper addresses the challenges facing Islam and Muslims in Nigeria and suggest a pivotal and lasting solution to the malaise in the role of the Nigeria Supreme Council for Islamic Affairs (NSCIA).

Keywords: Islam and Nigeria, Challenges, Prospects, NSCIA

**THE ROLE OF ISLAMIC BANKS IN ECONOMIC GROWTH:
A CRITICAL REVIEW**

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The evolution of Islamic banks marks a turning point in the activities of financial institution in Nigeria. It is an attempt to propel Nigeria's economy and promote financial inclusion through the introduction of alternative products. The paper examines the contribution of Islamic banks to Nigeria economy growth in terms of boosting economic activities in the region. The paper drawn inferences from theoretical and empirical literature. The paper concludes that Islamic banks have the potentials to shape the country's economy growth if properly managed. The paper recommends that more proactive measures should be put in place to ensure that the primary goals are achieved.

ISLAMIC BANKING AS A MEANS OF POVERTY ALLEVIATION

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The paper attempts to assess how Islamic banking can serve as a tool of poverty alleviation in Nigeria. In doing this, the study analyses the principles of Islamic banking and its operational details in Nigeria to see the connection between the banking system and sustainable development. The study reveals that notwithstanding the current challenges facing Islamic banking, its effective operation will enhance available access to facilities and contribute positively to poverty alleviation in Nigeria.

**HEALTH, ECONOMY AND ISLAM:
THE VETERINARIANS ANGLE****KOLAPO T.U, AZEEZ O.M, AMEEN S.A, ODETOKUN I.O**Faculty of Veterinary Medicine, University of Ilorin Kwara State
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Veterinary medicine is a profession which is practised by a group of people and this group includes Muslims. The veterinary profession has its roots from the medieval times when man and animal started co-habiting in a sort of commensal arrangement. While the role of a veterinarian in a society cannot be over emphasised, the African continent which includes Nigeria is yet to come to this realisation. The seemingly low level of the full appreciation of the profession could be attributed to a number of factors, part of which is cultural, religious and literacy to mention a few. This paper therefore attempts to explain the importance of Veterinary medicine, highlighting the health benefits both to the human and animal population, its role in the socio-economy of the nation and the Islamic perspective of the profession.

Key words: Veterinary medicine, Islam, Nigeria, Health, Economy

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ISLAM AS AN ANTIDOTE TO THE CONCEPT OF EUTHANASIA**By:****Omipidan, Bashiru Adeniyi, PhD**

Euthanasia derived from eu (easy or good) and Thanathos (Death) has continued to spread across the globe like wild fire with several other countries wanting to either legalize or criminalize same. Proponents of the concept are of the firm view that certain illnesses are beyond cure, hence they refer to them as being "incurable." With this status, persons afflicted within this category are urged to either kill themselves or be assisted to die either by doctors; friends and relatives. They opined further that since death will eventually become the resultant effect of the illness there is no justification in the continuous wastage of tax-payers money on them. The right to life is a corresponding right to die, they argued. Opponents of the concept are however of the view that no matter the extent of one's illness or condition, embracing death will never be the option. They stated further that man has done nothing to the creation of life and should never dare to take same. God, in their own belief, remains the sole determinant of man's (including women) existence. They conclude therefore that resort should at all time of difficulty be made to God. The latter characteristics fits perfectly the position held by Islam on euthanasia as Islam forbids the taking of one's own life or that of another under whatever condition except in circumstances prescribed by the law.

It is in the light of the above that this paper seeks to examine the concept of euthanasia and the various arguments for and against the concept. It will equally examine the Islamic view point on euthanasia

The paper will at the end show why Islam is capable of curbing the demand for euthanasia.

