

**UNIVERSITY OF PORT HARCOURT**

**“THE DIALOGUE OF MONOTHEISM  
AND THE STRUGGLE TO SURRENDER”**

**An Inaugural Lecture**

**By**

**PROFESSOR ABDULRAZAQ O. KILANI**

*Professor of Islamic Studies*

*B.A.(Hons), M.A. (Ilorin); Ph.D (UPH); FCAI, FICWLS.*

*Department of Religious & Cultural Studies*

*Faculty of Humanities*

**INAUGURAL LECTURE SERIES**

**NO. 173**

**THURSDAY, SEPTEMBER 16, 2021**

University of Port Harcourt Press Ltd.  
University of Port Harcourt  
Port Harcourt  
Nigeria  
E-mail: [uniport.press@uniport.edu.ng](mailto:uniport.press@uniport.edu.ng)

© 2021, Prof. Abdulrazaq Olubusuyi Kilani

ISSN: 1119-9849  
INAUGURAL LECTURE SERIES NO. 173  
DELIVERED: Sept. 16<sup>TH</sup>, 2021

All Right Reserved

---

**Designed, Printed and Bound By UPPL**

## **ORDER OF PROCEEDINGS**

2.45 pm.        Guests are seated

3.00pm.        Academic Procession begins

The Procession shall enter the Ebitimi Banigo Auditorium, University Park, and the Congregation shall stand as the Procession enters the hall in the following order:

Academic Officer

Professors

Deans of Faculties/School

Dean, School of Graduate Studies

Ag. Provost, College of Health Sciences

Lecturer

Ag. University Librarian

Ag. Registrar

Deputy Vice Chancellor Research and Development

Deputy Vice Chancellor Academic

Deputy Vice Chancellor Administration

Vice Chancellor

After the Vice Chancellor has ascended the dais, the Congregation shall remain standing for the University of Port Harcourt Anthem.

The Congregation shall thereafter resume their seats.

**THE VICE CHANCELLOR'S OPENING REMARKS.**

The Ag. Registrar shall rise, cap, invite the Vice Chancellor to make his opening remarks and introduce the Lecturer.

The Lecturer shall remain standing during the Introduction.

## **THE INAUGURAL LECTURE**

The Lecturer shall step on the rostrum, cap and deliver his Inaugural Lecture. After the lecture, he shall step towards the Vice Chancellor, cap and deliver a copy of the Inaugural Lecture to the Vice Chancellor and resume his seat. The Vice Chancellor shall present the document to the Registrar.

## **CLOSING**

The Ag. Registrar shall rise, cap and invite the Vice Chancellor to make his Closing Remarks.

The Vice Chancellor's Closing Remarks.

The Vice Chancellor shall then rise, cap and make his Closing Remarks. The Congregation shall rise for the University of Port Harcourt Anthem and remain standing as the Academic [Honour] Procession retreats in the following order:

Vice Chancellor  
Deputy Vice Chancellor Administration  
Deputy Vice Chancellor Academic  
Deputy Vice Chancellor Research and Development  
Ag. Registrar  
Ag. University Librarian  
Lecturer  
Ag. Provost, College of Health Sciences  
Dean, School of Graduate Studies  
Deans of Faculties/School  
Professors  
Academic Officer

## **PROTOCOL**

- ❖ The Vice Chancellor
- ❖ Past Vice Chancellors
- ❖ Deputy Vice Chancellor, Administration
- ❖ Deputy Vice Chancellor, Academic
- ❖ Deputy Vice Chancellor Research and Development
- ❖ Past Deputy Vice Chancellors
- ❖ Members of the Governing Council
- ❖ Principal Officers of the University
- ❖ Ag. Provost, College of Health Sciences
- ❖ Dean, School of Graduate Studies
- ❖ Deans of Faculties
- ❖ Heads of Departments
- ❖ Distinguished Professors
- ❖ Directors of Institutes and Centres
- ❖ Visiting Academics and Colleagues
- ❖ Esteemed Administrative Staff
- ❖ Captains of Industries
- ❖ Cherished Friends and Guests
- ❖ Unique Students of UNIPORT
- ❖ Members of the Press
- ❖ Distinguished Ladies and Gentlemen

## **DEDICATION**

I dedicate this Inaugural lecture to my parents; late Chief Kilani OJo Fajembola (d. 18<sup>th</sup> November, 2020) and Late Chief (Mrs) Sabitiu Kilani (d.7<sup>th</sup> December, 2011).

## ACKNOWLEDGMENTS

My gratitude goes to the Almighty Allah to whom belongs all praises, the grace belongs to Him and has not allowed any partner in His Kingdom. Allah is the One who has praised Himself before no one praised Him. I bear witness that none deserves to be worshipped except Him and bear witness to the Apostleship of Prophet Muhammad (May the peace and blessings of Allah be upon him), his households, his Companions and the generality of the Muslims. May the peace of Allah be upon those who follow His guidance.

Allah has used several people to make me achieve spiritual and worldly fulfilment. The most important among them are my parents; Chief Kilani Ojo Fajembola (d. 2020) and Chief (Mrs) Sabitiu Kilani (d. 2011) for their prayers and supports. My parents, I appreciate your care and struggles for your children and you placed my foot on the path of Islam though you were not Islamic scholars but you have always demonstrated your love for Islam in your companionship of the mosque at all times. I pray for forgiveness of your sins and illumination of your graves. I also thank all my brothers and sisters from the Kilani family, my uncles and aunties for their supports in my journey of life both in Ibadan and Lagos.

Late Alhaji (Chief) Moshood Kashimawo Olawale Abiola, the Proprietor of Zulikha Abiola College of Arabic and Islamic Studies, Abeokuta who offered me opportunity to lecture in the College, the staff, students and Alumni of Zulikha Abiola College of Arabic and Islamic Studies (ZACAIS), Abeokuta. My coming to University of Port Harcourt in 1992 as a lecturer was a design by Allah. The opportunity was made possible by Prof. Shittu Ade-Agbetola who was a member of 1991 NUC Accreditation Team who, as a result of deficiency observed by

the team sent my Curriculum Vitae to University of Port Harcourt for employment. I thank you Sir. I thank my Lecturers at University of Ilorin most especially Professors I.A. B. Balogun (late), Ishaq Oloyede, Y.A. Quadri and late Musa Ali Ajetunmobi.

I am greatly indebted to many people who assisted me in achieving my academic maturity in the University of Port Harcourt. First, Prof S.I. Udoidem who was the Acting Head of Department of Philosophy and Religious Studies. Also of note as a mentor was late Prof. J.M. Kosemani for his contributions in guiding me as a young lecturer. I like to record my deep gratitude to my Supervisors Prof. D.I. Ilega (d.2008) of the University of Port Harcourt and Prof. Z.I. Oseni of the University of Ilorin. My gratitude is also due to Professor Robin Horton who suggested the topic of my PhD Research to me when I joined the University of Port Harcourt in 1992. I want to thank all my colleagues at the Department of Religious and Cultural Studies, University of Port Harcourt. In the same vein, I appreciate all my students at the Department of Religious and Cultural Studies, University of Port Harcourt from 1992 to date, the staff and students of Department of Religious Studies, Gombe State University and staff and students of Department of Islamic Studies, Nasarawa State University, Keffi for the roles they played in my career as a university teacher.

I acknowledge the roles of the following people in my career development in University of Port Harcourt, late Prof. Tony Arinze who recommended me to the 7<sup>th</sup> Vice Chancellor, Prof. Joseph Ajienna as the Chairman of Professional Ethics Committee, Prof J. Ajienna for his support during my term as Chairman of the Professional Ethics Committee (PEC), Prof. Ozo-Mercury Ndimele for founding me worthy and nominated



me to serve as Associate Dean, Faculty of Humanities during which he exposed me to various aspects of university administration. The 8<sup>th</sup> Vice Chancellor, Prof N.E.S Lale for appointing me as Chairman of College of Continuing Education Centre (CCE). I thank you all.

The peak of recognition accorded me was made possible by Prof. Stephen Okodudu as Acting Vice Chancellor who picked me from the crowd to serve as Coordinator, Academic Affairs following Senate approval to get an assistant to help him in running the university with the exit of both Deputy Vice Chancellors Administration and Academic. I want to thank you sincerely for this opportunity to serve the university at this highest level of university administration.

I deeply appreciate the members of the University of Port Harcourt Muslim Community where I have served as Imam from 1995 to date; for their support. Prominent to be mentioned include; Alhaji J.M. Inede, Prof M.A. Oyebamiji, Prof G. Adekola, Prof B. Braimah, Dr Y.M. Abdulrahman, Surveyor K. Raheem and Dr Ibrahim Zubayr. I thank the ELOOKKO family (Yoruba Community of University of Port Harcourt) where I have been serving as the President. I appreciate your support and solidarity always.

I also want to thank my brothers and sisters in Al-Usrah Inc. which I have the rare privilege to lead as Imam since 1994. I will always cherish the brotherhood that exists between us. I give special mention of Alhaji Abdullateef Hassan, Alhaji Shuaib Sokunbi, Alhaji Taiwo Mustafa, Tajudeen Shobayo, Abdulrahman Dhikrullah, Mukhtar Folarin, Imams in Council and the Executive and Central Working Committee of Al-Usrah Inc. I appreciate immensely Hajia Faosat Joke Sanni, the Commissioner for Special Duties of Oyo State and I also thank

other Muslim organizations in Port Harcourt for their love. I pray Allah to make us neighbours in paradise.

I also want to say thank you to late Alhaji R.A. Balogun(died 1994) who awarded me scholarships to study Islamic studies in 1982 (for B.A), 1988 (for M.A) and 1991(for PhD). There is no doubt you were Allah's sent to liberate me from ignorance and give me university education. I pray Allah (swt) to forgive your shortcomings and reward you with paradise.

My sincere gratitude goes to my immediate family most especially Hajia Risqat Abeni Olalekan Kilani, Associate Professor Fatima Motunrayo Abdulrazaq Kilani and my children; Abdulraziq Adesina, Muhammad Husayn Oladipupo, Mudafiat Olalekan Temitope and Hameedah Motunrayo Ajoke for their unceasing support, love and affection. Thank you for your patience during my period of occasional "disappearances" from home over research and other engagements. My wife (Risqat) is highly appreciated for her unceasing encouragement and reminder on the need to deliver my Inaugural Lecture. I owe you a lot for achieving it today. Thank you once again! Above all, I am eternally grateful to the Almighty Allah (swt) for His guidance and assistance for the accomplishment of this inaugural lecture. **Wa ma tawfiq illa billah.**

## Outline

1. The Discipline of Islamic Studies
2. Teaching Islamic Studies in Secular University
3. Understanding Islam
4. The Compass for the Muslims
5. What is Dialogue?
6. Adam's Story, 'The Fall' of Man and the Dialogue of Monotheism
7. The Struggle to Surrender: jihad, Martyrdom and Dying to Win
8. Islam, Women and Gender Justice
9. Islam, Pluralism and National Question
10. Shari'ah: The Muslim Compass
11. Mounting the Rostrums for Good Governance
12. The Struggle to Surrender and National Ethical Economic Discourse
13. Minaret in the Delta
- 13.1. The Dawn of Islam in the East and Delta Regions of Nigeria
- 13.2. Islam in Eastern Delta
- 13.3. Islam in the Central Niger Delta
- 13.4. Muslim-Christian Relations in the Niger Delta
14. Islamophobia, Stereotyping and the Challenge of Muslim Identity in Nigeria
15. Recommendations
16. Conclusion



## **INTRODUCTION**

I stand before you today to present the third Inaugural lecture coming from the Department of Religious and Cultural Studies. The first was delivered by now retired Prof. Chris Ejizu in March 2008 titled, *Between Religion and Morality: Their Inter-Connection and Significance in Public Life* while the second was made by Prof. W.O. Wotogbe-Weneka on 29<sup>th</sup> November, 2012 titled, *Religion: Modern Denigrators and Rehabilitators in National Development*. It should be noted that this is the first Inaugural lecture in my area of specialization in this university and to the best of my knowledge, the first in any university in the South-South and South-East geopolitical zones of Nigeria.

The focus of this lecture is to bring to fore some of my contributions to scholarship in the field of Islamic studies which have been anchored on the principle of making Islam and Islamic Studies known to the people both in and out of the Ivory Tower. I have equally adopted what Ziauddin Sardar (1979) brilliantly called Absolute Reference Frames (ARF) which is the application of Qur'an and Sunnah/Hadith as epistemological sources of Islamic sciences. This principle was borne out my understanding that there is a great misconception about Islam and that is why I have titled my Inaugural lecture: Dialogue of Monotheism and the Struggle to Surrender.

### **The Discipline of Islamic Studies**

The discipline of Islamic Studies according to Yahya Imam (2017:7-8) has witnessed changing status over time. The subject was called Religious Knowledge (RK) at a time, later known as Islamic Religious Knowledge which was jointly used for the Christian and Muslim components of the subject. However, the broadness of the discipline led to change to Islamic Religious Knowledge (IRK) and because of its

restriction to knowledge it was changed to Islamic Religious Studies (IRS) and presently refers to as Islamic studies while Oloyede (2012: 12-19) called it Islamics and he was quite apt to explain Islamic Studies as a conflux of disciplines which seeks to influence natural, human and social sciences in their service to God, on one hand and humanity on other hand, from the prism of Islamic credo.

Islamic Studies is a broad discipline, encompassing a wide range of periods, places, and topics. It is a discipline of more than 14 centuries of chequered history. The discipline of Islamic Studies have been undertaken across the world and many fields of study have been produced on the vast subject of Islam and they continue to develop and grow and over the years. This growth is manifested in the discipline of Islamic Studies offering its services now to Banking, Finance and Insurance among others.

The thrust of Islamic civilization has been the acquisition and propagation of knowledge by Muslims and hence explains why the first revelation of the Qur'an to Prophet Muhammad was on knowledge and the importance of Pen to human kind(Q96:1-5). There is no doubt that the Muslims have not gone to the moon or being a dominant force in 'space adventures' but the place of Muslim civilization in the area of science cannot be denied. Today, the world is indebted to Muslim civilization in Mathematics, Medicine, Chemistry, Physics and Geography. By 830, al-Ma'mum(813-833), the Umayyad Caliph who believed that religious texts should agree with the judgement of reason has established the Baytul Hikmah(House of Wisdom) in Baghdad which was a combination of library, academy and translation bureau.( P.K. Hitti 1982:310).

It is also not new to state that the Muslims introduced what is popularly known as the Arabic numerals into Europe and taught ‘Westerners the employment of this most convenient convention, thus facilitating the use of arithmetic in everyday life’ (Hitti, 573). The introduction of ‘zero’ (*sifr*) in numeral system is of capital importance as it helps humanity to appreciate the power of ‘ten’ in a unit of calculation (Hitti, p.573). A long list of Arabic terminology that have been retained like *al-Sumuut* (azimuth), *naziir* (nadir), *al-samt* (zenith), and *al-Jabr* (algebra). Algorithms which is very popular in computer programs and mechanical applications today was the effort of Muslim astronomer and mathematician, Abu Abdullah Muhammad ibn Musa Al-Khwarizmi (c. 850 CE) who introduced the decimal positioning within numeric systems to the Western world, along with the first ever systematic solution of linear and quadratic equations (**Hitti**).

The discipline thereby offers a wide range of opportunities for scholarship in the Humanities, Social Sciences and Management Science with courses like Islamic Banking and Finance making wave across the globe. The recently introduced **Sukuk** (Islamic bond) for infrastructural development by the Federal Government of Nigeria brings to fore the arrays of opportunities that exist in Islamic scholarship. The licensing of Jaiz bank, Taj Bank and Lotus Bank by CBN for interest free-banking or zero-interest banking for financial inclusion is also indication of the robustness of Islamic Studies globally.

### **Teaching Islamic Studies in a Secular University**

Islamic Studies is one of the areas of specializations in the Department of Religious and Cultural Studies, University of Port Harcourt. In some universities locally and overseas, it stands alone with further specialized areas like History (*Sirah*

and *Tarikh*), Quran and *Tafsir*(exegesis), Hadith (Prophetic sayings) and its Science, Shari'ah and its *maqasid* (objectives and goals), Islamic thought and Civilization, Islamic Economics and Finance etc .I have popularised the discipline among undergraduates of many Nigerian Universities with my book under the title Islamology first published in 1997 (Second edition in 2007 and Third edition in 2014 and Fourth edition in 2020).

The University of Port Harcourt's Department of Religious and Cultural Studies which was established as Department of Religious Studies in 1982 is one of the leading departments with programme in Religious Studies. At inception, few courses on Islam which include, Islam in West Africa, *Sirah* of the Prophet and early history of Islam and Modern Development in Islam were taught. The courses were taught by Late Professor D.I. Ilega (d.2008) a Christian of God's Kingdom Society (GKS) denomination until 1991 when NUC accreditation team insisted that an Islamic Scholar be recruited by the University to handle Islamic Studies component of the Degree programme.

In 1992, Mr Abdulrazaq Kilani (now Professor Abdulrazaq Kilani) was recruited as an assistant lecturer and shared the courses with Ilega but Kilani was allowed to single handedly teach a newly introduced course on Islamic Theology and Philosophy. By 1995, another Muslim scholar Mr Abdurrazaq Adesina ( later Dr Abdurrazaq Adesina who died in 2015 )was employed in the Department and by 2014, the employment of Mr Ibrahim Zubayr (now Dr Ibrahim Zubayr) was accomplished (Kilani 2015:92). The University of Port Harcourt is reputed to have a Professor of Islamic Studies since 2009 and the only one in the entire South-South of Nigeria. The Department of Religious and Cultural Studies,



University of Port Harcourt is a leading department of Religious Studies in Nigeria and has been in the fore front in curriculum development of Religious Studies programme. Many of the Department of Religious Studies in universities in the South-South and South- East regions tailored their undergraduate programmes after the University of Port Harcourt Programme. The courses available in the University of Port Harcourt Programme are; Islam: Origin and early History, Sources and Doctrines of Islam, Islamic Doctrines and Theology, Islam in West Africa, Islamic Fundamentals, Islamic Ethical teachings and Modern Development in Africa with reference to Islam. The Department also provides for a preliminary Arabic in year two for all students with elective students coming from Social Sciences. The Department also has Graduate programmes (MA and PhD) in Islamic studies (Kilani 2015: 93). The department has the capacity to do more in this area of specialization and with ability to harness human and material resources to make the University as a Centre of excellence in Islamic Studies. The vision can be molded into a world-class centre of Islamic Scholarship like School of Oriental and African Studies (SOAS), London attracting world-Class scholars across the globe.