**NIGERIAN JUDICIARY AND THE CHALLENGE OF
CORRUPTION: ISLAMIC OPTIONS AS PANACEA**

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Nigeria is organized on a tripod of Legislature, Executive and the Judiciary under the doctrine of separation of powers. The three arms of government are expected to work under a symbiotic relationship where they are equal partners. As the body saddled with the responsibility of interpreting the laws and determination of disputes between individuals inter-se and between states and other levels of government, it is expected to live above board. In Nigeria, the complaints against the judiciary is deafening on the issue of corruption as it appears this body is in the view of Nigerians not living to expectation especially on the issue of corruption. A number of reasons have been advanced for the state of affairs and there is need to put a searchlight on this cankerworm afflicting the Nigerian judiciary. The paper seeks to answer the questions why and how this body has fallen into this abyss and what the institution is doing to reduce or exterminate this challenge.

This paper will investigate and interrogate the challenge of corruption in the justice sector, proffer solutions with a view to ensuring that the sector is freed of the debilitating phenomenon. The implication of the effects of corruption in the judiciary on other arms of government will be addressed.

The paper will conclude with the way forward prescribing the options provided by Islam as the way out of the abyss that the institution is currently bedeviled with.

**NIGERIA, NATIONAL DEVELOPMENT AND THE RELEVANCE
OF THE SHARICAH**

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This year, Nigeria celebrated one hundred years of its existence, with the Federal Government conferring merit awards on a number of the citizenry, in recognition of their meritorious services to the growth and development of the country. This paper takes a critical look at the country's centenary celebration, its level of development and how the Sharicah could be effectively utilised to ensure that the country's development level, commensurates with its age, human resources, material wealth and natural endowment. The paper is presented in seven parts: The 1st part is the introduction, which deals with the key concepts of the topic. In the 2nd part, the writer briefly reviews the history of the country since antiquity, through the pre-colonial era, to the post independent civilian period, to the era of military interventions, to the 2nd republic, up to the present dispensation. The perceived and presumed justifications for the military interventions included corruption, tribalism, nepotism, political intolerance and ineptitude among several other factors. The 3rd part addresses the essence of national development, reviewing its definition and the several indices used by the United Nations Development Programme (UNDP) to determine the development level of world nations. The 4th deals with the impediments to National Development, while the 5th focuses the relevance of Islamic law to the Nigerian situation and its potential efficacy in curbing corruption, insecurity, political instability, social unrest, etc, which are some of the obstacles hampering the country's progress. Conclusions are drawn in the 6th part while recommendations are made in the 7th and last segment of the paper. These include a strong emphasis on the adoption of the Sharicah as an effective panacea, to the several challenges constituting impediments to the development of the country in a way that commensurates with its human and material resources.

Keywords: (1). National Development (2). Nigeria (3). Sharicah

**THE MISUNDERSTOOD POSITION OF ARABIC LANGUAGE IN
INTER-FAITH RELATIONS IN NIGERIA: AN ANALYTICAL
STUDY**

BY

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Of the all the three (3) most popular religions in Nigeria Arabic is the worst bedeviled with challenges in all its activities. African Traditional Religion and Islam preceded Christianity and there was cordial relationship, tolerance and mutual respect for each other before Christianity arrived in 1842. The hegemony of these two early religions was challenged by the colonial masters in various ways, such as: proselytisation, hidden political agenda, trade alliance, indirect rule and military operation, which eventually dismantled the flimsy fabric of their leadership. Missionary schools were established and Muslim children were diplomatically neglected. The first Muslim/Arabic teacher was employed to teach the missionary members Arabic, the knowledge of which was eventually used to defame the personality of the Prophet Muhammed (SAWS) and the Muslims generally. Arabic prayers and supplications are regarded as evil incantations. Muslim teachers from Arabic-speaking countries such as Egypt, Sudan, Libya, Tunisia, Morocco, Lebanon, Iraq and Syria were prevented from coming to teach in Nigeria, ditto for Muslim students aspiring to study Arabic in those places. Muslim organizations in all ramifications are viewed with suspicions and are accepted as potential enemies of progress by the colonialist. Graduates of early diploma programme from the University of Ibadan, as well as those from Arab countries were denied job opportunity. Arabic inscriptions on the Nigerian currency notes in Ajani (i.e. local language written in Arabic scripts) for Muslims in the North was challenged. Introduction of **Shari'ah** and Islamic Banking system infuriated Nigerian Christians and was vehemently challenged. It is against this background that this study likes to analyse the gains and losses of the inter-faith relations and to offer suggestions for mutual understanding, peace and peaceful co-existence between adherents of the various faiths as obtained in developed countries in the world.

**THE NEW MEDIA AND THE ENTHRONEMENT OF UNITY
AMONG VARIOUS RELIGIOUS GROUPS IN NIGERIA**

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The new media have contributed immensely to the emergence of citizen journalism. With it, non-professional journalists not only exercise their rights to speech and expression but ensure that they impact and receive knowledge on their choice of faith and religion. In exercising this freedom, citizens freely discuss and share several issues including theocracy as a form of self-rule. Although the new media have aided subtle diffusion of information, they are capable of causing volatile disturbances in a religiously charged community such as Nigeria if left unguarded. In view of several challenges bedeviling Nigeria's democracy, it is imperative to understudy how these "new media" are used by Nigerian citizens to promote mutual understanding and peaceful co-existence between the adherents of various belief systems in Nigeria. To achieve this, the study selected and content analyzed two leading news sites, Saharareporters.com and huhuonline.com, to evaluate the degree to which religious issues are discussed and understood among the users of these platforms as well as the direction of the issues raised for discussion on such platforms. Findings indicate that the volume of 'hate speech' that characterize the exchange of ideas about religion in Nigeria does not promote a healthy co-existence between people of diverse religion in the Country.

MUSLIM-CHRISTIAN RELATION IN BUILDING A NIGERIAN STATE: A CENTENARY JOURNEY

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Nigeria, as a secular state, contains various people with different religious background since its formation in 1914 from the amalgamation of the Northern and Southern Protectorates. Of all the adherents of these religions, Muslims and Christians are the dominant citizens as well as the major participants in the development of the nation. However, the relation between these two adherents has not been cordial as it has led to a lot of rifts and unrest of mind for the Nigerians as well as rendered the nation undeveloped and uncondusive for socio-economic and politico-technological development. This relation has been termed by Obayan (1978) as “ a holier than-thou”. It is against this background that this paper delves into the factors that contribute to the negative relation between the Muslims and the Christians which has in no small measure caused a setback for the nation. The paper reveals that religious factors contribute immensely to the current problems of the country. The paper then concludes by recommending that the two religious adherents should understand the differences in their religions so as to tolerate them and identify their points of agreements so as to work together for the betterment of the nation.

Keywords: Muslim, Christian, Nigerian, Relation and Tolerance

MEDIA BIAS OR PRESS ECHO: THE REPORTAGE OF BOKO HARAM INSURGENCY IN NIGERIA

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True or false? There has continued to be allegations of media bias on the reportage of Islam, Christianity, and the traditional religions in Nigeria, despite the fact that the media is established as a democratic institution to disseminate news and operate on the basis of ethical principles of truth, fairness, justice, objectivity, balance, and accuracy. The heightened insurgency of the Boko Haram group since 2009 in northern Nigeria has echoed the allegations of media bias against Islam.

This paper examines the reportage of the three major religions in Nigeria through the airwaves to ascertain the veracity of the allegations of media bias. It uses the social responsibility theory of the press as a theoretical framework for the study. The research applies the content analysis method to test on the national news of Radio Nigeria, Abuja in the first quarter of 2012. Apart from exploring the insurgency activities of Boko Haram, the study analyses and presents the data to discuss the findings in relation to the research questions. And it made recommendations and draws conclusions from the findings.