### **Understanding Islam**

Islam is a monotheistic religion which is professed by over 1.6 billion people in all the five continents of the world today (<http://www.pewresearch.org/facttank/2017/01/31/worlds-muslim-population>). The word Islam is a noun formed from the infinitive of a verb **aslama** meaning "to accept", "to submit", to commit oneself "and means submission or surrender to Allah. Islam means submission to the will or decrees of Allah (Q 3:19, 3:85, Q 5: 3, 22:78). The word "Muslim" is derived from the same root which is used as a technical term to designate "those who submit."(Q 22:78).

Islam is a belief system with universal rules and principles as mentioned in the Qur'an.

Smith succinctly says:

By its very form (as a verbal noun) it conveys a feeling of action an on-goingness, not of something that is static and finished once and for all, but of an inward state which is always repeated and renewed ..... One who thoughtfully declares " I am a Muslim" has done much more than affirm his membership in a community. He is saying I am one who commits himself to God (Kilani (b) 2000:12-13, Kilani 2008:19)

Islam is regarded as the primordial religion of man, the *Din al-Fitrah*. This is encapsulated in the Qur'an as follows:

So set your face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not (Q 30:30).

Islam is a way of life, an economic order, a system of government and hence it applies to all aspects of man's existence and performance. In the simple teaching of Islam all that matters is to struggle as a Muslim for good of this world and also the best of the hereafter (Q2:201, 28:77).

In Islamic epistemological paradigm, there is a difference between knowing the path and walking the path. All Muslims are mandated to walk the path. According to Ziauddin Sardar(1979:23):

No one aspect is given precedence over the other and there is a blending and a balance between the material, the rational and the spiritual aspects of man's quest. Islam is the civilisation based on revelation brought by the last prophet Muhammad (S.A.W) and which is the simple religion of the earlier prophets in its final form.

Islam is not a system of life established by Prophet Muhammad (SAW) but by Allah Himself and that explains why Prophet Muhammad himself was called a Muslim in the Qur'an (Q6: 163) and the Qur'an speak of earlier prophets as being Muslims:

Say: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)" (Q2:136).

According to Esposito (2008:15):

Muhammad was not the founder of Islam; he did not start a new religion..... he called people back to the One, true God and to a way of life that most of his contemporaries had forgotten or deviated from. Worship of Allah was not the .....evolutionary emergence of monotheism from polytheism but a return to a forgotten past, to the faith of the first monotheist, Abraham.

In our studies, we have distinguished between the "historical Islam" which is dated to the mission of Prophet Muhammad (SAW) in the seventh century and "Islam the primordial faith"

or “the ideological Islam of faith” which started with the creation of Adam (A.S), the first man on earth(Kilani 2008:20-22). This is to demonstrate that Islam as understood by many did not begin with Prophet Muhammad (SAW) or founded by him as being espoused by some authors. Islam has always been the religion of humankind from the beginning of creation and the message of all Prophets and Messengers to humankind has been to establish the servitude of humankind to that of Allah, the Creator alone.

### **The Compass for the Muslims**

Islam is more than the English world religion which Gwamna (2016:10) defines ‘as man’s (human) search for meaning, understanding and explanation of life’. In Islam, religion is referred to as the *deen* which simply means that it is a way of life. It refers to a belief system which has universal and ideal rules and principles for all aspects of human endeavour. It connotes rites and rituals and also refers to the regulations of the Muslim nation (Kilani 2014:121). According to Ismail Faruqi (1983:1):

At the core of religious experience stands Allah, the *Shahaadah*(the confession of Islamic faith; the witnessing that there is no god but Allah(God) and Muhammad is His Messenger). In Islam, Allah(God) occupies the central position in every Muslim place, action and thought. The presence of God fills the Muslim’s consciousness at all times.

The implication of this understanding is that when Muslims struggle for Banking and Finance without interest, they are only struggling to fulfil Shari’ah prescriptions. It has nothing to do with Islamization or in the Christian equivalent dominionism. They are just following the Compass provided

for them by the Law Maker. The fulcrum of my research has been to provide intellectual dialogue on varying issues of Islam that are often misconstrued with a view to provide mutual understanding in our plural society.

### **What is Dialogue?**

By dialogue, it is the conversation between different individuals or groups whose purpose is simply honest engagement and increased mutual understanding. It implies meaningful interaction and exchange between people of different groups which could be social, cultural, political and religious. It is the coming together of people from diverse backgrounds in order to increase understanding. The Qur'an is replete with the dialogue of Almighty Allah with His creatures; first with the angels when he wanted to create humankind (Q2:30); the dialogue with the first person on earth Adam and his wife Hawwa ( Eve) (Q 2:30-35). In his quest to bring his people to the true worship of God alone, Prophet Ibrahim also dialogued with the sceptics (Q2: 258), his father against idolatry (Q 6:74, 19: 41-50), rejected heavenly bodies as God( Q 6: 75-79) and dialogue with his people against idolatry(Q.21:51-71, 26: 70-82, 37:83-98).

The dialogue of Islam with humankind is centred on the absolute and uncompromising unity of Allah which is called Tawheed. Islam wants all Muslims to engage in this dialogue with the entire humanity in order to establish the Oneness of the Creator. In Q 3:64 says "Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." Then, if they turn away, say: "Bear witness that we are Muslims."

According to a contemporary Islamic thinker, Ismail Farouqi:

Dialogue i.e in the context of our nation, religious tolerance comes from the belief that all men are endowed with the ability to know God. It explains religious diversity as due to accidents of history and conditions of space and time and it maintains that behind all diversity there remains the primordial religion, *al- din al-hanif*, into which all men are born and which all are capable of experiencing (Ismail Raji Farouqi: 1983:56).

In our intellectual quest for dialogue, we investigated issues like the story of Adam and Original sins in order to bring into fore the pure nature of humanity and exonerated humankind from original guilt of any remote ancestor.

### **Adam's Story, 'The Fall' of Man and the Dialogue of Monotheism**

The foundations of my intellectual journey were laid on modest efforts to elaborate on some issues that are foundational to understanding the creeds, values and hope offer by Islam to humankind. In doing that we x-ray the Quranic narrative of the story of Adam his oft-repeated episode of disobedience to God, which caused his expulsion from the comfort of the "Garden" to the inhospitable conditions of the world and its relation to the popularly held position of original sin (Kilani 1993: 36- 40).

The Qur'an portrays the account of the creation of Adam just as many scriptural religions before Islam have done (Q 2:30-35). However, the Quranic account indicates that Allah wanted to create humankind to be His vicegerent on earth and not in heaven as the angels were already doing the work of glorification of Allah without any encumbrances( Q 2:30). A

vicegerent (*Khalifah*) is the one who exercise the delegated powers on behalf of the supreme authority. The event that led to the expulsion of Adam (AS) and his wife (Hawwa/Eve) from the Garden is agreed upon by all civilizations that accepted the story as the beginning of human race as the work of Satan (*Iblis*) (see Q2:38; Q 20: 120-121, Q 20:128). The Islamic account is distinct from others in that Adam realized his guilt, Allah in His infinite mercy took pity on him due to his grief and helplessness and taught him what to say (Q 7:23), Adam repented and return to Allah. The Qur'anic account explains that Adam and his wife were forgiven by Allah after their repentance. The decision of Allah to send down the couple was not meant to humiliate them but to fulfill His divine promise to the angels that, I will create a vicegerent on earth”( Q2:30). The ‘fall’ from the Garden to the earth does not mean any moral depravity:

It is man's transition from simple consciousness to the first flash of self-consciousness, a kind of waking from the dream of nature with a throb of personal causality in one's own being... The garden Adam left is the conception of a primitive state in which man is practically unrelated to his environment and does not feel the sting of human wants the birth of which alone mark the beginning of human culture. Adam's act of free choice marked indeed the beginning of civilization. Freedom is the sole test of human maturity( Ibrahim Sulaiman, 1990:4).

Paul Tillich has defined the concept of original sin as personal guilt incurred by passage from essence to existence within the mind of God of the idea of man( Paul Tillich 1951:29). Islam holds that man is created innocent, he is like a blank book (Q

91: 9-10), and lays out the drama, as it were, after his birth and not before. Man only becomes accountable for his deeds when such acts are done by a sane, adult person, act which man enters into bodily, consciously and voluntarily and that no bearer of burden will carry the burden of another person (Q6:164) and therefore repudiates every notion of hereditary guilt and of vicarious responsibility. Every human being is born innocent and none therefore will receive judgment for the deeds of another.

### **The Struggle to Surrender: Jihad, Martyrdom and Dying to Win**

The image of the Muslim armies converting others by force as they advanced has sunk so deeply into the mind of many people even in the Ivory Towers and it appears that the amount of intellectual efforts made so far to present the truth has not been able to dislodge it. One of the interpretations given to jihad is that Islam was imposed with the sword in one hand and the Qur'an in the other. The thesis of the sword is highly surprising as one continue to wonder how a religious life and doctrines can be imposed *en masse* in a short period of time. It is not uncommon to hear even from university colleagues alleging that Jihad is killing of who they called infidels so that Muslims can gain paradise!

Jihad is not a license to kill while martyrdom is not an excuse to terminate one's life. Jihad is derived from the verbal root *Jahada* which means struggle or striving. It denotes any form of activity, either personal or for the community of Muslims, having the aim of striving for the cause of God and Islam (Kilani 1996, pp. 35 – 46.). *Jihad*, in the usage of the Qur'an and Hadith, is an injunction for believers to strive with their possessions and their selves in the path or cause of God ( Q 61;10-11, 9: 41).



In the Qur'an whenever the word *Jihad* is used, the condition "in the cause of Allah" is attached to it because all such striving is undertaken for the collective well-being of mankind in which the functionary has no vested interest of his own, his sole interest being to win the favour of God. The striving in the Cause of God called jihad is done in many ways which include self purification of one's soul known as *Jihad bi'l-Nafs* (Q 91-10), a sincere effort or struggle to acquire or disseminate knowledge in the path of Allah *Jihad bi'l-Ta'lim* (Q 39:9), preaching Islam to people in order to invite them to the worship of One True God, communicating the Truth of Islam, giving glad tidings, reminding, enjoining good and forbidding evil called *Jihad bi'l-Tabligh* (Q 33:45-7, 3:104), the use of one's wealth and possession in the cause of establishing Islam on earth- *Jihad bi'l-Maal* (Q 3:180, 2:245).

The other forms of Jihad is called *Jihad al-Siyasi* which is a type of *Jihad*, that involves politics and administration in Islam (Kilani 1996:38-42). Politics involves allocation of values and resources and it is this understanding that has not made Islam to draw line between politics and religion and hence considers authority over the affairs of the people as the greatest religious duty ( Q 22:41). The principle of politics and Islam as inseparable does not include what is often expressed in political discourse in Nigeria as Islamization as compulsion in religion does not exist in Islam (Q 2:255, 10:99). The last in the categorization is *Jihad bi'l-Qital* which is the Islamic principle of self defense when hostility is launched towards the Islamic state (Q 2: 190-193), to repel invasion or threat (Q22:39-40), to fight against tyranny (Q 4: 75). Fighting is regarded as evil and only becomes legitimate and necessary by reason of the objectives mentioned above. When fighting becomes necessary for Muslims, the Muslim texts contain enormous information on rules of engagement (Kilani 1996:

**42-43).** *Jihad* in Islam is the means of striving by the Muslims to establish, maintain, develop, or re-establish the “Kingdom of God on earth” for the welfare and happiness of all humankind. To struggle to stand up in the face of transgression is one of the necessities of life.

Islam is a call to peace; it abhors war, but cannot prevent it, hence it prepares for it, but does not wage it unless it is forced upon it , expansion and appropriation are not amongst the objectives of *jihad*, nor is the eradication of disbelief from this world, for that is against God’s law of difference and mutual checking. Nor do the objectives of *jihad* include imposing Islam on those who do not believe in it, for that contravenes God’s law of diversity and pluralism (**Qaradawi 2009 : 423**).

The concept of martyrdom in Islam is associated with an all-round effort to make the word of Allah supreme on the surface of the earth. Martyrdom is regarded as the highest form of *shahadah*, i.e. witness which a Muslim can make to the religion of Islam. That accounts for why a martyr is called *shahid* in the Islamic traditions. By this act, which is the highest form of sacrifice in Islam, a martyr gives up what is considered as the most valuable thing to him, life, in the cause of Allah. There is no doubt that due to lack of religious understanding of the concept, many people have written off martyrdom as akin to suicide. Islam as a religion did not invent this religious concept as other scriptural religions like Judaism and Christianity also offer explanation to the concept (see **Kilani 1995: pp. 73 – 87**).

The word martyr in Greek is *Vaptus* which means witness. During the persecutions of the first three centuries, many Christians became martyrs, i.e witnesses in blood to the faith (**See Acts 2:10; Hebrews 12:1; Revelation 2:13,17:6**). In

Christian ecclesiastical history St. Stephen is regarded as the first martyr of or proto-martyr in Christianity. It should also be noted that all the disciples of Jesus (p.b.u.h.) apart from John the son of Zebedee, who died a natural death, and Judas Iscariot, who hanged himself, were martyred by one way or the other (**Kilani 2015: 99**).

The principle of Jihad and martyrdom are anchored on the principle of sacrifice in Islam which means giving up things, which are valued or desired, tangible, countable or intangible and immeasurable for the sake of Allah in the understanding of surrendering oneself and possession to Allah. It is incorrect as falsely propagated that Muslims must kill a non-Muslim to enter paradise! This is falsehood taken too far! Who remains on earth if the spate of killings is allowed to continue? How do the Muslims operationalise other teachings of their faith on good neighbourliness, eating the food of the people of the Book if they are killed as visa to paradise? The God of Islam is As-Salaam (The Owner of Peace) and does not need blood of anyone to grant salvation.

The advent of globalization and one of the attendant benefits is the evolvment of social media which has accentuated ease of information flow from truth to half truth and naked falsehood. One of such information in the public domain is that Muslims kill in order to gain 70 virgins in paradise (**al-hoor al-'iyn**). There is no doubt that the concept of **al-hoor al-'iyn**, exists in Islamic eschatology (Q.2:25, 41: 31-32, 55: 58, 56: 22-23; 35-37, Q 44:54, Q 52: 20) but we boldly say here that this is not the motif for jihad and martyrdom in Islam.

In the recent times, our country has been visited by the use of suicide terrorism with the use of Improvised Explosive Devices (IED) laced into the bodies of people mostly young

girls to blow themselves up in the midst of people in markets, motor parks and worship centres like mosques and churches. Robert Pape (2005:27) posited that the willingness of an attacker to die has strategic value as it serves as a weapon of weak groups incapable of "denial" as a "coercive strategy and that suicide terrorism relies on punishment and, especially, the expectation of future damage," which provides coercive leverage(Pape 2005: 27).

The term terrorism has remained difficult to define because it is often interpreted as a pejorative concept. While there is no doubt that terrorism is associated with death, violence and war but the terrorists often view their actions as necessary to liberate themselves or make a political statement. It is safe to say therefore that, terrorism is a tactic of war or in a war-like struggle by nations, non-nations and individuals, it is a sub-specie of revolutionary violence and has more frequently been associated with violence committed by disenfranchised groups desperately attempting to gain a shred of power or influence. (Kilani & Suberu 2015:120, Mark Juergensmeyer 2003:5)

There is no unitary or commonly used definition of terrorism. What is often cited is the popular understanding of terrorism that is constructed by the media and politics. Terrorism has no precise meaning, yet it is safe to say that terrorism is in the eyes of the beholder. The analysis of who is a terrorist largely depends on who is calling the name at the time. Terrorism is defined as —the calculated use of violence or threat of violence to attain goals, which are often political or ideological in nature, by intimidation or coercion(Kilani & Suberu 2015:121).¶ It is the adoption of strategy of fear to achieve political objectives. The cost of the war on terror on America economy is mind boggling as the country spent \$4.6 trillion between 2001 and 2017. The whole amount was borrowed and

with an accrued interest of \$622billion and by 2056 the interest accumulation on the amount borrowed will stand at about \$7.9 trillion (watson.brown.edu/news/2018/seeing-our-wars-first-time-costs-war-project). This explains why the world need peace at all cost as Benjamin Franklin said, ‘there was never a **good** war or a bad peace’.

The unsure numbers of Boko Haram for example, their intense dedication, and their dangerous unpredictability have given them influence vastly out of proportion with their meagre military resources. The adoption of kidnapping and payment of ransoms by government often provided life-line for the terrorist group who often resurrect after many times of being declared ‘technically defeated’ by government.