ISLAMIC PERSPECTIVE ON ETHICAL AND WELFARE ISSUES IN VETERINARY PRACTICE AND RESEARCH IN NIGERIA

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This paper reviews the Islamic perspective on ethical and welfare issues in Veterinary Practice and research in Nigeria. The concepts on ethics and animal welfare within the field of scientific investigation are recognised and accepted discipline in Islam. It recognised multidisciplinary fields: Anatomy, Physiology, Biochemistry, Pharmacology, Genetics, Nutrition, Medicine, Cognitive neuroscience, Public health and Epidemiology. In Nigeria, animal welfare issues are gaining grounds. Cruelty to animals among the populace is forbidden and there is need for serious efforts to address it from professional, legal and Islamic perspectives. Despite the provisions of laws and Islamic jurisprudence, abuse of animals has continued with impunity with varying cultural beliefs. In view of these concerns, animals are expected to be treated in line with global welfare standards and the Islamic law. Islam accepts the adoption of animal welfare standards as prescribed by OIE for member countries in terms of ownership, transportation, housing, slaughtering, distribution and research. This paper advocated for upholding sound professional, legal and Islamic ethics as regards animals while emphasizing the establishment of practical and acceptable ethical Islamic committees at State and Federal levels.

Keywords: Animal welfare, ethics, Islam, law, veterinary

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ISLAM IN NIGERIA SINCE INDEPENDENCE: A HISTORY OF MOSQUE ADMINISTRATION IN ILORIN EMIRATE, 1960-2010.

Since the political independence of Nigeria in 1960, there have been scanty attempts by scholars on the history of Islam in Nigeria. Most of these efforts have also not seen the light of the day. Thus, heavy reliance is still on the earlier efforts made by the old generation of scholars of Islam in Nigeria. However, political independence in Nigeria had opened another new chapter in the political, social, economic cultural and religious life of Nigerians. Furthermore, the history of Islam in Nigeria and its spread to some early communities in Nigeria is no longer hidden but the administration of it becomes very important. Mosque is one of the outward parameters for measuring the presence and the triumph of Islam in a community. It is also a sign and symbol of affluence of a group of Muslims in a particular area or a certain Islamic or Muslim leader. It is against these backgrounds that this paper traces the history of mosque administration in Ilorin emirate from 1960 when Nigeria was granted political independence to the year 2010. The paper using both primary and secondary sources discussed the influence of political independence on the pattern of mosque administration in Ilorin Emirate. It concluded that Mosque administration in the period under consideration has significantly changed for better from the period before 1960 though with some attendant consequences.

**ISLAM AND INTER-RELIGIOUS DIALOGUE FOR
SECURITY AND PEACE BUILDING IN NIGERIA**

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Expertise and consistent dialogue strategies are indispensable in a multi-religious and tribal setting like Nigeria. Sporadic turbulent waves of intra and inter religious upheavals in Nigeria have been the bane of national integration and sustainable development. The paper intends to explore inter-religious dialogue between Muslims and Christians in Nigeria for the purpose of religious understanding and peaceful corporate existence. The syndrome of inter-religious crisis in Nigeria has continued to demand national consciousness and solution in view of its disastrous resultant effects such as carnage, arson, looting and family displacement. However, the nature of religious interactions observed between Muslims and Christians in the Nigeria milieu has dichotomized the country into two types of contrasting reciprocal influences in the respective regions. Seemingly, the South-West geo-political zone of Nigeria has demonstrated religious interaction based on mutual understanding and peaceful co-existence. On the other hand, the experience of sporadic religious crisis in the northern Nigeria is an aberration; the religious interaction in this geo-political zone is on the negative reciprocal influence because of the tendencies of a particular religious group struggling to play down the religion of another group.