Islam did not invent suicide terrorism but bad governance and injustice did! Islam did not create Boko Haram but the effect of climate change and shrinking of Lake Chad with deficit of good governance and unfair distribution of wealth incubated them. Suicide terrorism has nothing to do with Islam. We need to ask why people decide to die for a cause to fulfil perceived social obligations rather than as a voluntary choice. In the Old Testament, the Jews would martyr themselves because they refused to worship the gods of others in the Roman empire, the zealots were reported to have fortified themselves in the Masada fortress, fought the Romans and in the end, died by their own hand just as they were about to be overpowered. In the same vein, under the Roman rule, the Christians also martyred themselves by refusing to take oaths of allegiance to Rome but declaring their allegiance to Christianity. **(Kilani & Suberu 2015:123)** The celebrated act of Samson deliberately (and fatally) pulling down the house on himself and his enemies with the intention of killing his

enemies shows that suicide attacks are as ancient as human conflict. The passage says:

And Samson said; Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life (Judges 16:30)

In the early history of Islam, a pseudo-Muslim group known as the Assassins that flourished between eleventh and thirteenth centuries were reputed to have practiced suicide terrorism. The name Assassins was given to the group from the drug hashish that the group used ritually in carrying out their murderous expeditions on state officials. One can also see the discoveries of drugs and narcotic in Boko Haram hideout in Sambisa by the courageous Nigeria Military as indication of how one terrorist group learn from previous terrorist groups without religious connection. The Hezbollah of Lebanon has been noted to have re-invented martyr/suicide terrorism in 1983 in its attack on US embassy, US marine barracks and French paratroops barracks in Lebanon killing more than 300 civilians and military personnel. Other groups that have adopted it include the Tamil Tiger in Sri Lanka, the Japanese kamikazes and in more recent times are the Israel/Palestine groups, Chechnya rebel, the Taliban of Pakistan and Afghanistan, Al-Shabaab of Somalia, Boko Haram of Nigeria, Al-Qaeda in Arabia Peninsula and al-Qaeda in the Maghrib (Fotion, Nicholas, Boris Kashnikov and Joanne K. Lekea 2007: 18, Kilani & Suberu 2015: 123). The terrorist strategic logic of warfare is to inflict enormous damage on the victims and this explains why Awofeso(2006) views suicide terrorism as primarily a weapon of psychological warfare and that terrorists choose targets that horrify and traumatize the wider

community. He further posited that a major goal of all forms of suicidal terrorism is to cause fear and it is a paradox of a self-aiming to abolish itself while simultaneously seeking self-esteem, i.e. aiming to accumulate suicidal capital '(Awofeso, 2006: 287-294).

Islam strongly condemns suicide because of the Islamic teachings on the sanctity of life and it equates killing a soul to taking the soul of entire humankind and saving a soul as like saving the soul of entire humanity (Q 5: 32).

The upsurge of suicide terrorism among some militant Muslim groups today is not an influence of Islamic fundamentalism or conservatism as mostly explained in intellectual discourse. Most terrorist groups irrespective of religious or ideological differences borrow tactics from one another from the Tamil Tigers in Sri Lanka to the FARC rebels in Colombia, the Boko Haram of Nigeria and to the Hamas group, all consider it as a legitimate war tactics and Hamas for example spiritualized suicide bombing as “letters to the enemy” (Kilani & Suberu). The Prophet of Islam said, —Whoever kills himself with something in the world, he will be punished with it on the Day of Judgment.( Bukhari, No. 6047, Muslim, No. 202). In another tradition, he says: —Whoever jumped off a mountain and as a result killed himself, then he is in the fire of Hell, falling in it forever. Whoever drank poison and as a result killed himself, then his poison will be in his hand, drinking it in the fire of Hell forever. And whoever killed himself with an iron, then his iron will be in his hand, bringing it in his stomach in the fire of Hell forever (Bukhari, No. 5778 , Muslim 0199).

The attacks of Boko Haram against mosques and churches are meant to undermine the people's confidence in the states and Federal government especially on their ability to maintain order. The attacks also assist the insurgents to exacerbate inter-religious strife and tension which conforms to the strategic logic of suicide terrorism of undermining the government in order to establish their rule over the people. When they attack capital cities and government institutions, it is meant to make audacious claim to frighten the civilian population about the weakness of the government to protect them.

The Messenger of Allah said, —Verily one of the worse situations in which there is no escape for the one who is involved in it is to kill someone unlawfully (Sahih Al-Bukhari, Vol. 9, No. 6863). Mahmud Mamdani understanding of the evil of insurgency and terrorism in any country is very apt when he submitted that the popularity of such extreme methods necessitates that terrorists are not simply born; they are created. Terrorists do not act out of religious conviction; they act as a response to an unjust society and conclude, that terrorism "is not a necessary effect of religious tendencies, whether fundamentalist or secular, rather, terrorism is born of a political encounter." (Mamdani 2004). A cursory look at the North East of Nigeria where Boko Haram insurgency originated indicates alarming statistics of human underdevelopment from illiteracy to street children, infant mortality to maternal mortality and high level of unemployment. The depletion of the Lake Chad due to climate change also denied able bodied men from fishing and farming and the various governments in the states did nothing and waited for the time bomb planted by deficit of governance to be detonated by fiery preaching of Muhammad Yusuf.



## **Islam, Women and Gender Justice**

The issue of gender justice in Islam has received adequate attention from the two absolute frames of Islamic epistemology i.e. Qur'an and Sunnah/Hadith. However, the issue is also among the most contentious one in classical and contemporary scholarship. Islam has accorded women high status in the Qur'an and Sunnah but it is not uncommon to find among Muslims those who are simultaneously promoting hierarchical and discriminatory power relationships between men and women (Kilani 2017:550). There is no doubt that the level of enlightenment among Muslim women in many parts of the world is leading to gender justice or what has been called by Sa'diyya Shaykh as "gender jihad" (Omid Safi (ed) 2005:159) and it also not uncommon to find many Muslim women who are still being treated like domestic chattels.

The advocate of "gender jihad" has not adopted the radical approach of feminism because feminism has largely been understood by many Muslim women as a western construct aim at de-Islamizing them. By feminism, it is a critical awareness of the structural marginalization of women in society and engaging in activities directed at transforming gender power relations in order to strive for a society that facilitates human wholeness for all based on principles of gender justice, human equality, and freedom from structures of oppression (Omid Safi (ed) 2005:48). The struggle for women empowerment in the form of liberal feminism has remained largely unpopular among the Muslims mainly because the protagonists are postmodern secularists who are trying to promote the deconstruction of modern women, the family and even nature (Ibrahim Uthman 2008:7). Postmodern feminism has 'simply become a euphemism for licentiousness as most of its proponents aim at eliminating the differences between men and women only in sexual infidelity through the revolution that

has taken place in the fields of modern technology'(Uthman 7).

Vice Chancellor Sir, the society is witnessing a carnal war which is manifested in the rampant cases of rape and violence against women. The women in Islam occupy a position of dignity as wives, daughters, sisters and believers in faith and an assault against them is an assault against the whole society. The crime of rape which is a violation of bodily integrity has been on the increase in Nigeria and the sad development has extended to the increase in rape of children ranging from 3-10years. The victims of rape are exposed to various health risks of sexually transmitted diseases including HIV/AIDS, unwanted pregnancies and illegal abortion. Most victims of rape often suffer depression and other mental health disorders like suicide due to lack of support even from the immediate family of the victims. Countless women and girls in Nigeria are subjected to violence by some members of their families and within their communities. Women of all ages and from all socio-economic groups, living in rural and urban communities, are affected. The crime of rape and other forms of violence against women are seriously under reported, and the perpetrators of the crimes are rarely brought to justice. The stigma attached to the victims of rape (rather than to their attackers) compounded their woes and deters most women from reporting such crimes. The criminal justice system provides scant protection while the police and judiciary often play retrogressive roles in cases of rape in most cases failing to investigate or press charges. The few rape victims who take their cases to court face humiliating rules of evidence, patronizing and discriminatory attitudes from court officials, and little chance of justice. The Penal code of Northern Nigeria and the recently promulgated Shari'ah Law subsumed rape under adultery thereby making it difficult for most women to

get justice even in a system of law that is expected to provide justice to all sectors of the society(Kilani 2010: 20-21).

There are no accurate statistics on rape and associated violence against women in Nigeria because, such issue of sexual violence are not discussed in most Nigeria societies and when they are discussed it is by mere ‘whispers’ and this explains the culture of ‘loud silence’ that pervades our society on the issue of rape (Morak Babajide-Alabi , ‘ Let’s Talk about Rape’. <https://www.vanguardngr.com/2017/09/17/>).

Between 2012 and 2013, about 30 per cent of women in Nigeria experienced one form of domestic violence or another. According to findings from a National Survey carried out in 2014 on Violence Against Children in Nigeria confirmed that one in four females reported experiencing sexual violence in childhood with approximately 70% reporting more than one incident of sexual violence. In the same study, it was found that 24.8% of females’ ages 18 to 24 years experienced sexual abuse prior to age 18 of which 5.0% sought help, with only 3.5% receiving any services. (<http://warifng.org/rape-stats-in-nigeria/> retrieved 17/9/18).

The alarming rate of rape and violence against women in our society and the manner such cases are dismissed for lack of evidence to prosecute the offenders spurred us to explore the Shari’ah law system on how to curb the menace and also provide stiff sanctions against the culprits (Kilani 2010:20-49). Rape, though a sexual crime, is certainly unlike adultery and fornication in the sense that it is associated with force and violence (Ebrahim 2005:142). The Nigeria legal system has viewed rape as a serious crime hence its inclusion in the criminal law of Nigeria. In Lagos State and other southern states, the Criminal Code’s provision on rape states:

Any person who has unlawful carnal knowledge of a woman or girl, without her consent, or with her consent, if the consent is obtained by force or by means of threats or intimidation of any kind, or by fear of harm, or by means of false and fraudulent representation as to the nature of the act, or, in the case of a married woman, by personating her husband, is guilty of an offence which is called rape." (Section 357).

Rape is punishable by life imprisonment. The definition of "unlawful carnal knowledge", however, limits rape to penetration. Furthermore, the definition ("*carnal connection which takes place otherwise than between husband and wife*") makes it clear that rape of a wife by her husband is not regarded as unlawful (section102). The only charge that could be brought in the case of a woman raped by her husband would be assault.

The rules of evidence in relation to rape risk doubling the trauma for the woman raped. Under the Evidence Act, the burden of proof of lack of consent beyond reasonable doubt is on the prosecution (Section 138(2)). In Section 138 (2) of the Evidence Act, it states: "The burden of proving that any person has been guilty of a crime or wrongful act is, subject to the provisions of section 141 of this Act, on the person who asserts it, whether the commission of such act is or is not directly in issue in the action." The implication of this law is that a successful prosecution for rape is therefore particularly difficult, since in most cases there are no witnesses. Where the raped woman cannot provide the required corroboration or cannot provide medical evidence of penetration and physical injury, the only charge that can be brought is one of indecent assault.

The Shari'ah Penal codes established by ten states in Northern Nigeria states defined rape:

A man is said to commit rape who..... has sexual intercourse with a woman in any of the following, circumstances:- (i) against her will; (ii) without her consent, (iii) with her consent, when her consent has been obtained by putting her in fear of death or of hurt; (iv) with her consent, when the man knows that he is not her husband and that her consent is given because she believes that he is another man to whom she is or believes herself to be lawfully married; (v) with or without her consent, when she is under fifteen years of age or of unsound mind. (S.127 of the Kano State Shari'ah Penal code)

A cursory look of the Shari'ah penal laws in the states of northern Nigeria that adopted Shari'ah provides great similarity. Many states copied the Zamfara model and only Kano state made a modest revision of the Zamfara model in drafting its own law.

The pitfall of the penal code is the assimilation of rape with *zinâ* (adultery) and makes women at a difficult situation. The woman who is raped is at a dilemma in that if she reports being raped to the police or Hisbah as the case may be can easily be construed as a confession to unlawful intercourse which makes her liable to the *hadd* punishment for *zinâ*, unless she can prove that intercourse took place without her consent. Moreover, if her attacker denies, her accusations against him, it amounts to defamation (*qadhif*, unfounded allegation of

unlawful sexual intercourse), for which she can be punished by an additional eighty lashes.

In Islamic law, there is a difference between Zina (adultery) and rape. An examination of the various verdicts between 2000 and 2001 from Shari'ah courts put women who are victim of rape into difficult situation as the male aggressors often denied as there are no witnesses to corroborate the claim of the women. This ugly situation has given the impression that the Shari'ah code as applied is male chauvinistic code which only aims at protecting men in their sexual exploitation of women and in turn punishing women for the sexual assault perpetrated against them by the male dominated society.

The society envisioned by Islam is a society that obeys the dictates of Allah in all ramifications and eschews immoral ways as defined by the Law maker and not as dictated by human desires (hawa).

In Islamic Law, the crimes of kidnapping, robbery, rape and transgression of the Muslims' sanctity by way of open and audacious hostility is considered a type of *muhaarabah* (waging war against Allah and His Messenger) and doing mischief in the land.

In discussing the crime of rape in Islam, it must be mentioned that it is also a crime which affects not only the victim but the fabric of the society in general. The Arabic word *ightisaab* refers to taking something wrongfully by force. It is now used exclusively to refer to transgression against the honour of women by force (rape). The crime of rape is an abhorrent crime that is forbidden in all religions and all earthly systems and laws regard this action as abhorrent and impose the strictest penalties on it. The crime of rape is both physical and

psychological war on the victim as the pain of rape cannot be erased with the passage of time

The punishment for rape in Islam is severe. The rapist is subject to the *hadd* (criminal) punishment for *zina* (adultery), even if the rape was not carried out at knife-point or gun-point. If he used weapon to intimidate or threaten the victim, he is among those who waged war against Allaah and His Messenger (*muhaarib*), and is to be subjected to the *hadd* (criminal) punishment described in the verse in which Allaah says:

The recompense of those who wage war against Allaah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter [Q.5:33].

In *Fiqh-us-Sunnah*, *hiraba* is described as: a single person or group of people causing public disruption, killing, forcibly taking property or money, attacking or raping women ("*hatk al arad*"), killing cattle, or disrupting agriculture (Sabiq 1993: 450). Al-*Dasuqi*, for example, a Maliki jurist, held that if a person forced a woman to have sex, their actions would be deemed as committing *hiraba* (Doi 1984: 253).

The crime of rape is therefore the "taking" of the victim's property (the rape victim's sexual autonomy) by force because sexual autonomy and pleasure is a fundamental right for both women and men in Islam and rape is taking by force someone's right to control the sexual activity of one's body. The crime of rape is a violent crime which uses sexual intercourse as a weapon. Islamic legal responses to rape are not

limited to a criminal prosecution for *hiraba*. Islamic jurisprudence also creates an avenue for civil redress for a rape survivor in its law of "*jirah*" (wounds). Islamic law designates ownership rights to each part of one's body, and a right to corresponding compensation for any harm done unlawfully to any of those parts. Islamic law calls this the law of *jirah* (wounds). Harm to a sexual organ, therefore, entitles the person harmed to appropriate financial compensation under classical Islamic *jirah* jurisprudence (Ibn Qudamah 1994:36). It means where a woman is harmed through sexual intercourse she is entitled to financial compensation for the harm. Further, where this intercourse was without the consent of the woman, the perpetrator must pay the woman both the basic compensation for the harm, as well as an additional amount based on the *diyya* (financial compensation for murder, akin to a wrongful death payment). In the same respect, Imam Shafi'i posited that if a man is found guilty of rape he is liable to *hadd* of *zina* (adultery), and he should pay his victim a value equal to her *mahr* (bride price) (*Al-Umm* 3/258).

Ahmad Kutty, states:

A raped woman is a victim that must be treated with honour and kindness. She is not required to produce four witnesses to prove the crime done against her, nor is she punished for the crime done against her..... A woman who has been raped cannot be asked to produce witnesses; her claim shall be accepted unless there are tangible grounds to prove otherwise. To insist that she provide witnesses is akin to inflicting further pain on her. If anyone refutes her claim of innocence, the onus is on him to provide evidence, and she may simply deny the claim by making a solemn oath, thus clearing herself in public. The Prophet (peace and blessings be



upon him) said, “The onus to provide evidence falls on the one who makes a claim, and the one who denies (the same) can absolve himself or herself by making a solemn oath to the contrary([www.muslims.ca](http://www.muslims.ca)).

In our modern world with modern technological advances such as forensic and DNA testing, there are enough proofs to convict most, if not all the accused rapists, as the physical facts including semen, saliva, blood, hair, fibres, skin scraps, bite marks can be scientifically examined by experts to achieve the objectives and goals of the Shari’ah. Uthman (2007:66-7) brings this point to the fore when he wrote:

It is possible to apprehend criminals for many crimes including rape because there are modern forensic means of obtaining evidence for the crime such as DNA tests to examine the sperm of the alleged rapists, examining their fingers and palm prints on the body of the alleged raped victims as well as asking the women to describe the naked body of such alleged rapist. The last suggestion is particularly applicable to men accused by women of committing Zina with them. If it was truly mutual, the women should be able to give bodily descriptions of these men when they are naked”.

In the same vein Anwarullah (2004:128) also submitted thus:

The report of a doctor, the opinion of an expert of footprints, arms, lineage, handwriting or laboratory test of blood, semen etc shall be considered for the purpose of disposing the relevant matter under dispute.

Islamic law cannot be said to be against these scientific evidence in order to achieve the goals of Islam because, during the reign of Umar, a woman accused a man of raping her and came with an egg stained cloth as evidence. Ali then soaked the stain in water and it turned out to be a white solid yoke (Ibn Qayyim, *Al-Turuq* 98, Anwarullah 2004:127). Shari'ah principle is to remove hardship from the people as well as establishing proof beyond reasonable doubt. Ibn Qayyim said in this respect that:

God did not define a single path to justice, to the exclusion of all others. However, the Shari'ah makes it clear that His aim is to establish righteousness and justice among people. Any way that leads to righteousness and identifies justice should be considered. We do not pursue means for their own sake. It is the ends that are the true objective. God uses examples to teach us methods so that we may find others like them (*I'lam al-Muwaqqi'in* ,4/383).

I have taken time to x-ray the violence against women in order for us to note the aggression done by one gender against the other and how Islam has responded to it for about 1440 years ago.

Women in Islam have been portrayed in popular narratives as victims and powerless being and their powerlessness has been anchored derogative on the women wearing *hijab*. The *hijab* which literally means “barrier” or “curtain” but in the context of female dressing signifies the notion of concealing garments that women wear outside their homes in keeping with Islamic ethic of modesty (Q33:59, Q 24:31). It has become so simplistic to reduce the complexity of gender justice in Islam to the institution of veiling or hijab of women, which to a large

extent is a misrepresentative caricature of the complexity of Muslim societies and Islam.

Muslims regard a differentiation of sexual roles to be natural and desirable in the majority of cases, the economic responsibilities of male and female members differ to provide a balance for the physical differences between men and women and for the greater responsibility which women carry in the reproductive and rearing activities so necessary to the well-being of the society. To maintain, therefore, that the men of the family are responsible for providing economically for the women or that women are not equally responsible, is not a dislocation or denial of sexual equity. It is instead a duty to be fulfilled by men as compensation for another responsibility which involves the special ability of women. Men and women are taught in Islam to be complementary to each other in a multi-function organisation rather than competitive with each other in a uni-function society. Islam is an ideology which influences much more than the ritual life of a people. It is equally affective of their social, political, economic, psychological, and aesthetic life. (Kilani 2017:551)

### **Islam, Pluralism and National Question**

A religious plural society is an environment where there subsist many religious beliefs, concepts or ideologies. Religious pluralism is a slippery concept which simply means religious ‘manyness’ or diversity. It is a concept used to describe when many religions are connecting with one another in the context of a state without any hindrance. Religious pluralism is concerned about the quality of relationship among many religious groups in a country. It is an acceptance of diversity among the various cultures that make a country but with mutual respect (Kilani & Suberu 2014: 482). The government in a plural society maintains a distance of equal

length to all the religions. The principle is that these different groups live together in one society without a religion enjoying an undue privilege position over others.

Nigeria is a pluralistic society as it is evident in its variance of socio-cultural, ethnic, language, and particularly religious affiliations. There are three major religious practices in Nigeria: African Traditional Religion, Islam and Christianity. The different cultures propagated by these religions have been identified to be a source of social and political tension in Nigeria. As a guide for mutual and peaceful co-existence between these religions in Nigeria, the Madinah Constitution established by Prophet Muhammad is examined as a classical model of a successfully established pluralistic community which composed of Muslims (made of the *Ansar* (helpers) and *Muhajirun* (emigrants)), Jews and pagans. This unprecedented free and plural state was the first of its kind in the intellectual paradigm and political records of human civilization (Kilani & Suberu 2014: 487-488).

In about 1,440 years ago as explained above, Prophet Muhammad introduced what is called the Madinah constitution or Madinah Charter (*Dastur al-Madinah*) which provided a model of getting solution in a state where the problem of pluralism has created unrest. Under the constitution of Prophet Muhammad in Madinah, religious persecution of the members of other faiths was nil as such practice is unacceptable to Islamic creedal teachings. The Qur'an speaks that "Let there be no compulsion in religion" (Q2:256). Islam in its pristine form from the golden age of the Madinah state accommodates pluralism and the presumption that religious pluralism began with Western colonialism, as understood in some works can be historically challenged.

It is to be noted here that the Religious atmosphere in Nigeria is tensed up as a result of rivalry and extremism among the Christians, Muslims and African Traditional Religion adherents. The incessant clashes between Christians in the south east of Nigeria and the Traditional worshippers, the killings of Muslim preachers like Alfa Bisiriyu Apalara in 1952 in Lagos and Alfa Safwan Bello Akodo in Epe in 2003 by Oro Cult members made the often touted claim in academic circle of the tolerant African Traditional Religion to be preposterous (Kilani 2008:37-38). The truth of the matter is that religion has been exploited for ethno-economic and political agenda. The tension in the polity often times is exacerbated by religious intolerance which is the attitude of showing hostility towards other religions. The mistrust between Muslims and Christians is the believe of most Muslims that Christians do not recognize Islam as a religion that is entitled to exist and that Christians espouse the agenda of 'dominionism' which implies that they have a mandate to subdue both human and material resources on earth for Christ. The ill-feelings about each other most especially from the leaders through incitement, distortion of fact about each other, blocking each other's chances as demonstrated in the issues of *Shari'ah*, Organisation of Islamic Conference (OIC) ( see Kilani 1998:99-108), hijab for women and the establishment of Jaiz Bank among others demonstrate that the two Abrahamic faiths are competing for dominance in the Nigeria public space.

In Nigeria, the average adherents of the two religions live in unnecessary suspicion with another thereby undermining a national front in delivering the desired results for the Nigeria project. The lack of genuine desire to understand each other's beliefs and practices and to recognize the areas of commonality and areas of differences in order to address them

squarely and consider the differences as insignificant to our collective destiny as Nigerians with common humanity is also a major pitfall in Christian-Muslim relations in Nigeria. The OIC saga of 1986 almost tore Nigeria apart and paradoxically Nigeria is still a full member and no Islamization as alleged by the antagonists (Kilani 1998). The Shari'ah riots of 2000 that led to destruction of lives, properties, places of worship in Kano, Kaduna, Aba, Okigwe, Onitsha and Uyo among others still exists in the statute books of the states that introduced them. The introduction of zero-interest banking system through Central Bank of Nigeria guidelines for the operation of interest-free banking operation in Nigeria in January 2011 and its revision in June 2011 for financial inclusion was viewed by many non-Muslims as Islamization agenda. The truth that needs to be told is that there are many Nigerians who are in serious dilemma over what they should do with the contemporary banking system that is characterized by interest in all ramifications. To some ill-informed, banks are institutions to be avoided and the operation of interest system in our banking system keeps believers from the teller's window. The Jaiz bank which was established as a result of that financial inclusion policy now operates in Kano, Kaduna, Lagos, Port Harcourt, Ibadan, Ilorin etc without any case of discrimination against any one on the basis of religion or ethnicity. In fact one of the branches that I know enjoys the services of a Jehovah Witness adherent as a staff. The political and religious elites who politicize every issue and religionize every issue introduce into our polity the culture of hate, stereotyping, scapegoatism, collective indictment and discrimination. What is important for all of us to note is that we are one humanity first and descendant of Adam (Q4:1, Q49:13) before any other thing.

The crisis and violence in Nigeria often attributed to Islam by some analysts is a misnomer and scapegoating every Muslim is uncalled for as social problems in most societies are magnified in religious terms hence, making religion to become problematic. The Madinah Charter is a good model to create and sustain dialogue and cooperation in a plural society like Nigeria. The Madinah Charter helped to build and conduct political and social relationships among different groups of Madinah which is similar to the Nigeria situation of today. Thus, as it inferred from Madinah Charter, a meaningful peaceful coexistence will not be possible if we do not respect each other's freedom of worship, ideology, belief, and culture as demonstrated by the prophet. Islam enjoins pluralism and we are reminded of it in the Qur'an verse "To you your religion, to me my religion (Q109:6). There is need to make concession to other faiths in a country where religion is emotionally, politically and socially charged. The only means to achieve that is mutual respect of each other's religion.

### **Shari'ah: The Muslim Compass**

The history of human civilization reveals that every society has been involved in the quest to establish and maintain order in the society. Law has been identified and used as a veritable means of establishing and maintaining order. Every society exercises control over itself by the use of a number of machineries like taboo, custom, tradition and law. Islam as a complete and divine system has recognized the indispensability of maintaining law and order in its system so as to make it easy for humankind to establish servitude to God without any hindrance (Kilani 2001:162). Islam therefore provides for the Shari'ah in a comprehensive form in its system.

The adoption of Shari'ah as source of law for Muslims is older than Nigeria as a country as Muslims from the North and South-Western Nigeria have operated Shari'ah during the pre-colonial times. In Yorubaland, Shari'ah was practised in Epe, Lagos, Ikirun, Ede, Iwo among other communities. According to Abdulsalam (2016 : 353), in Iwo Oba Momodu Lamuye (d.1906) appointed a *Qadi* in his court to adjudicate in cases affecting his predominant Muslim subjects in accordance with the provision of the *Shari'ah* law. In addition, two students named Lawani and Muhammad served consecutively as *Qadis* (judges) in the same town (Iwo) and decided cases relating to matrimonial issues of the Muslims. At Ikirun, Late Oba Aliyu Oyewole, the 7<sup>th</sup> Akinrun of Ikirun (d.1912) appointed a *Qadi* in 1910 to adjudicate on matters relating to Islamic cases. Also at Ede during the reign of Oba Abibu Lagunju (1847-1900) shari'ah as a legal system for the Muslims was institutionalized.

The tension generated by the presence of Shari'ah in Nigeria Constitution in contemporary Nigeria according to Ibrahim Sulaiman (as quoted by Kukah (1993:229) is a result of colonialism that undermines Islamic values, supplant the Islamic laws with those of its own and deface the sanctity of the Muslim society. The colonial government established the Muslim Court of Appeal in 1956 to quell the resistance of the Muslims on the subordination of Islamic law to Western secular law (Makinde 2017:84, Sampson 2014. At independence, a Shari'ah Court of Appeal was established for the northern region, by Section 112 of the 1960 Constitution.

The implication of this that three sources of law were applicable in Nigeria courts namely; English law, customary law, and Shari'ah law, although Shari'ah law was considered by the British as part of customary law (Sampson 2014). The



1963, Republican Constitution recognised Shari'ah under section 119(1). This same provision was upheld by Sections 240, 241 and 242 of the 1979 Constitution, Section 261 of the 1989 unused Constitution, Decree No. 50 of 1991, and Section 281 of the 1995 Draft Constitution, Decree No. 22 of 1997 and Decree No. 3 of 1999, as amended by Decree No. 4 of 1999 (Makinde 2017: 86).

What resonates to the critics of Shari'ah when the legal system is mentioned is that of a body of law that sanctions stoning to death and hand chopping. The term *Shari'ah* is from the Arabic word *Shara'* that means a path, to enter, to set out, to enact or to commence. It literally means, the way to a watering place. Technically, it means a divine path or law leading to Allah and it is a divine path set for mankind. The *Shari'ah* connotes a comprehensive sense of justice because it includes all the virtues of good behaviour, good deeds and returning good for evil. The *Shari'ah* is the detailed code of conduct or the Canons comprising ways and modes of worship, standards of morals and life, it is a law that prescribes and judges between right and wrong. The *Shari'ah* stipulates the law of God and provides guidance for the regulation of life in the best interests of man (Kilani, 2001, Kilani 2018).

The Shari'ah deals with ideology and faith (*aqeedah*), behavior and manners (*adab wa akhlaq*), and practical daily matters (*Mua'malat*), crimes and punishments (*Hudud*), international laws and state relations (*Siyar*). The Shari'ah therefore is a comprehensive body of norms covering every aspect of life including international, constitutional, administrative, criminal, civil, family and religion.

The rights of human beings as encapsulated in the Shari'ah include the right to physical inviolability, the right to dignity, the right to property, the right to family, and the right to religion. In other words, the Shari'ah preserves the five indispensables, which are:

- i. The protection of life (*al-nafs*)
- ii. The protection of religion/faith(*al-din*)
- iii. The protection of offspring, or an individual's lineage (*al-nasab*)
- iv. The protection of property(*al-Maal*)
- v. The protection of an individual's intellect (*al-aql*)

In order to achieve these objectives which are considered five indispensables, Islam has established moral education which emphasizes the importance of cultivating *taqwa* (religious or God consciousness) and the religious understanding in the basic doctrine of Islam that there is life after death accompanied by accountability (*hisab*) and recompense for good or evil deeds.

The teachings of Islam make it clear that religious or moral piety alone cannot guarantee law and order in any society and hence the Shari'ah prescribes forms of punishment, which constitute the criminal justice systems of Islam. The Shari'ah is also based on the foundational principle that the function of law in Islam, is to 'accrue benefit' for the individual as well as for the common good or public interest (*masalih*) while 'repelling harm' away from the public. Shari'ah laws are simply a means to achieve that goal and not an end in themselves.

The Shari'ah is often criticised as harsh and rigid but a cursory look at the two primary sources of Islam (The Qur'an and Hadith) where the law is derived, provide opposite of this

allegation of harshness and rigidity. Islam provides for unqualified affirmation of the dignity of humankind (Q17:70), the Quran also states that all human beings have been created honourable and in the best of mould (Q 95:4). The Qur'an in many chapters brings into fore the Mercy of God to humankind and encouraging all not to despair of God's mercy (Q 39:53, Q 7:156). In the narration of Aisha (often attributed to the Prophet) said: "do your best to avoid mandatory punishments. If you can find a way out for the accused, let him go. It is better for the ruler to err in granting a pardon than to err in enforcing a punishment [al-Tirmidhi, 1344].

There is no doubt the verdicts emanating from some of the Shari'ah courts in Nigeria are responsible for its negative press and this is due largely to the poor quality of those appointed as Shari'ah judges. Some who find themselves appointed as judges lack adequate training to function as judges of Shari'ah system thereby bringing about technical legal faults. The poor quality of judges is a negation of the teachings of Prophet Muhammad who taught that the job of the judge is to "ensure that all those with rights receive them" (al-Khassaf 1979:254). This explains why Islamic law is understood by Islamic scholars as predominantly a "moralizing instrument as well as a preventative agent and it seeks in part "to reform the individual" and to "purify his conscience," while simultaneously "recognizing moral fallibility"( Marvin Lim 2016: 336). The Shari'ah is not a discriminatory legal system as it is not meant for those who are non- Muslims and it is not meant to punish the poor as often canvassed and it is not politically motivated or inspired as espoused by those who talk of political Shari'ah. Islam without the Shari'ah is impracticable as it could be likened to a three-legged table.

The Shari'ah represents good and justice and abhors cruelty and oppression and the basis of the Shari'ah as encapsulated by Ibn Qayyim "is wisdom and welfare of the people in this world as well as the hereafter. This welfare lies in complete justice, mercy, welfare and wisdom; anything that brings injustice, harshness, misery and folly has nothing to do with the *Shari'ah*" (Kilani 2018). In Islam, Muslims do not change the laws and creeds of their faith but they are mandated to change themselves to conform with the laws and creeds as enjoined by Allah and that's the true meaning of submission or surrender (Islam).

### **Mounting the Rostrum for Good Governance**

I have been privileged to have mounted the rostrum across Nigeria several times in fulfilling one of the tripod responsibilities of a University Scholar. In 2012 during the Ogun State Judiciary Workers for Legal Years I spoke on the topic, 'Islam, Corruption and The Rule of Law' and in 2013 for the Lagos State House of Assembly Annual Hijrah Lecture and I spoke on the topic, 'Governance, A Collective Responsibility: The Islamic Perspective'. In 2014 during the southern zone of Muslim Students Society of Nigeria (MSSN) annual symposium as a public engagement for the 2015 election and I also spoke on the topic, 'Ensuring Security in Election Year The Role Of The Muslims.' In 2015, I was the guest of University of Ibadan Muslim Community for their annual Ramadan Lecture on the topic, 'Electioneering Promises Versus Public Trust: The Role of Muslims. In Achieving Good Governance'. In June 2016, Ogun State Government invited me as the Guest Speaker in the annual Ramadan *Iftar* on the topic, 'Islam, Muslims and The Challenges of Fighting Corruption in Nigeria'.

In all these public engagements and many others, I have identified deficit of good governance and poor leadership as key factors for corruption and underdevelopment of Nigeria. There is no doubt that, the deficit of good leadership in Nigeria equally accentuates the various tensions and crises that have plagued the country. The poor understanding of accountability in all tiers of government has eroded the confidence of the citizens from the leaders. Accountability (*muhasabah*) has broader economic and social purposes and objectives in Islam; it enjoys a wider connotation in various spheres of economics, politics, religious and social affairs (Kilani 2009:546, Kilani 2016: 410). In Islam, all resources are God-given, and ownership of wealth, power or authority belongs to God. Individuals are only trustees and it is to God that accountability is ultimately due. In the language and usage of Qur'an, the word *hisab* (*account*) is repeated many times in different verses to provide a constant reminder to the Muslims of the inevitability of the ultimate accountability to God.

There is unanimity of opinions among scholars, religious groups and policy makers that good governance is not only the key to the promotion of human rights and protection of civil liberties, but also good governance is highly correlated with economic development and the potential to deliver significant improvements in living standards. It is our convictions that Nigeria's problems are not divine but man-made but unfortunately, the religionization of all challenges in Nigeria which equally identify us as a nation of crazy religious zealots exacerbates our woes. It is also my ideological convictions that most of the people who flock the mosques and churches in Nigeria are not true Muslims and true Christians but those who are trading with God due to poverty in the land. Since the Structural Adjustment Programme was introduced in 1986 as a major framework in the quest for solutions to the Nigeria's

economic problems, it succeeded in enthrone on the country the terror of poverty which has been unprecedented in Nigeria history. The main features of the programmes include among others;

- The establishment of a realistic external value for the Naira through the operation of a foreign exchange market.
- Adoption of measures to stimulate domestic agricultural and industrial production.
- The movement in the direction of improved trade payments liberalization (Kilani 1994:35-36).

The programme led to the imposition of wage freezes, retrenchment of civil servants, the cutting down of expenditures on social service like health, education and other basic infrastructures which had severe effects on the most vulnerable population groups like women, youths, the disabled and the aged who took succour in religion and there was re-definition of religion in Nigeria (Kilani 2000: 42-44).

The dominant belief since then has been that personal and collective problems can be solved religiously by prayers rather than by reason and hard work. This development also introduces a new dimension in which ritual sacrifices, which includes human parts; characterize an important avenue for successes instead of hard work. This attitude provides a booming industry for the faith healers and religious ministers of the Christian Pentecostal ministers, Muslim diviners and healers and traditional healers and diviners. Religion today in Nigeria has created an avenue of easy earning of large untaxed, undistributed and un-audited incomes. The attendance of people in places of worship has skyrocketed. Many warehouses of companies that offered jobs to Nigerians have been turned to places of worship and event centres due to

closure of the companies as a results of the effects of SAP and other anti-people policies of government on our nation.