**IMMUNITY CLAUSE AND ISLAMIC POLITICAL THEORY: A
CASE OF NIGERIA**

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The Islamic political theory derived its basis from the Islamic constitutional theory. The theory that recognized leadership as the basis, foundation and strength of every Islamic state within the principles of Shari'ah. Thus, this rests the responsibility of administering the state wholly on the Caliph. However, the Caliph who according to the Islamic political theory is the vicegerent of Allah in the state enjoys discretionary powers within which he enjoys protection and mandate to determine certain causes in the course of administering the state. Though secular, the Nigerian state emanated from various independent political entities with distinct political system, through which despite the imposition of common law as a legal system by the British colonialist, legal components of these earlier political systems manifests itself to date. The object of this paper is to bring to the fore, the kind of immunity enjoys the leadership in the Islamic constitutional provisions and weigh its impact in the present state of Nigeria.

NATIONAL INTEGRATION IN ISLAMIC PERSPECTIVES**BY:****U. A. AJIDAGBA, Ph. D**Department of Arts Education,
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This paper examines the elements of National Integration from Islamic perspective. In so doing, definitions of Islam and National integration are highlighted. Five elements or dimensions of National integration are enumerated. Juxtaposition of elements of National integration and the teachings of Islam is made. Emphasis is laid on the fact that Islam as a religion covers all spheres of life with its teachings. Explanation is given on the relevance of Islamic teachings with elements or dimensions of National integration. The paper concludes that this work is significant most especially it refutes some thinking about Islam as a static or retrogressive religion. The paper believes that if those teachings of Islam are considered, they would facilitate the theme of National Integration and development.

ISLAM IN YAURI EMIRATE TO THE END OF 20TH CENTURY**By:****Yasin Abubakar,**Department of History,
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Yauri Emirate is one of the four emirates that form the modern Kebbi State of the Federal Republic of Nigeria. It originated from the defunct Yauri Kingdom which ceased to exist following the British conquest of the area at the turn of the 20th century. An important feature attached to the history of Islam in Yauri Emirate is that, though the religion reached the state way back in the 17th century and since that time its rulers have been largely Muslims, Islam continued to be religion of the aristocrats and Hausa people who were predominantly found in Birnin Yauri and Agwara (Ngaski), the only two towns with large Hausa population in the old Yauri Kingdom. Long before and after the coming of Islam in the state the indigenous people in Yauri who include: Gungawa, Kambari, Dukkawa and Lopawa were followers of their respective traditional religions. The native people did not show interest in the new religion on one hand, and the past rulers of Yauri did not make much effort to islamise them on the other. However, the 20th century marked a turning point in the history of spread of Islam among the native people of Yauri, especially the Gungawa, Lopawa and Kambari. This was due to activities of different categories of people in the emirate who among others include: Muslim clerics, Sardauna Islamization campaign, Islamic organizations and Muslim youth. The focus of this paper is therefore, to show how and when did Islam come to Yauri and its gradual transformation from being religion of the minority to that the majority.

**INSECURITY AND INSURGENCE IN NIGERIA:
AN ISLAMIC LAW ANTIDOTE**

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Insecurity and insurgence are of course negative features of any governance. Nigeria as a country has witnessed and is still witnessing insurgence of different forms and insecurity on the other hand has remained one of the norms of the country. There is no gainsaying in the fact that Islam through its complete legal system (Shari'ah) has taken care of all facets of human endeavours, administration of good governance inclusive. It is against the forgoing that this paper seeks to discuss the bane of insurgence cum insecurity in Nigeria and the Islamic Law antidote. The writer relies solely on empirical research method.

Keywords: Insecurity, Insurgence, Nigeria and Islamic Law Antidote

---Since 2009, the Lugardian-arranged Nigerian State had come under the violent onslaught of an insurgent cum terrorist group, Boko Haram that is generally believed to have organic link with Al-Qaida. The insurgency has left in its trail, blood, death, wailing, and destruction with serious implication for the country's democratic stability and economic development. What accounts for the group's anti-politics? This paper seeks answer(s) to this question in the light of the country's historical experience. Although, countless attempts have been made by scholars to explain the *raison d'être* of the group but the fundamentalist thesis appears to be at the core of most analyses. Specifically, the exponents of this theoretical viewpoint see the phenomenon as a manifestation of religious fervors built on fundamentalist ideology that is traceable to the era of the 1980s Maitatsine uprising in Kano, the ZakyZaky movement in Kaduna and as well to being influenced by contemporary global jihadist