In other climes, religious bodies and organizations are employers of labour and even manufacturers. The Lutheran Church in Germany is the second largest employer of labour after the government. It is our considered opinion that if illiteracy and poverty, which are two deadly cancer of Nigeria society, are addressed, it would go a long way in bringing sanity to the “House of God” in Nigeria. The pulpits of many churches and mosques have been desecrated in pursuant of seeking for wealth and worldly fame instead of making humankind better beings that attain the best of this world and also get the excellent share of the provisions of Hereafter.

### **The Struggle to Surrender and National Ethical Economic Discourse**

The Islamic system is a complete and comprehensive system of life. Our intellectual journey led us to submit in our papers that one important symptoms of the economic malaise of Nigeria is the huge public debt and related interest charges which have accumulated over the years (Kilani, 1994: 23-45,.

The full integration of the Nigeria economic system to the capitalist system has given a preponderant role to *riba*. Riba in Islamic economics is the premium that is paid by the borrower to the lender in addition to the principal amount- as a condition for the loan or for an extension of its maturity. The Qur’an (see Q.30:39; 3:130; 4:161, 2:275-279) describe it as unlawful transaction which is therefore prohibited in Islamic law.

In the capitalist economic system, the interest charge on the capital is regarded as an incentive to saving. Kilani (1994) and others have explained that the traditional thinking among economists is that the higher the rate of interest, the higher will be the propensity to save and vice-versa. This principle is a

key factor for the preponderance of interest in the capitalist system which is rejected by Islam where interest is regarded as exploitative transaction. Interest in the capitalist system is considered as a reward for the act of saving or the “price of the hire of money.” This theory is based on the assumption that all the factors of production have their own remuneration of which capital is one. In the understanding of Islamic economics, factors of production are two namely; Land and Labour (as entrepreneur is a higher level of labour) and it does not recognize capital as independent factor of production since it is labour that makes capital to yield increase. Ahmad (1967: 185) describes the position explained above as faulty:

Land is essentially productive whereas money capital is not. Money without labour will not produce anything at all. Land even without labour will produce something; it may be only grass to graze cattle or bushes to provide fuel. When there is loss by mischance or miscalculation in the case of hired item, it is the lender who suffers the loss, whereas in the mischance or miscalculation or any other reason has to be borne by the borrower.

In the same vein, high interest is not a sole attraction why people save rather, it is the level of income. Economists are unanimous on the economic significance of government borrowing. Borrowing is a significant source of government revenue but the implication of borrowing is that it transfers costs to future generations of tax payers, especially persons yet unborn when money was borrowed. Islam recognizes that if the total revenue of the state is not sufficient, the state would stand in need of borrowing. But because of the Islamic injunction against *riba* (interest), the borrowing would need to be free of interest (Chapra 1977:177).



In 1978, Nigeria was lured into substantial amount of external borrowing of two billion dollars by the Western financiers eager to recycle their accumulation of Petro-dollars. By the 1984, the debt of Nigeria was approximately put about N11.08 billion. The debt serving charges during the period were N5.5 billion (Olofin 1985: 289). By 1986, the Nigeria external debt stood at N12 billion and required an additional service burden of at least N1.2 billion annually while the Federal Government's internal debt stood at N11 billion (Okongwu 1986:27). The decline of foreign reserves made the government to borrow in order to clear trade debts. In 1983 alone, government borrowed the sum of 1.5 billion dollars to pay the trade debts which accrued at the end of April 1983. The Nigerian economic crisis was compounded due to accumulated interest on internal and external debts in recent times. The debt service ratio increased from less than one percent in 1977 to 30.5 percent 1986,40 percent in 1984,44 percent in 1985 and 30 percent since 1986 to 1992.(**Kilani 1994b: 34-35**).

The resultant effect is government introduction of Economic Recovery Programme to correct the situation and improve the growth potential of the economy which was based on the Structural Adjustment Programme. The fiscal and monetary measures of SAP meant reduction in expenditure by the government in areas described as 'unproductive' or as social overhead cost like education and health. The system destroyed the human potential required to build and sustain economic growth of the country. The violent reaction that accompanied the increase in fuel in April 1988, the "SAP riot" that engulfed the country in May 1989 and "Commuters riot" of 1992 reveal precisely the same type of human reaction to the pain and sacrifice that accompanied the said adjustment. (Kilani 1994 :93). The various ethno-religious crises Nigeria witnessed

during the period due to socio-economic miseries was due to what could be described as frustration- aggression menace. (See Kilani 2018 Herdsmen/Farmers clashes).

A country that was paying over N14 billion a year for the payment of interest (in 1989 budget for example) is lacking in virtually all essentials of life. In the 1989 fiscal year for example, the total foreign exchange earning was estimated at \$6.679 billion out of which \$ 2.004 billion was estimated to service the debt.

By 1992, the Nigerian external debt stood at \$33 billion which shows that 30 percent budgetary allocation for debt servicing since 1986, has only been spent on paying interests while Nigeria continues to pile-up more debts. The implication of this development is an increase in the poverty index of the populace as a result of the fact that the survival of the citizens is being mortgaged for the purpose of satisfying interest (*riba*) claiming creditors. This was the precarious situation in Nigeria till the return of civilian government and President Olusegun Obasanjo's government (1999-2007) succeeded in getting debt relief for the country. Nigerian government in the year 2006 paid almost \$20 billion to two giant international syndicates: Paris Club and London Club of Creditors to settle her foreign debts in what was called debt relief. This was an enormous capital flight that brought untold miseries on the citizens due to unjust international economic relation of wealth distribution. This is one of the largest transfers of wealth by a third world nation to the first world nations (<http://afripol.org/afripol/item/36-nigeria-payment-of-foreign-debt/Retrieved> 10/4/18).

Vice Chancellor Sir, in order to achieve financial inclusion I proposed in a paper in 1994 entitled "Towards an interest free banking system in Nigeria". In this paper I explained the

operations of Interest free or Zero-Interest. To many ill informed Muslims, banks are institutions to be avoided and to them Islam is a religion which keeps believers from the teller's window. However, the call for financial inclusion necessitated the release of Central Bank of Nigeria (CBN) guidelines for the operation of interest-free banking in Nigeria in January 2011 and its revision in June 2011. This culminated in the establishment of Jaiz bank as the pioneer non-Interest bank in Nigeria and other non-interest banks like Taj and Lotus banks have followed in the country. The elimination of interest in financial transaction should not be seen as an Islamic agenda because other scriptures like Jewish Torah and the Christian Bible equally prescribe its elimination in financial transactions. The Hebrew word for interest is *neshkek* which means a 'bite' and used in Exodus 22:25, Deuteronomy 23: 20, Leviticus 25:36-7 and Psalm 14:5 mentioned the reward of interest free financial transaction. In the Christian Bible Luke 6:35 has been authoritatively interpreted as a prohibition of interest. The Council of Arles (314), Nicaea (325), Carthage (348) and Aix (789) objected to interest as a method of profit making. In the Third Lateran Council, 1179, it was proclaimed that manifest usurers shall not be admitted to Communion, nor if they die in their 'sin', receive Christian burial and the wills of unrepentant usurers were declared invalid. There are a lot of idle funds under the bed of many people in some parts of Nigeria due to the fear of interest, we need to get these funds for productive use. No door for our economic development should be shut as a result of religious propaganda against anything coming from the Muslims (Kilani, 1994:15).

The high rate of inflation and unemployment that are characteristics of economy that is dominated by high interest rates is a consequence of the wrath of Allah as contained in Q 2:279.

And if you do not do it (give up interest), then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly.)

Today, interest rate in Nigeria is still as high as 14% while inflation stand as 18% , unemployment as at 2021 stands at 32% and unemployment among the young people put at about 35% (see NBS <http://www.nigerianstat.gov.ng/>.) Islam envisage a just economic relationship between the rich and the poor and advocates a change in the unjust distribution of wealth in which less than 2% rich people control and own global wealth. The same scenario is repeated in Nigeria where few wealthy people have run down many companies and financial institutions due to reckless board room borrowing on fictitious projects

### **Minaret in the Delta**

Niger-Delta is the most widely reported region in Nigeria both locally and internationally. The wide publicity the region has received in recent years is perhaps due to the political agitation fermenting in the region, enhanced by its strategic significance as the source of oil and gas. Niger-Delta is located at the southernmost tip of Nigeria, adjoining the continental shelf of the Gulf of Guinea. It accounts for almost 100% of Nigeria's oil production.

Intergroup relations have been established between the various ethnic nationalities that make up the country, Nigeria from pre-colonial times thereby bringing about cultural contact among them. The Hausa, one of the major ethnic groups are highly mobile people whose presence dotted almost all parts of Nigeria. In Niger Delta region, the Hausa and other merchants

of northern extraction were the forerunners who brought Islam to the region through trade. They were joined by Muslims from other ethnic groups like Yoruba, Ebira, Kanuri to form the commonwealth of Muslims called the Ummah.

The Muslim communities in the Delta region are known through their languages and similarly economic and religious interests. Islam has offered them a collective identity as other ethnic groups like the Nupe, Fulani, Kanuri are collectively referred to as Hausa. Islam enjoys a considerable number of adherents in Niger-Delta although, there are no official records of Muslims in the Niger Delta however, Ogionwo (1974:75) provided the following religious demography of the city of Port Harcourt (the most populous city in the region) based on questionnaires administered in 1974. Protestant 38.4%, Catholics 29.9%, African Traditional Religion 18%, Muslims 10.4% and others 3.7%. It should be succinctly stated that, many successes have been recorded by Islam in the region since 1974 to date which means that the Muslims are likely to have doubled the figure given by Ogionwo more than four decades ago. This could be juxtaposed by the number of mosques which is a verifiable index of the growth of Islam. In 1974, there were five Mosques in Port Harcourt (the most important city in the region) while in 1988, it stood at eight Mosques and by 2001, there are about 52 Mosques of various sizes, by 2007, there are about 82 Mosques and by 2015 more than a hundred mosques are recorded in the city and its environs. The arithmetic growth in the number of mosques is also recorded in other areas like Yenagoa, Bonny, Bori, Omoku, Ahoada, Buguma, Nembe and Brass (**Kilani 2016:419**).

## **The Dawn of Islam in the East and Delta Regions of Nigeria**

Vice Chancellor Sir, one of major research is the Muslims endeavours of planting Islam in the Eastern and Western Niger Delta region of Nigeria. The earliest mention of Islam in the Eastern Nigeria dates to around 1890 where Hugh Goldie and Mr Dean, both of the Primitive Methodist Missionary Society in Calabar made the following observation:

A military station established at Ediba, a town beyond Ungwana, where a small detachment of Hausa soldiers under an English officer was stationed, greatly promoted the pacification of the river. The Hausa soldiers brought a new religion, Mohammedanism (sic) Islam, before the eyes of the people, and it was not long before Mohammedan traders from the Niger swarmed into Duke Town, and even up the river. The creation of a mosque has given a concrete form to the new influence. The strangeness of dress and habits of these newcomers, as well as the regular attention to their devotions, strangely impressed the natives, and they soon began to look upon them with a vague fear, which may in time become a great impulse to imitation(Luka 2014: 13)

Also a notation from John Landers recordings shows that he noticed a Hausa trader in Aboh Kingdom during his travels with Clapperton in 1830 to 1832.(Luka 2014:14).

The preponderance of migration in the ethno-historical discourse of African society cannot be underestimated. This explains why emergence of many societies in Africa is

attributed to migration. In pre-colonial times, migration occurred largely in search of security, new land which is safe for settlement and fertile for farming (Ojua *et al* 2014:43). Migration refers to the movement of people from one place to another, from one geographical region to another, which may be on a temporary or permanent basis. Migration is a selective process affecting individuals or families within certain economic, social, educational and demographic characteristics. Historical facts and oral tradition have shown that Africans are predominantly migratory people in nature and they are basically favourably disposed to this trend always (Ojua *et al*, 44). It is in this respect that the movement of the various ethnic groups that brought Islam to Niger Delta but pioneered by the Hausa is very significant.

Mahdi Adamu in his study of the Hausa factor in West Africa history posited that the Hausa people are considered as a highly mobile people and had established contacts with other groups in Nigeria. Adamu explained that through their migration to the coastal region they subsequently developed social and economic relationship with their host communities. In this seminal work, Adamu pointed out that the Hausa migrants of pre-colonial Nigeria were not the seasonal labour migrants (*yan cirani*) but were rather the long distance merchants (*fatauci*) and itinerant haberdasher (*yan koli*) and those engaged in that type of peripatetic scholars' apprenticeship known as *yawon almajiranci*. As social exports, among the spinoff of Hausa migrations are their dress, language, music and religion (Kirk-Greene 1980: 606-608). In many communities, they provide services as needed by the different communities where they settle. The nature of service the Hausa provided to the Ikwerre of Elele contributed to the establishment of Islam in the Eastern part of the Niger Delta (Kilani 2016: 423).

## **Islam in Eastern Delta**

It is very difficult to say precisely when the first set of Muslims arrived the Eastern part of the Delta. However, as early as 1896 when Major Galway visited Elele, Mr. A. B. Harcourt reported the presence of Muslims at Elele in large numbers (Amadi 1984: 8). The Muslims settled at *Omuadai* compound of *Mgbuanyiam* village of Elele. They inhabited the area, which is called *Mbu-Osukpa*. The Hausa Muslims were reported to have come on invitation of the people of Elele to help in killing marauding elephants that constituted a menace to farmlands in the later part of the 19th Century. The Muslims were able to achieve the aim for which they were invited (eliminating the menace of elephants on farmland) due to their superior weapons which consisted of bows and arrows with poisonous sharp points and local Dane guns (Kilani 2000c :130).

Apart from the popular “elephant factor” in Elele oral tradition, the Muslims might have settled down in Elele to engage in ivory trade which was buoyant at that time in European markets. The Muslims in Elele settled under the leadership of Malam Dadi who became the first *Sarki*. He was called *Eze Wosukpa* by the indigenes. He was succeeded by his brother Malam Muhammad Umar Dikko (d 1908). The next *Sarki* was Malam Dikko (also known as Dodondawa) while the indigenes called him Malam Ododo (d 1936). He was followed by Bawa Muhammad Dikko (1936-1939), Haliru Dikko (1941-1976) and the present *Sarki* Alhaji Saidu Dikko.’ During the reign of Malam Muhammad Dikko (as *Sarki*), he was recognized by the colonial government as warrant Chief while Haliru Dikko (1941-1976) was appointed the Chairman of Ikwerre District Council at Choba (Amadi 1984:8-9).



Vice Chancellor Sir, in the Niger-Delta area of Rivers State, Christianity did not begin until the local people began the initiative when King William Dappa Pepple wrote to the Presbyterian Mission in Edinburgh to establish mission schools in the area in 1861. His application led to the beginning in 1865 of the first Christian mission station in the Niger-Delta under the missionary agency of Bishop Samuel Ajayi Crowther and the Church Missionary Society. The bold example of King Pepple was followed by other Communities in the Niger-Delta and by 1880, a thriving Christian Community had emerged (G.O.M. Tasié 1987: 324). Islam came to some areas in the Delta area even before Christianity that came to Igwuruta in 1910, Choba and Elele in 1912, and Rumuekini and Omagwa in 1914 (Onu 1995: 16-23).

The City of Port Harcourt was created in 1913 and the city attracted several European firms. The Muslims of Yoruba, Hausa and Fulani extractions were among early people who came to Port Harcourt. The encouragement given by the government for people to come to Port Harcourt for labour in the Railway system spurred some people from Lagos to flock Port Harcourt who incidentally included some Muslims. Some Muslims who have settled in Elele also took advantage of the booming business to move down to Port Harcourt. The Muslims in Port Harcourt started their religious activities as private individuals before they began their prayers in open places in congregation. The colonial government allocated two plots of land at 15/16 Victoria for the Yoruba while the Hausa were also given two plots at 41/42 Victoria Street to erect their Mosques. The two Mosques were constructed in 1933 with Planks. By 1935, the 15/16 Victoria Mosque was built with blocks (Kilani 2008:44).

In 1954, the Muslim Council was established under the leadership of Alhaji Umar Kalio. He led the Muslim to the period of the civil war when the Muslims were persecuted by the “Biafran” soldiers. He was followed by Alhaji Ibrahim Alex Fubara (1976 -79), Alhaji Ibrahim Minaye Ilombo (1979-1984) and Alhaji Ahmed R. T Okiri who presided over the affairs from 1984 until his death in 2011. The Council has not been properly constituted due to internal crisis that engulfed the Muslims over who becomes the new leader since the death of Okiri.

The tension created in the country over Biafra agitation made the Muslim leaders to announce on 31 September 1966 after the Friday prayer to the worshippers to leave the region because it had become unsafe for them. The civil war broke out in 1967, most of the Muslims from the North and West of Nigeria left Niger Delta to their respective states. The Muslims encountered their greatest problem during the civil war (1967-1970). The Biafran soldiers considered the Muslims of Elele who were Hausa-Fulani as the enemy of the Biafra cause; hence, an unmitigated misery through massacre was unleashed on them. The civil war caused a serious depletion in Muslim population in Niger-Delta. The learned Muslims who could have continued expounding the tenets of Islam to new converts also left in large numbers thereby, creating a serious vacuum that could not be filled by any of the indigenes. The indigenous Muslims however were able to stamp their feet with some measure of authority.

In May 19, 1968, greater parts of the present day Rivers State was already liberated from Biafra hegemony and Port Harcourt became the Headquarter of the Third Marine Commando Division of the army. Hence, the presence of ‘Muslim soldiers’ under the leadership of Major G. A. Bello became noticeable in major areas of Port Harcourt. The Muslim soldiers started

gathering in open spaces to observe their ritual prayers. Apart from the 15/16 and 41/42 Victoria Mosques, which have been established in the early 1930s, the soldiers established mosques like Diobu central Mosque (Mile 1), Elelewon, Rumuomasi and Rainbow mosques as praying grounds. After the end of the war in 1970, the soldiers transferred these 'praying grounds - Mosques' to the Muslim civilians who started arriving Port Harcourt for their commercial activities. One can safely say that the 'Muslim soldiers' were responsible for the consolidation of Islam in the region during the period of political interregnum.

Immediately after the war, Muslim started coming to Port Harcourt as civil servants in Federal establishments. When the National Youth Service or Scheme (NYSC) was established in 1977, Muslim graduates were sent to the region as part of the integration efforts of the government after the war and they contributed to the re-establishment of Islam in the various towns and villages of their primary assignments. Most of those graduates participating in the National Scheme were member of the Muslim Students Society of Nigeria (MSSN) in their various higher institutions and they came to the region with the same proselytizing zeal inculcated in them by the society. By the early 1980s the fear instilled in the minds of non-Easterners due to the civil war was reducing; hence, some Muslims started taking jobs in Federal establishments in Port Harcourt, Bonny, Warri and Yenagoa with the creation of Bayelsa in 1996. The period has also witnessed the establishment of many Muslim organizations like Islamic Propagation Centre (Warri), National Council of Muslim Youth Organization (NACOMYO), Al-USrah, NASFAT, Al-Ithimam, FOMWAN, Muslim Students Society, Association of Muslim Professionals and Muslim Corpers Association of Nigeria.

### **Islam in the Central Niger Delta**

The contact of Islam with the central Delta of the present day Bayelsa state of Nigeria is attributed to the Nupe people commonly referred to as Hausa among the indigenous people of the region and they have been reported to have settled in Nembe for decades. Although, no written record has been found to locate the actual time but postulation from scholars put it around the 16<sup>th</sup> century. The trade in yam was the first source of contact between the indigenes and traders of Nupe extraction who visited the area through the River Niger. The earliest example of notable Hausa names still found in Nembe is the popular Sambo family who according to sources originally migrated from Niger state as a yam merchant, later bought land in Nembe and acquired citizenship of the town. Many great grandchildren of the Sambo family in Nembe do not know the migration of their ancestor from Nupe and astonishingly, they do not know of any link with Islam (I acknowledge my indebtedness to Prof. Okorobia for this information). The implication of this information is that as the migrant traders continued to bring their goods mainly yams, a new form of relationship was established between the host communities and the Hausa and Nupe traders which encouraged more people to embark upon the trading missions to the creeks of Niger Delta. The earliest among this group of traders during the pre-colonial era were the Sakwatawa. This tradition of trading mission to Niger Delta was continued during the colonial and independence Nigeria. The Hausa have been able to sustain their settlements in the two main towns of Nembe i.e. Ogbolomabari and Bassambiri or Sandfield. The Muslims also made early contact with Yenagoa, Ogbia, Brass, Kolokuma/Opokuma and Kaiama.

According to Molla as quoted by Crampton (1975:193), Muslim mission have been assisted in Christian areas by a number of factors:

In order to become a Muslim there is no need for long periods of Catechism, no need to commit oneself to the payment of dues, no need to feel the rigours of Church disciplines which may not be fulfilled by the pastor himself, no need to send away your wives (if not more than four) and children from such wives.

The growth of Islam in Port Harcourt in the form of conversion has been due to mental and spiritual factors, helped occasionally by material factors. According to Ejizu, conversion as a religious concept refers to change in the religious life and behaviour of people. Conversion therefore, usually implies a change from one religious state to another religious state .The change could be a permanent one, or it could last for only a period of time. Conversion could take place within the same religious system to which an individual or group already belongs or professes, or it could involve a change away from a religion to which one was previously (see Kilani2016:429). The experience of Muslims in the Niger Delta in the proselytization of Islam is not as phenomenal like the earlier Christian Missionary enterprise in the region. The reason for the contrast is that, the Muslims do not enjoy supporting colonial power, no schools and medical care to be offered to the local people for inducement.

Conversion from one religion to the other is a system of personal and social orientation. A convert before his/her conversion, has been noted to experience a strong feeling of a spiritual crisis or dilemma needing an immediate solution. Consequences of conversion to Islam involve a transformation

and a sense of relief and ecstasy. Scholars have provided insights to the growth of Islam in many areas of West Africa, which is also relevant to our study. Robin Horton(1971:105) account indicates that:

Islam seems to have been fairly content with its catalytic role. It has been tolerant in allowing the individual to make his own particular selection from official doctrines. It has accepted that those who come to the mosque form a continuum rather than a band of total converts; and it does not nag excessively at those who lie towards the pagan end of the continuum.

Horton's account for the growth of Islam represents the general and simplistic view in that to consider Islamic demands as not far different from those of traditional African religion or indigenous forms of worship in Africa is overstretched. What has been considered as Islamic practices are deviational practices of some clerics which Islam itself consider as repugnant but has been stubbornly practiced by them for economic motives and gains. While Islam has accommodated some traditional ways of life, which are not considered repugnant to Islam, it however, rejects syncretism (*takhlit*). In the same respect, Islam does not demand a violent break, a complete and unconditional rupture with one's culture so long as such cultures do not contradict Islam. To describe Islamic growth generally as offering immediate value without displacing the old is indeed an inaccurate and distorted understanding of Muslim missionary methodology.

The growth of Islam in Niger Delta region has been accentuated by the non-adoption of vernacular languages as a scriptural and canonical medium. The active participation of lay Muslims in ritual acts of worship like *Salat* means that

Arabic phrases, however, imperfectly understood, remain on the lips of believers. The success of Islam as a missionary religion in Niger Delta is partly attributable to the perpetuation of the sacred Arabic. The Hausa, Yoruba, Fulani, Nupe and indigenous reverts can all read the book and mingle in worship together. There is to all one common authority and the ultimate umpirage – the Qur'an. Islam as a missionary religion has succeeded in providing a synthesis of language and religion. A preacher does not need to learn the myriad of dialects of the people of the Niger Delta in order to teach them Islamic rituals; likewise, the only task for a revert is to learn Arabic which is the language of the Qur'an and uniform mode of worship thereby attracting people to Islam.

The Muslim way of worship has been described by Morel as more African, than Christian way of worship, which is wrapped up in European clothes. According to him, while Christian missionaries pride themselves in wearing European forms of dress, Islam adopts traditional attire for adherents” (quoted by Crampton 1975: 193). There is a reciprocal interest in Islam express by people who see it as a means of achieving more prestige and better standard of living. Such people take significant steps toward conversion by adopting Muslim names, learning the Muslim greetings (*taslim*) and wearing long robes and caps. This attitude may be explained according to Jjomah and Bogardus by the contention that “an important religious group is chosen because of its social, economic and political powers”( 1977:35-81). This type of attitude began at the end of the civil war. A few years after the end of the civil war, have witnessed the ascendancy of some Muslims in the control of the political power of Nigeria. There has been an improvement in the academic profiles of Muslims in which some Muslims began to head important government parastatals and departments. This attitude also confirms the proposition

that “social distance towards an important group diminishes in proportion to the magnitude of power possessed by that group” (Jjomah and Bogardus 1977: 65).

An Important factor for the modest growth of Islam in the Niger Delta region has been the enthusiasm and dedication of Muslims in operationalizing their religion. The Muslims with ease rely on the local materials available, set up simple structure as mosque or a praying ground with no roof thereby making Islam visible and consequently facilitate the growth of Islam. Where they find it difficult to buy land in Port Harcourt, Yenagoa, Bonny and in other communities to build a Mosque, they lease land to erect one, though this is a financially tasking experience. The observance of ritual prayer in open places continues to attract the attention of non-Muslim neighbours who gather around the Muslims whenever any of the daily prayer is being observed or the *adhan* (call to prayer) is being made. The educative effects upon individuals and whole communities of Islamic rituals in the spread of Islam cannot be under-estimated. Muslims are often identifiable according to Peter Clarke, “by their dress, by what they eat or do not eat. They pray anywhere and in the open and thus make Islam a highly visible and public religion. Islamic ritual is the genius of Islam and has counted a great deal in the diffusion of Islam” (1982:261).

The early history of Islam witnessed the construction of 15/16 and 41/42 Victoria Street Mosques in the 1930s. The period of the civil war marked another era with the establishment of Mile 1, Elemenwo, Rumuomasi and Rainbow town mosques by Muslim officers in the Nigeria Army. The major development in mosque histories in Port Harcourt between 1970 and 1980 was the establishment of Bori Camp mosque in 1970, Gambia Street Mosque in 1972 and the reconstruction of Mile 1



Mosque in 1978 as *Jumu'ah* Mosques. The tremendous expansion in Port Harcourt owing to the establishment of industries and institutions, led to the demand for more *Jumu'ah* mosques since the 1990s. Notable mosques in this category are Nigerian Ports (1994), Yam Zone (1994), Nigerian Port, Onne (1995), International Airport (1995), NNS Akaso (1995), University of Port Harcourt (1996), Anu Oluwa Po (Mile III), Polo Ground (1997) and NNS Okemini (1997). The creation of Bayelsa in 1996 witnessed the movement of more Muslims to the central delta and the construction of mosques at Amarata , Gwegwe and Aritallin.

### **Muslim-Christian Relations in Niger Delta**

The relationship between Islam and Christianity in some parts of Nigeria has been characterized by intermittent conflicts because both religions want to expand. Tension and mistrust come from the feeling of unfair treatment by one side using state apparatus against the other. Nevertheless, the religious climate in Niger-Delta can be described as harmonious, despite the fact that the two religions are expanding and proselytizing. There are no recorded hostilities between Muslims and Christians resulting in physical violence and thereby threatening the cordial relationship. Even though Muslims and Christians live together in harmony in Niger Delta, there have been tensions and rivalries between them. Nigeria as a country has witnessed internal security crises occasioned by the adoption of Shari'ah, Boko Haram, ethno- religious crises in the North all have spiral effects on the Muslims in the Niger Delta.

Internal security crisis implies the absence of freedom from danger to life and property and the decline of conducive atmosphere for the people to pursue their legitimate matters within the state. From 21 to 22 February, 2001, an unestimated

number of people lost their lives in clashes between Muslims and Christians in Kaduna metropolis over the proposed introduction of Islamic criminal law. The Kaduna incident led to a reprisal attack in Aba and Umuahia in Abia state, Onitsha in Anambra state and Okigwe in Imo state and about 450 persons were killed (Kilani 2016:434). The effect of the reprisal killings were felt in Rivers and Bayelsa states as many Muslims experienced periodic migration to the North and South West of Nigeria for safety occasioned by internal security challenge. The intervention of Rivers state government through sustained campaigns in the media protected the Muslims in the state from attacks when miscreants attempted to extend the reprisal killings in Aba to Port Harcourt in 2000, 2004 and 2005. During the 2015 general election, the atmosphere was so heightened that many Muslims temporarily relocated to other parts of Nigeria for safety.

The Muslims in the Delta to a large extent also face the backlash of morbid fear of domination from the indigenous ethnic groups from the region who view Muslims presence in the oil rich region from the same perspective the people in the region perceive other major ethnic groups like Hausa, Fulani and Yoruba as local imperialists who have only come to benefit from their oil wealth. Most officials in state establishments often times discriminate against indigenes of the states who are Muslims in the same way they treat migrant Muslims with contempt. Thus religion rather than being a cohesive factor has turned out to be a divisive factor for the Nigerian people. The current experience can be likened to what Ahmadu Bello, the Sadauna of Sokoto (1956) said when he lamented that:

Religion which has become a cohesive factor in many societies has proved extremely divisive in

Nigeria. In their search for religious sect, Nigerians have fallen back on prejudice, bigotry, extremism and parochial antagonism that only promote chaos, anarchy and disunity (Kilani 2016:435).

Islam is seen by some non-Muslims as a 'close-circuit' meant for the Hausa-Fulani and some Yoruba people only. It is also not an exaggeration to say that a great deal of 'war of slogans' is waged against people willing to accept Islam by saying, 'accepting Islam is to be in the pay of the Hausa' (sic). Sincere converts to Islam are often accused by their brethren of taking to Islam because of Muslim money or to become rich, as if a power exists in Islam that confers affluence on people.

A proper appraisal of Islam in Niger-Delta is a mixture of success and setback. It could be noted that some 'reverts' are Islamically dormant due to lack of Islamic education as a result of lack of continuity and follow-up from the Muslim preachers. When Islam first came to Niger Delta, it did remain as a stranger for some time, but with a strong doctrine combined with its specific culture, the Muslim community evolved through history and has become strong and viable through the combine efforts of all. As Hamilton Gibb points out, Islam:

can be imagined by a triangle; the three angles are a doctrine, a culture and a history, and the three sides enclose a community. The triangle may be smaller or larger, the size of the angles may vary in relation to one another; but the community always remains enclosed within them (Kilani 2008:277).

In other words, Islam develops in different surroundings and environments. It tries to establish itself as part of the society where it is established. It may present different features under the influence of and in response to, local and social forces, but the spirit of the religion remains uniform. Islam in the region might have been influenced by Niger-Delta forces, although it nevertheless remains the same Islam that is found everywhere else in the world.

The many centuries of Islam in the Niger Delta accentuated by inter group relations has come to some extent prove an integrative force, making it possible for the welding together of diverse groups into a community called the Muslim ummah. The Muslims have succeeded to a large extent in establishing a community based on the unity and equality of believers. There is no doubt that the growth of Islam in Niger Delta *albeit* not a geometric one cannot be denied. One of the important features of the planting of Islam in non-Muslim Communities is the inter-play of religion and culture. This feature has contributed to the association of diverse peoples in Niger Delta region viz: Hausa, Fulani, Kanuri, Ebira, Nupe, Igala and Yoruba to an eventual assimilation into what is described as Hausa identity. Islam with its impressive ceremonies and ritual activities like *Salat* (ritual prayer), *sawm* (fasting), *hajj* (pilgrimage) and the Qur'an itself, have continued to excite the local inhabitants. The religion has survived to make impact in various aspects of human endeavours in view of the various challenges it has to contend with as a religion.

### **Islamphobia, Stereotyping and the Challenge of Muslim Identity in Nigeria**

Islamphobia affects all aspects of Muslim life and can be expressed in several ways including: attacks, abuse and violence against Muslims; attacks on mosques, Islamic centres

and Muslim cemeteries; discrimination in education, employment, housing, and delivery of goods and services and the lack of provisions and respect for Muslims in public institutions. The first use of the word Islamphobia in English in print appears to have been in an article by Edward Said in 1985 and brought into common English usage in 1997. The preponderance of anti-Muslim culture in the media, literature, public discourse and narrative has accentuated the culture of Islamophobia. The negative perceptions of Muslims are widespread and as a result, ordinary citizens begin to accept the problematic assumptions, myths and beliefs due to the dominant narrative about the Muslims. The implication is the alienation of many Muslims from national lives as such narratives are becoming increasingly difficult to dislodge from the mind of people. In the same vein, the negative impact of Islamophobia is global and it is widespread especially in the southern parts of Nigeria. A study conducted in 2016 by San Francisco State University to understand the effects of Islamophobia on 5-to-9 year old kids reveals that 1 in 3 children did not want to tell others that they are Muslim and 1 in 6 children would pretend not to be Muslim(Noor Kids 2016:9). The issue of religious switching among youngsters who are Muslims looking for jobs has been on the increase in Nigeria most especially in southern parts of the country due to persistent negative image of Islam and the criminalization of Muslims for the misdeeds of some few individuals. The Muslims suffer collective condemnation while their religion (Islam) is not spared of attack when a deviant behaviour of a Muslim is recorded anywhere in the country.

In Nigeria, the Muslim women that adorn the hijab suffer in the hands of Immigration officials for international passport, Federal Road Safety Corps (FRSC) for National Driver License, Independent National Elections Commission (INEC)

officials for voter's card, Joint Admission and Matriculation Board (JAMB) centres, National Identity Card of Nigeria Identity Management Commission (NIMC), school administrators and lecturers.

We proudly say that University of Port Harcourt is above others in respecting female students who adorn the Hijab on campus as no record of flagrant violation of rights of Muslim women with Hijab has been recorded. This is the ideal universities globally stand for as equal opportunities for all. The security challenge in the North East has even made the Muslim women easy prey of overzealous security officials. The culture of imagined fear about Islam has also entered the Ivory Tower. It is on record in the University of Port Harcourt that every Friday, security personnel are mandated to be at strategic positions on campus and we were also reliably told that many staff in Senate Building leave their offices every Friday when it is midday due to imagine bomb explosion.

Some people show disdain for Islamic institutions and one of such contempt is the often touted call to ban hijab(the women headscarf) as a means of fighting insurgency. It is too simplistic to see hijab ban as the needed tonic for Nigeria armed forces to defeat Boko Haram.

Muslims more than ever before are under the media microscope. Every scandal, controversy, or violent terrorist attack perpetrated by some disgruntled Muslims is more than before under the microscope. There are magazines, the internet forums, the web blogs, the blogs, the social blogs, micro blogging, the wikis, the social networks, podcasts, photos, videos to spread rumours, half-truth and falsehood. The implication of the diffusion of information due to globalization

is that Muslims are ‘scapegoated’ and Islam is vilified for the misdemeanors of few disgruntle elements among the Muslims. The vilification of Muslims reached its crescendo with the eco-resources war the country witnessed in almost all states of Nigeria. Unfortunately, the media narrative is that it is Muslim/Fulani herdsmen that are on rampage killing Christian’s farmers and destroying their farmlands. This simplistic interpretation means that all herders are Muslims and all farmers are Christians. Nigerians allow the people of knowledge to take the back seat and people of emotion to drive the ship of Nigeria in their analysis of the crises. The political and religious narratives were disseminated deliberately to be the dominant paradigm in the public discourse of the herders and farmers clashes in Nigeria.