Utopianism of Al Qaeda and its affiliates Al-Shabab of Somalia, Taliban of Afghanistan, and Al Qaeda in the Islamic Maghreb (AQIM)

This paper examines the forces that have animated insecurity in Africa/Nigeria via the instrumentality of religious fundamentalism. Drawing data mainly from secondary sources, and leaning on social contract theoretical framework, it argues that contrary to the conventional wisdom that Boko-Harm-styled insecurity in Nigeria is fuelled by religious fundamentalism, the real force lies in neo-imperialism masquerading as globalization.

To be sure, this global phenomenon though the mechanism of market reforms has further delegitimized and deconstructed the state in Africa. Put differently, it has alienated the state not only from itself but has also succeeded in alienating it from the citizens. With the alienation of the Leviathan from the society, sub-state actors step in to fill the vacuum. This is where ethnic and religious militias come into the picture.

The paper submits that remediation lies in the decolonization and the restructuring of the state via the instrumentality of process-led constitution making.

**COMMUNICATION AS IMPERATIVE FOR SUSTAINABLE
ISLAMIC PRACTICES AND TEACHING**

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Among the dominant religions in Nigeria is Islam. Others are Traditional religion and Christianity. Islam is believed to be a religion of knowledge and no Muslim is allowed to carry out any act except he knows the shari'ah provision on the act. Against this backdrop, this conceptual paper examines certain Islamic teachings and practices including Zakat, Greetings, Human Right, Peace and Compassion. It also illuminates on key factors that undermine some Muslims' quest to live up to the Quranic injunctions and how communication can reinforce the accepted Islam teaching and practices. The paper concludes that all hope is not lost with personal and sustained communication efforts. The paper recommends, among other things, appropriate use of communication to awaken the consciousness of Muslims to be able to better appreciate and live up to their religious calling.

Keywords: Communication, Islam, Shari'ah, Muslim, Zakat, Peace and Compassion

**REFLECTIONS ON THE DETERIORATING RELATIONS
BETWEEN MUSLIM COMMUNITIES IN NIGERIA: A
HISTORICAL ANALYSIS**

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The last one hundred years have been characterised by eventful developments in the story of Islam and the Muslims of Nigeria. One of such developments is the deteriorating relationships between Muslims of the country contrary to the teachings of their religion. This paper examines the factors that lead to this unfortunate situation as well as expatiate on the trends it assumes. The paper argues that the Muslim ummah in Nigeria needs a more robust inter-group relations to be able to stop the tide and move the religion forward.

**OF ISLAM, NIGERIAN MUSLIMS AND JIHAD AGAINST
CORRUPTION: A RE - EXAMINATION**

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This paper is a re-consideration of Islam as a faith and way of life, the Nigerian Muslims and the struggle or war against corruption in Nigeria. It is against the backdrop of the pervasion of corrupt practices all over Nigeria as reported in the mass media within the country and beyond. The need for the study is hinged on highlighting and correcting some of the many wrong assumptions on Islam in Nigeria, a faith that has been adopted as a way of life in varying degrees for about 13 centuries. The methodology adopted for the study is historical cum analytical and is library-based with emphasis on the Glorious Qur' n, the Hadith of the Prophet as well as Nigerian history. As a scholar of Arabic and Islamic Studies in Nigeria of four decades experience, this writer is an observer – participant. The paper discusses Islam and Nigerian Muslims as the two are not always necessarily the same. It also looks into the term “Jihad” against corrupt practices especially in Nigeria in all their ramifications and thereby practise Islam in the right way with a view to transforming Nigeria into a more civilized, humane, benevolent, focused and stronger and fairer nation while tolerating individual and group differences within reasonable limits. That is the only viable way the huge population of Muslims in Nigeria would count positively as a strong, righteous and tolerant community that shames the devil, the champion of corruption, and carries out God's will which encapsulates faith, good deeds and shunning corrupt practices.