The political climate of Nigeria can therefore be described as volatile due to violent clashes between cattle breeders and sedentary agriculturalists across different parts of the country. It is very clear to watcher of events in Nigeria that this is not the best of time in inter-groups relations in Nigeria as the country continues to witness, almost on a regular basis, violent clashes between and among her numerous ethnic nationalities. The crises involving the herdsmen and farmers apart from the human casualties have cost the nation billions of dollars. The causal agent for the crisis is directly linked to the climatic change the world is witnessing, growing urbanization due to geometric population growth and the destruction of grazing reserves due to human activities along approved grazing routes.

The ravage of climate change is turning two-thirds of available land in Bauchi, Borno, Gombe, Jigawa, Kano, Kaduna, Katsina, Kebbi, Sokoto, Yobe, and Zamfara states into desert or semi desert. Communal violence, most of it

involving contested resources, killed at least 10,000 Nigerians in less than a decade. Instead of Nigeria as a country to look for environmental solutions with equitable distribution of the resources, the citizens assisted by lazy journalists resorted to hate speeches and fake news by throwing around for many gullible citizens the herdsmen ravaging a nation narrative for a jihad agenda against the Christian farmers. This indeed a travesty of justice as a whole ethnic group was stereotype as war monger. Islam as usual became the victim of resource contestation precipitated by climate change.

Efforts at addressing the conflict has been long and in some cases resisted by a section of the country. There was the Northern Nigerian Grazing Reserve Act passed in 1964 for the purpose of accessing grazing lands to the pastoralists. Also, the National Grazing Route and Reserve Commission Bill of 2011 was rejected by the Senate in 2012 due to ethnic and religious reasons. In 2016, another Bill to cater for grazing reserves to address the perennial conflicts of the herders and farmers was introduced at the national Assembly but the bill was thrown out by the Nigerian legislature as the bill was viewed by a section of the lawmakers as seeking to favour one particular profession carried out by mainly one ethnic group, the Fulani. There is need to inform that cattle and allied value chains contribute about 3% to Nigeria annual GDP.

The emerging conflict is compounded further by the shrinking of Lake Chad from 25,000km<sup>2</sup> to 2500km<sup>2</sup> in less than three decades. The consequence, according to the United Nations, is the displacement of about 10.5 million people. This idleness of teeming youths provided ready army for Boko Haram using religious metaphors to hoodwink the youths to join their rank for spiritual redemption (Kilani 2018).



The tension and bloodbath created by herdsmen and farmers clashes in Nigeria should be a concern to all. Pastoralism in the form of animals roaming about the streets is not sustainable in Nigeria as there is need to embrace ranching as a global best practice. The violence between the herdsmen and farmers has grown and developed into criminality and rural banditry thereby resulting in hatred and mistrust among various religious and ethnic groups. The government should revise the security architecture to be able to respond to all forms of banditry and criminality across the country.

It is not rocket science to understand that herders-farmers clashes did not start today but the present administration pronouncements on policy directions on the menace have also been very uninspiring. The problem has been compounded by the deliberate distortion from many public opinion moulders that tag the crisis as war of domination, Christian-Muslim clashes, north-south rivalry, fulanization, forced Islamization and even genocide against the Christians of middle belt of Nigeria among others and failed to situate the crisis in the country's ecological exigency setting (Kilani 2018).

### **Recommendations:**

1. Avoid 'Scapegoating' others and understand that We are One Humanity. Our orientation as Nigerians must change radically with the syndrome of 'scapegoating' as no one is good or bad due to his or her ethnicity, the language spoken or colour of the skin. Allah calls to our one humanity in Qur'an 4: 1 thus:

O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and

women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

In the same vein, Allah reminds humankind the divine wisdom in our nationalities and ethnic makeup in Qur'an 49: 13 which says:

O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa(God's consciousness). Verily, Allah is All-Knowing, All-Aware

The attires we adorn and the languages we speak do not define anyone and no one is good or bad by his or her attire or the language we speak.

## **2. Regulating the Activities of Religious Bodies and Organizations**

The tension created with the unhealthy outbursts from religious functionaries and bodies in Nigeria demand that government should look into the activities of all religious bodies and organizations. The plural nature of Nigeria does not mean government should keep aloof when it is known that a religious leader or body has crosses the red-line on issues of national security and cohesion. The pulpit is a sacred place to preach righteousness, love and peace. Today, many religious leaders are opening the gate of hell or invoking Satan at will against perceived enemies. There is need for government to do a roll call of all religious bodies in Nigeria and shut down mushroom business centres masquerading as places of

worship. The government should upscale her game in job creation as there is nexus between unemployment and the abuse of religion and religious metaphors for selfish gains in our country.

### **3. Addressing the Security threat of our Forests and Solving the Resource war between the Herders and Farmers**

The North Eastern States of Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe have close to 40% of the total cattle, sheep and goats of the National herd. It should be noted that in theory, these states also have the highest number of grazing reserves 255 or 61% of the 415 nationally identified grazing reserves; these states should look for local and international funding to step up investment in livestock industry to improve on their internally generated revenues (IGR). Most of these states are rated poor in all index of Human development and they should look into this sector as a way of addressing the often touted fiscal federalism and restructuring in order to reduce their dependency on monthly allocation from Abuja. The massive Sambisa forest which was taken over by Boko Haram insurgents should be turned to a grazing reserve after the area has been declared safe for civilians by the military. There is no gain saying that the lack of adequate human activities on the massive land was exploited by insurgents and turn it to a safe haven for terrorism. This is one of the best examples of how oil wealth has made many states poorer, their leaders very lazy in thinking and unable to harness their enormous wealth to achieve greatness.

### **4. The Media, Fake News and Hatred**

The media should demonstrate professionalism by reporting with accuracy and truthfulness. Allah in Qur'an 49:6 says, "O you who believe! If a rebellious evil person comes to you with

news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done”. They should demonstrate factual reporting as espoused in Qur’an 49:12:

O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have Taqwa of Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful They should stand for justice and be objective as mandated in Qur’an4:135;

O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you distort your witness or refuse to give it , verily, Allah is Ever Well-Acquainted with what you do.)

Again, they should be fair and balance in their reportage as encapsulated in Qur’an 5:8:

O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is well acquainted with what you do.

These are what Islam considers as the canon of journalism as jaundiced journalism indeed exacerbates the crisis. The individuals who are very active on social media should also be circumspect before sharing any information that one is not sure

of its truthfulness and accuracy and we should shun information that centres on manufacturing of bigotry. Every person will be responsible for his or her action on the day of judgement as Allah says in Qur'an 4:87 that, "Allah! None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt....."

## **5. Sanctity of Lives**

The manner in which people's lives are taken in Nigeria has indicated the lack of respect for humanity. The brutal killings of people across Nigeria for whatever reason is condemnable and is an erosion of the honour God gave to children of Adam (Q 17:70). The life everyone is sacred and no one is allowed to take another person's life as life is sacred. Allah in Qur'an 6:151 says, "...and kill not anyone whom Allah forbidden, except for a just cause (according to Islamic law)". The objectives of the Shari'ah as enunciated by scholars of Islam include among others protection of life (*hifzul nafs*) and protection of wealth (*hifzul maal*). The government in all tiers should stop playing politics with Nigerian lives and they should be alive to their primary duty of protecting lives and properties and should stop the blame game. All tiers of government appropriate money for security in the name of unaudited security vote and such money should be used for the purpose it is meant for and not siphoned to foreign accounts in London, New York and Dubai. There should be no sacred cow whenever a life of a Nigeria is wilfully and wrongly cut down under any guise by anyone. The law of the land should take its course.

## **6. Imam As Managers For 21<sup>st</sup> Century Masjid (Mosque) Management**

I have enjoyed the privilege of being the Imam of the University of Port Harcourt Muslim community since 1994. I have also been the Imam of Al-usrah Inc in Port Harcourt since 1994 as part of my Gown and Town engagements and it has been very challenging but spiritually rewarding. My experience over the years has provided me with the understanding on the need to re-tool our mosques for effective deliveries of the mandate of calling humankind to monotheism and making humanity subservient to Allah at all times and in all ways(Q 9:18). Masjid (mosque) management is not such as management of a governmental department, commercial company, educational institution or information agency. Imamship is the most important office among many Muslims today since most live in non Islamic state. The Imam leads the prayers which are the most important pillar of Islam after the Shahaadatayn (twin testimony of faith).The imam who is the leader of the worshippers guides and leads his jamaa'ah (group) by giving lessons and talks. The Messenger of Allaah (peace and blessings of Allaah be upon him) and the Rightly-Guided khaleefahs used to hold gatherings in the mosques where the Muslims would gather so that they might consult with one another concerning religious and worldly matters and so that they might teach the people about *Tawheed*, *fiqh*, good manners, and also enjoin what is good and forbid what is evil.”[See *Ahkaam al-Imamah wa'l-I'timaam fi'l-Salaah* by al-Muneef, p. 64]. From available Islamic texts, the qualifications of being an Imam include; knowledge of recitation of the Qur'an, knowledge of Fiqh of Ibadah(worship), maturity in age and piety("Al-Nasa'i, Volume 1, part II: 76, and "Muslim", 1397).

The Masjid has historically played a key role in the spiritual, moral and social growth of the Muslims, however, many Muslims have a limited understanding of the mosque only as a place to perform prayer. The management of Masjid, at present, seems to be problematic because most mosques in Nigeria have remained traditional and failing to respond to the needs of today's societies and there is the absence of a desirable model of management for their administration. There is no doubt that Muslims are attracted to any Masjid by its spiritual attraction i.e the conduct of *Salaat* and other programmes as the architectural master piece of a Masjid does very little in the spiritual growth and development of the Muslims. This explains why our Masjid are of various standard; mud, cemented, carpeted or with rugs and expensive domes or with no dome. The quality of religious programmes and the quality of the Imam set the spiritual attraction which means that, his qualifications directly affect the interests of the people and the youths in the mosque in order to reach a "Mosque's Islamic pattern of management". The poor management of the mosques is a major reason for the reluctance of many people to constantly participate in the mosques activities. The mosques leadership should improve their communication skill, avoid too much of Arabic in sermon for non Arabs and discard outdated sermons. It is also regrettable that some mosques in some parts of Nigeria are deficient in design with no provision or limited space for women worshippers. Mosques in Nigeria can be aptly described as wandering between traditionalism and modernism thereby making it difficult for them to effectively play their roles in a challenging world.

An Imam of our modern time should broaden his knowledge beyond the traditional *fiqh* in our local *madrasah* and there should be periodic managerial and counselling trainings for

Imams. Accountability which is the means by which individuals and organizations report to a recognized authority and are held responsible for their actions. It is “the process of holding actors responsible for actions”. Accounting in the broad sense is central to Islam, since accountability to God and the community for all activities is paramount to a Muslim’s faith. *Hisab* or 'account' is the root of accounting, and the references in the Holy Qur'an are to 'account' in its generic sense, relating to one's obligation to 'account' to God on all matters pertaining to human endeavour for which every Muslim is 'accountable'. Accountability in Islam requires every Muslim to ensure that their activities in the world are in line with Islamic rule. There is no doubt that in our Mosques, accounting role exists and accountants play some roles in the financial decision making process. But we can do more. The state of insecurity in the country requires an enhanced security arrangement in our mosques. Safety standard in mosques is almost zero- exit and emergency exit, muster points are not indicated. Terrorism has made the issue of security a number one priority today in Mosques. In achieving safety of lives and properties, hand screening machines for human beings and metallic screening machines for vehicles must be acquired while the installation of CCTV camera with a dedicated security staff to monitor movement in and out of the mosques should be made a top priority.

## **7. Challenging the Negative Narratives**

There is a predominant media narrative that asserts that Islam is inherently violent, Muslims are dangerous and that the rest of the world should remain alert and suspicious about them. The narrative also include that the Shari’ah is harsh, rigid and barbaric and that Takbir signals a launch of Jihad as demonstrated by Trump’s recent act of cowardice in August 2018 during a press conference. There is the construction of



Islamic moral panic globally and the Nigeria space is awash with it from the Christians especially on social media. Today, many Muslims see themselves as outsiders in their own country just because of their Muslim/Islamic identity due to beards, hijab, attire/dressing. The result of the 2015 general election has exacerbated the panic with the preponderance of hate speeches, stereotyping and ‘scapegoatism’ of Islam and Muslims. As Nigerians, we must avoid religionization of politics and politicization of religion in the public space; ailments that have affected the university system. When political issues are religionised, the public space is also weaponised.

### **8. Centre of Excellence in Islamic Studies**

Mr Vice Chancellor Sir, I strongly suggest the establishment of a Centre of Excellence in Islamic Studies. The centre of excellence when established can collaborate with Department of Banking and Finance in Faculty of Management Science in areas of Islamic Banking and Finance and allied products derivable from Islamic Studies. The successful introduction of Sukuk (Islamic Bond) into Nigeria Capital Market and the commencement of Jaiz, Taj and Lotus Banks for non interest banking businesses in Nigeria indicate that there are many viable areas of collaboration the Centre can make with other similar Centres globally. The Centre when established can attract additional research and funding opportunities to the University of Port Harcourt. The vision can be moulded into a world-class Centre of Islamic Scholarship like School of Oriental and African Studies (SOAS), London, attracting world-Class scholars across the globe.

## **CONCLUSION**

Mr Vice Chancellor and distinguished guests, the thrust of this Inaugural lecture is to remove the veil that exists in the understanding of Islam, a task I have embarked upon since I joined the University of Port Harcourt in 1992 as a Lecturer. It is the veil of ignorance, the veil of prejudice. It is the veil which shockingly still exists in Ivory Tower. It is the veil of great misunderstanding about Islam as a global religion. It is the veil from those who understand Islam as Hausa religion. The veil of hate which pervades the social media has also made some people not to see Islam as equal player like Christianity or Judaism. The Ivory Tower is a centre of conversation among divergent views in order to promote understanding and demolish the terror of ignorance. Societies are grown and developed by diversities. This is the way to define our humanity.

Thank you for listening.

## REFERENCES

- Abdulsalam, H.A. (2016). 'The Trends of Application of Islamic Legal System in Yorubaland of Nigeria'. Quadri, Y.A. R.W. Omotoye and R.I.Adebayo (eds.). *Religion in Contemporary Nigeria*. London: Adonis & Abbey
- Ahmad, Mahmud (1967). "Semantics of Theory of Interest" *Islamic Studies*, Vol. 6, No. 2, June.
- Al-Khaṣṣāf, A bū Bakr (1979). *Adab al-Qāḍī*, ed. Farhat Z iadeh (Cairo: Maṭba'at al-Jablāwī.
- Anwarullah (2004). *Principles of Evidence in Islam*. Kuala Lumpur: A.S. Noordeen.
- Awofeso, Niyi (2006). 'Suicidal Terrorism and Public Health'. *Journal of Public Money and management*, (November 2006 Vol. 26, No.5), 287-294,
- Chapra, Umar (1977). "Objectives of the Economic Order" in Khurshid Ahmad (ed), *Islam: Its meaning and Message* (Lagos: Islamic Publications Bureau.
- Clarke, B. Peter(1982). *West Africa and Islam*, London: Edward Arnold Publishers.
- Crampton, E.P.T., *Christianity in Northern Nigeria*, London: Geoffrey Chamman, 1975
- Doi, Abdur Rahman I (1984). *Shariah: The Islamic Law*. London: Ta Ha Publishers.
- Ebrahim, Abu Fadl Mohsin (2005). *Biomedical Issues Islamic Perspective*. Kuala Lumpur: A.S. Noordeen.
- Esposito, L.John(1988). *Islam: The Straight Path*. Oxford: Oxford University Press.
- Farouqi, Ismail Raji(1983). *Tawhid: Its Relevance for Thought and Life*, IIFSO 1403/1983,
- Fotion, Nicholas, Boris Kashnikov and Joanne K. Lekea(2007). *Terrorism: The New World Disorder*. London: Continuum.
- Hitti, K. Philip (1982). *History of the Arabs from the Earliest Times to the Present*. London: Macmillan

- Horton, Robin, " African Conversion", *Africa* vol.XLI, No.11, April 1971, 86 - 105.
- Ibn Quddamah, Al-Maqdisi, Muhammad. *Al-Mughni Ala Mukhtasar Al- Kharaqi*. Cairo: Dar al-Kutub al-Ilmiyyah, 1994.
- Idriss Al-Shafi'i, Muhammad Ibn (1961). *Kitab Al-Umm*, Vol 3, Cairo: Maktabat al-Kuliyyatal-Azhariyyah.
- Ibn Qayyim, Shams al-Deen Muhammad *I'lam al-Muwaqqi'in* vol iv. Beirut: Daar al-Jaleel.
- Ibn Qayyim, *Al-Turuq al-Hukumiyyah Fi al-Siyasah al-Shariyyah*. Cairo: matba'ah al-Muhammadiyah, 1973.
- Ijomah, B.I.C. , Bogardus, Emory, " Social Distance Scale: A Critic of its Application to the Africa Data", *The Nigerian Journal of Sociology and Anthropology* vol.3 No.1 ,1977, 35 - 81.
- Imam, Yahya Oyewole (2017). "In The Service of God and Humanity" 157<sup>th</sup> Inaugural Lecture, University of Ilorin, Thursday 9<sup>th</sup> November, 2017.
- Juergensmeyer, Mark (2003). *Terror in the Mind of God, the Global Rise of Religious Violence*, (Berkeley/ Los Angeles: University of California Press
- Kilani, Abdulrazaq (1993). "The Story of Adam and the Concept of Original Sin: Islamic Viewpoint", *Muslim World League Journal* vol. 21, November, 1993, 36 - 40.
- Kilani, Abdulrazaq (1998). 'Analysis of Implication of Nigeria Membership of Organization Of Islamic Conference' In E.S. Akama (Ed), *Religion In Contemporary Nigeria: Some Topical Issues* (Owerri: Springfield Publishers, 1998) pp. 99 – 110.
- Kilani, Abdulrazaq and I. Suberu (2014). 'Religious Pluralism and the Nigerian State: A case Study of Madinah Constitution of the Prophetic Era'. *JEDA Journal of Education in Developing Areas* (UNIPORT), vol. 22, No 2, 2014, pp. 481-490.
- Kilani, Abdulrazaq (2000 a.). 'Structural Adjustment Programme and Religious Consciousness in Nigeria' *Journal of*

- Religion And Culture* (Port-Harcourt) Vol. 1, No. 2, 2000,pp. 12-30.
- Kilani, Abdulrazaq (1994 b). ‘An Analysis of Effect of Riba (Interest) On Nigeria Economy’ *Islamic Culture India* (Vol. Lxviii, April 1994, No 2, pp. 23 – 45).
- Kilani, Abdulrazaq (1996).‘Issues and Trends on Religious Tolerance In Nigeria: The Contemporary Scene’ *Journal Of Muslim Minority Affairs* London Vol. 16, No 2, July, Pp. 273 – 278.
- Kilani, Abdulrazaq (2009). ‘Good Governance, Leadership And Accountability In Islamic System: Lessons And Challenges’ In Tony Edoh And Terhemba Wuam, *Democarcey and Accountability in Post- Colonial Africa Essays in Honour of Professor Akase Paul Sorkaa* (Markurdi-Abuja-Ibadan: Aboki Publishers, pp 537-558.
- Kilani, Abdulrazaq(2016). Sustaining Democracy in Nigeria: Agenda for the Muslims. Wotogbe-Weneka, W.O, G.I.K. Tasia and J.O. Obineche(eds). Religion in Historical Perspective, Essays in Honour of Professor E.S.Akama. Port Harcourt: Chadick Press, pp.401-420.
- Kilani, Abdulrazaq (2017). ‘Religion, Marriage and Family Values in Africa’. Ugiomoh, A.O. Frank, K.I. Owete and Jones. U. Odili (eds).*Religion and the Bounds of Culture, Festschrift in Honour of Prof C.I. Ejizu Celebrating the Priest, Teacher and Mentor*. Port Harcourt: Rock Publishers, pp.539-557.
- Kilani, Abdulrazaq (2001). ‘The Shariah And Maintenance Of Law And Order’ In Daniel I. Ilega (Ed) *Studies In World Religions* ( Ado-Ekiti: Hamaz Global Venture, pp 162-174)
- Kilani, Abdulrazaq (2015). ‘Teaching of Arabic and Islamic Studies in the South-South of Nigeria’. Badmasi Yusuf (ed). NATAIS at 40: Issues and Challenges. Ilorin: Unilorin Press, pp.84-97

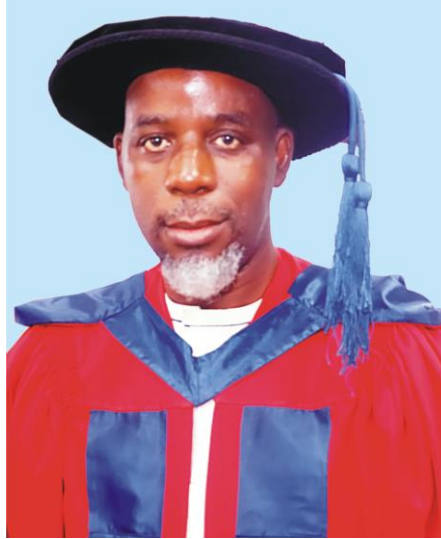
- Kilani, Abdulrazaq (2010). 'Muslim Women, Adultery and Rape Laws in Sub Saharan Africa: A Case Study of Shari'ah Penal Code in Nigeria' In Kilani [Ed] *Beyond The Veil: Muslim Women In Sub-Saharan Africa* (Lagos:Global Dawah, 2010)pp.20-49.
- Kilani, Abdulrazaq (2016). Historical Development of Islam in Central and Eastern Delta of Nigeria. Quadri, Y.A. R.W. Omotoye and R.I.Adebayo (eds.). *Religion in Contemporary Nigeria*. London: Adonis & Abbey, pp.417-444.
- Kilani, Abdulrazaq (2018). Capital Punishment in The Lens of The Shari'ah (Essays in Honour of Prof Adamo).
- Kilani, Abdulrazaq (1997 and 2<sup>nd</sup> Edition 2007, 3<sup>rd</sup> Edition 2014). *Islamology*. Lagos: Jetins International.
- Kilani, Abdulrazaq (1994). An Analysis of Effect of Riba (Interest) On Nigeria Economy' *Islamic Culture India* (Vol. Lxviii, April 1994, No 2, pp. 23 – 45).
- Kilani, Abdulrazaq (1994). *Riba (Interest) in Nigeria Economic System*. Port-Harcourt: Pam Unique Publishing
- Kilani (2000 (b)). 'A Historical Perspective of The Penetration of Islam into Port Harcourt' in Niger-Delta , Nigeria 1896-1998', *Journal of Religion and Culture* (Port Harcourt) Vol.1 No 2 2000 pp 9-23
- Kilani, Abdulrazaq (2008). 'Good Governance, Leadership And Accountability In Islamic System: Lessons And Challenges' In Tony Edoh and Terhemba Wuam, *Democarçay and Accountability in Post- Colonial Africa Essays in Honour of Professor Akase Paul Sorkaa* (Markurdi-Abuja-Ibadan: Aboki Publishers, 2008) pp 537-558.
- Kilani, Abdulrazaq (2017). Religion, Marriage and Family Values in Africa. Ugiomoh, A.O. Frank, K.I. Owete and Jones. U. Odili (eds).Religion and the Bounds of Culture, Festschrift in honour of Prof C.I. Ejizu Celebrating the Priest, Teacher and Mentor. Port Harcourt: Rock Publishers, pp.539-557.

- Kilani(2017). Sustaining Democracy in Nigeria: Agenda for the Muslims. Wotogbe-Weneka, W.O, G.I.K. Tasié and J.O. Obineche(eds). Religion in Historical Perspective, Essays in Honour of Professor E.S.Akama. Port Harcourt: Chadick Press, pp.401-420.
- Kilani, Abdulrazaq (2000c). 'Islam and Christian – Muslim Relations In Niger – Delta (Nigeria)' *Journal of Muslim Minority Affairs* (London) Vol. 20, No. 1, 2000, pp. 129 – 136.
- Kirk-Greene, A.H.M., "Mahdi Adamu Hausa Factor in West Africa History, A Review", *Oxford Journal of African Affairs*, vol.79 Number 317 (1980), 606-608.
- Kukah, Matthew Hassan (1993). *Religion, Politics and Power in Northern Nigeria*(Spectrum Books Limited 1993).
- Lim, Marvin (2016). 'Human Dignity and Punishment in Judaic and Islamic Law: War And The Death Penalty'. *Southwestern Journal of International Law*, vol.22.
- Luka, Nathaniel Bobby Gimba(2014). "The Hausa in the Central Delta, in Historical Perspectives 1500-2011", Unpublished MA Thesis, Department of History and Diplomatic Studies, University of Port Harcourt.
- Makinde, Abdul-Fatah'Kola (2017). "The Entanglement of Sharī'Ah Application in South-Western Nigeria". *Africology: The Journal of Pan African Studies*, vol.10, no.5, July, pp. 84-98
- Mamdani, Mahmood(2004). *Contemporary Political Terror: Its Origins in the Late Cold War*, (Zaria: Ahmadu Bello University).
- Morel, E.D(1912). *Nigeria: Its People and Problems*, London: N.P.
- Noor Kids(2016). 'From Islamophobia to Identity Crisis. Internalized Oppression Among American Muslim Children'. A Monthly Harvard sponsored Education Bulletin for Muslim Kids

- Ogionwo, W. (1974). "Migrant Families in an African City - A Social Survey of Port-Harcourt" (Harvard : Harvard Centre for population, 1974), p.75.
- Ojua , Takim Asu, Tiku Takim Oru, Chimezie Atama , "Ethno-Historical Analysis of the Effects of Migration on African Family System", *Canadian Social Science*, vol.10, Number 3, (2014), 43. Available from: <http://www.cscanada.net/index.php/css/article/view/4521>
- Oloyede, I.O. (2012). "Islamic: The Conflux of Disciplines", 58th Inaugural Lecture, University of Ilorin, Thursday, 11th October, 2012
- Olofin, S.O. (1985), *Modelling Nigeria's Economic Development* (Ibadan: Ibadan University Press.
- Okongwu, Chu S.P(1986). *The Nigerian Economy: Anatomy of a Traumatized Economy with some Proposals for Stabilization*. Enugu: Dimension Publishers.
- Onu, Benjamin O (1995). " Anglicanism in Ikwerre land: Continuity and Change," Graduate Seminar paper, Department of Religious studies, University of Port-Harcourt, July.
- Pape, Robert(2005). *Dying to Win: The Strategic Logic of Suicide Terrorism*. New York: Random House 2005.
- Paul Tillich(1951). *Systematic Theology*, vol. 2, Chicago, Chicago University Press.
- Qaradawi, Yusuf (2009) *The Fiqh of Jihad: A Comparative Study of its Rulings and Philosophy in Light of the Qur'an and Sunnah*, Cairo, Wahba Bookshop.
- Sulaiman, Ibrahim (1990). "Muslims and Transition to civil Rule", First Zulikha Abiola Memorial Lecture at Zulikha Abiola College of Arabic and Islamic Studies, Abeokuta.
- Sabiq, Sayyid(1993). *Fiqh-us-Sunnah* . Mecca: Bab al-Loq.
- Safi, Omid (ed) 2005. *Progressive Muslims on Justice, Gender, and Pluralism*. Oxford, One World.
- Sampson, Isaac Terwase (2014). 'Religion and the Nigerian State: Situating the *de facto* and *de jure* Frontiers of State–Religion Relations and its Implications for National



- Security'. *Oxford Journal of Law and Religion*, Volume 3, Issue 2, 1 June 2014, Pages 311–339, <https://doi.org/10.1093/ojlr/rwt026>
- Sardar, Ziauddin (1979). *The Future of Muslim Civilization*, London: Croom Helm.
- Tasie, G. O. M (1987). "The Church in the Niger-Delta" in Ogbu Kalu (ed), *Christianity in West Africa, The Nigerian Story*. Ibadan : Day Star press.
- Uthman, I.O (2007). “ Muslim Women in Nigeria Between Postmodern Feminism and Religious Fanaticism: The Case of Islamic law” in M. A Folorunsho, I.O. Oyeneye and R.I Adebayo [eds] *Religion and Modernity*. Ijebu Ode: Alamsek Press.
- Uthman. O. Ibrahim (2008). *Muslim Women of Nigeria and the Feminist Discourse of Shaykh Al-Albani*. IIUM Press Kuala Lumpur.
- Sampson, Isaac Terwase (2014). ‘Religion and the Nigerian State:  
Situating the *de facto* and *de jure* Frontiers of State–Religion Relations and its Implications for National Security’. *Oxford Journal of Law and Religion*, Volume 3, Issue 2, 1 June 2014, Pages 311–339, <https://doi.org/10.1093/ojlr/rwt026>



**PROF. ABDULRAZAQ OLUBUSUYI KILANI**

*Professor of Islamic Studies*

*B.A.(Hons), M.A.Ilorin; Ph.D (UPH); FCAI, FICWLS.*

Prof. Abdulrazaq Olubusuyi Kilani was born on the 16<sup>th</sup> of October, 1963 to the family of Late Chief Kilani Ojo Fajembola and Late Chief (Mrs) Sabitiu Kilani of Iropora Ekiti, Irepodun/Ifelodun Local Government of Ekiti State. Abdulrazaq, fondly called Abudu, is the fifth child of his polygamous parents of twelve children. He is however the second child of his mother who was blessed with six children.

He attended Ansar Ud-Deen Primary School, Iropora-Ekiti and later Ansar Ud-Deen High School, Ikole-Ekiti (1976-1981). He proceeded to the University of Ilorin where he obtained his B.A (Hons.) in 1986 and his M.A in 1989 both in Islamic studies and his PhD in Religious Studies specialising in Islamic Studies from University of Port Harcourt in 1999.

Prof Kilani did his primary assignment of the mandatory one year National Youth Service Corps (NYSC) at Borno State College of Education now known as Sir Kashim Ibrahim College of Education, Maiduguri between 1986 and 1987. He began his teaching career exactly one month after the completion of his NYSC when Late Chief M.K.O. Abiola offered him lecturing job at Zulikha Abiola College of Arabic and Islamic Studies, Abeokuta (an affiliate of Usman Dan Fodio University, Sokoto) between 1987 and 1992. Apart from being a lecturer in the College, he also served as Student Affairs officer.

Prof Kilani joined the Department of Religious Studies of University of Port Harcourt as an Assistant Lecturer in 1992. He rose to the rank of lecturer II in 1996, Lecturer 1 in 1999, Senior Lecturer in 2002 and Professor in 2009. He is the first Professor of Islamic Studies of the University of Port Harcourt, the first to be promoted Professor in that discipline in any university in the entire South-South geopolitical zone of Nigeria.

He has published over 80 articles in local and international journals and contributed chapters to referred or academic books. He has also successfully supervised 15 PhD Theses and numerous Masters Dissertations. He is a recipient of many awards and fellowship among which are:

- Senior Fellow, Centre for the Study of World Religions at Harvard University 2003,
- Fellow, Chartered Institute of Corporate Administration (FCAI), 2005,
- Fellow, US Summer Institute (SUSI), University of California, Santa Barbara 2008.
- Fellow of International Chartered World Learned Society, USA, 2015.

Prof Abdulrazaq Kilani has served as External Examiner (for PhD students) at International Islamic University, Kualar Lumpur, Malaysia, Universities of Ibadan, Lagos State University (LASU) Ojoo-Lagos, University of Calabar and University of Ilorin. He has assessed colleagues to professorial cadre for University of Ibadan, University of Maiduguri, Lagos State University, Ojo, Ekiti State University, Ado- Ekiti, National Open University, Abuja, University of Abuja and University of Benin. He has also served as Chairman of NUC Accreditation Team to Nigerian Universities.

Prof Abdulrazaq Olubusuyi Kilani served as the Head of Department of Religious and Cultural Studies from 2003 to 2006. He was the Associate Dean, Faculty of Humanities, University of Port Harcourt (2012-2014). He was also the Chairman University of Port Harcourt Professional Ethics Committee (2012-2015), member of University Quality Control and Quality Assurance (QAQC) and Faculty of Humanities Servicom officer (2012-2014). He served as member of University of Port Harcourt School of Graduate Studies (2012-2015), Chairman, New Programmes Committee of the School of Graduate Studies, member Senate Committee on Academic programmes and policies (SCAPP) (2012-2018) and recently acted as the Chairman of Senate Committee on Academic programmes and policies (SCAPP) (2021) and the Chairman, Departmental Graduate Studies.

**Other committees he has served include:**

- Member, Implementation Committee on Inter-Religious Harmony on Campus (2011-2015).
- Chairman, Faculty of Humanities Committee on Scoring Criteria for Creative Works(2011)

- Chairman, Faculty of Humanities Committee Programme Review For Department of Film Studies and Theatre Arts (2012)
- Chairman, University Committee to Investigate Crisis over Students' Union Election. (2012)
- Chairman, Faculty Committee to Restructure Faculty to College of Humanities. (2013)
- Chairman, University Investigative Panel on Fraudulent Practices on the Procurement of AGO in the University 2002-2013 (2013)
- Chairman, New Programmes Committee, College of Graduate Studies, 2013-15
- Member, Joint Council and Senate Panel to Investigate Allegations against the Vice Chancellor-June 2016
- Chairman, University Committee to re-negotiate Remunerations for non-NUC programmes -July 2016
- Member, University Steering Committee on Bioethics, 2017 to date
- Member, Committee to investigate the case of Extortion from SSLT Students, 2019.
- Member, University Committee to Explore Out-of-Court Settlement for Cases Against the University, 2020

The Senate of the University of Port Harcourt at the 448<sup>th</sup> Extraordinary Meeting of January 2020 elected him as its Representative in the Joint Council and Senate Board for the Appointment of a new Vice Chancellor for the University of Port Harcourt. He was appointed based on Senate Resolution as the Coordinator of Academic Affairs in the Office of Deputy Vice Chancellor, Academic in April 2021, the position he occupied till July 2021. He is currently the Chairman, University of Port Harcourt College of Continuing Education (CCE).

He has served as Editor-in-Chief of Journal of Religion and Culture and member of Editorial Board of other journals outside the University of Port Harcourt. He is a member of National Association of Teachers of Arabic and Islamic Studies in Nigeria (NATAIS) and member, Nigerian Association for the Study of Religions (NASR), Fulbright Association of Nigeria, International Bio Ethics Forum and Nigeria Bio Ethics Forum.

Prof. Abdulrazaq Kilani as a professor of Islamic Studies is also the Imam of University of Port Harcourt Muslim community since 1995 and also the Imam of a premier Muslim Faith Based Organization-Al-Usrah Inc in Port Harcourt since 1994. Professor Abdulrazaq Kilani is the Chairman Board of Directors of City Model Schools, Port Harcourt and member Board of Trustees of Solace Health Foundation. He is also one of the promoters of City Model University, Iropora Ekiti and member of The Board of Governors, The Academy for Ethics and Leadership, Lagos since 2018. Professor Kilani is happily married and blessed with children.

Mr Vice Chancellor Sir, distinguished ladies and gentlemen, I present to you Professor Abdulrazaq Olubusuyi Kilani, a seasoned scholar, administrator, Imam, professional ethics champion, family man, a professor from a State of many professors, the **173<sup>rd</sup>** Inaugural Lecturer.

Thank you.

**Professor Owunari A. Georgewill**  
**Vice-Chancellor**