**مكافحة الإرهابية في الأدب العربي النيجيري: شعر
مرتضى علي بابا نموذجاً**

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مركز الدراسات الإلورية، جامعة الورن، الورن نيجيريا

الأمن والاستقرار من أعظم التعم التي يظفر بها الإنسان، بها تحلو العبادة، وتربح التجارة، وتسعد الأمة. وفقدان الأمن من أسوء الأوبئة التي تعاني منها الدولة النيجيرية في عصرنا الزاهن، ولم يسلم من هذا الوباء أي قطاع من قطاعات البلاد الخاصة منها والعامّة، ويؤدّي ذلك إلى نقص حادّ في مرافق الحياة الأساسية. وبما أنّ الشعر العربي وليد بيئته، يفحص معانات المجتمع، يصرها ويصف له علاجها. جاءت هذه الورقة لتقوم مدى انعكاس هذه الظاهرة في الأدب العربي النيجيري، لتعرف الأدوار الفعّالة التي يلعبها الأدباء النيجيريّون تجاه هذا السرطان الذي ما زال يأكل أكبادنا في الوقت المعاصر. فهذه الورقة تتناول مكافحة الإرهابية في شعر السيّد مرتضى علي بابا. وتحقيقاً لهذا الغرض المنشود، رسم الباحث لدراسته الخطّة التالية: المقدّمة، نبذة عن حياة الشّاعر وعن انتاجاته الأدبيّة، ثمّ عرض القصيدة المختارة ودراستها دراسة تجعل هذه القصيدة أكثر وضوحاً، ثمّ الخاتمة.

الإسلام: حلًا لاعتراضات النيجيرية المعاصرة

ISLAM: A PANACEA FOR NIGERIAN EXISTING CHALLENGES

إعداد

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تعاني بلاد نيجيريا اليوم من الاعتراضات الاجتماعية شتى منها ديني وعرقي وسياسي، وهذا كله سبب الحطاطة وتقهره في عالم الحضارة والثقافة والمدنية رغم ما لها من المعادن الفطرية والثروات الإنسانية والقومية. وفي هذه المقالة المتواضعة نحاول أن نشرح مشاهير دواعي الاعتراضات في المجتمع النيجيري، ونقترح لها الحلول المناسبة من الرأي الإسلامي، لعل الله يقضي بعد ذلك أمرا ويجعل بها سهلا ويسرا وهو ولي التوفيق وعليه قصد السبيل.

طائفة من قصيدة الدكتور محمد الطاهر ليمان في تهنئة الجيش الفيدرالي النيجيري المنتصر على حركة بيافرا الانفصالية: دراسة ونقد.

بقلمي:

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الملخص

إن من الوقائع الحربية التي لن ينساها النيجيريون للحرب الأهلية التي اندلعت في نيجيريا نتيجة لحركة بيافرا الانفصالية بقيادة العقيد أودومينغو أوجوكو حاكم الإقليم الشرقي من 1970/9/12_1967/5/13 م ، استمر القتال بين الجانبين لمدة واحد وعشرين شهرا لقي في مختلف معاركها ألوف من الإيبو والجيش الفدرالي والمدنيين الأبرياء وفاتهم قبل انهزام جمهورية بيافرا المزعومة رغم مامعها من مساعدات أوروبية من جهة ومعونات تنزانيا وزمبيا وساحل العاج وغابون من دول إفريقيا من جهة أخرى. والغرض الأساس من هذه المقالة هو ان نعرض طائفة من قصيدة الدكتور محمد الطاهر ليمان في تهنئة الجيش الفيدرالي المنتصر على حركة بيافرا الانفصالية على سبيل النقد والتقويم _ بقدر الإمكان .