

# Islam in Africa

# **Muslim- Christian relationship Nature, Dimension and Defining Factors**

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## **Abstract**

Muslim Christian relationship is a sensible matter that needs to be understood in accordance to the authentic teaching of Islam because failure to do so may give room for selfish persons to mislead either of the followers of the two religions for the sake of achieving their selfish interests especially in a multi religious society like Nigeria. Muslims are often accused in their relationship with followers of other religions some people assume that Islam does not recognize a peaceful and harmonious relationship with not only Christians but all followers of other religions. This is not only mere assumption but a contradictory one to the basic and clear teachings of the Glorious Qur'an where Allah says: "O you people surely we have created you of a male and a female and made you tribes and families that you may know each other, surely the most honourable with Allah among you is the most righteous of you" (Q49:13), And it is also contradictory to the teaching of the Prophet Muhammad SAW as he had established a very good relationship with the Christians of his time and so did his companions Therefore Muslim Christian relationship is a reality that can be traced to the early period of Islam over one thousand years ago. This paper aims at exploring the nature and dimensions of the relationship between Muslims and Christians from Islamic perspective in search of the means which helps in enhancing the relationship between the two parties in our contemporary period.

**IMPERIALISM, GLOBALIZATION AND THE WEST AFRICAN NATION  
STATES: PROSPECTS AND CHALLENGES OF INTEGRATION AMONG  
MUSLIM COMMUNITIES OF THE SUB-SAHARAN REGION.**

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**Abstract:**

Both Imperialism and globalization have presented challenges as well as prospects for Muslims throughout the World. There is the need to understand the condition of Muslims prior to their contact with Western Imperialism in order to understand the challenges posed by the latter to the former. A basic fact of Muslims' life is universal unity which Imperialism, in the form of colonialism, challenged by way of balkanizing the Muslim Ummah. It would seem that globalization has reversed some of the conditions created by imperialism thereby providing opportunities for restoration of Muslim values hitherto tampered by imperialism. Using secondary sources of data, this study finds out that whereas imperialism at the stage of colonialism has created geographical distance amongst peoples of sub Saharan Africa, globalization has compressed the distances vide improved transportation networks and the ever improving information and communication technologies. Muslims in sub-Saharan Africa need to identify the opportunities offered by globalization and exploit them for the purpose of reintegrating their societies. This study suggests, among other measures, that each Muslim should have at least three friends from a country other than his country of origin so as to promote unity among the peoples of the region.

Key concepts: imperialism, globalization, integration.

**EDUCATIONAL IDEOLOGICAL THOUGHT OF SHAYKH IBRAHIM NIYASS  
AL-KAWLAKHI (1900-1975)**

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**Abstract**

Shaykh Ibrahim Niyass al-Kawlakhi, (1900-1975) is an international leader of Tijaniyyah Ṣūfī order. He has a number of students and disciples globally. They are identified by various names such as Reformed Tijanis or simply followers of Shaykh Ibrahim Niass. These followers of the Shaykh are influenced by his thoughts. One of such thoughts is his educational ideology which attracts the attention of the present research. The objective of the research is to bring forth the major educational ideological thoughts of the Shaykh which are scattered in his various works as well as those he uttered in his public lectures. The method adopted is based on interpretative approach of the teaching of Sufism. The end result reveals that, Shaykh Ibrahim Niyass al-Kawlakhi, as Ṣūfī formulated an educational ideology which can be perceived as beneficial to the Muslims globally.

# **THE LIFE, TIMES AND CONTRIBUTIONS OF AL-ALIM, AL-SHAIKH ‘ABD AL-QADIR BN MUHAMMAD AL-MUSTAFA AL-TURUDI TO KNOWLEDGE AND ISLAMIC SCIENCES, 1205AH/1804C.E TO 1265A.H/1864C.E.**

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## **ABSTRACT**

This paper is on ‘Abd Al-Qadir Bn Muhammad Al-Mustafa al-Turudi. He is one of the early 19<sup>th</sup> century Muslim scholars. He was the son of al-Shaikh Muhammad Al-Mustafa Al-Turudi, and nephew of al-Shaikh ‘Uthman Bn Muhammad Foduye (R.A), ‘Abd al-Qadir is a senior grandson of Shaikh ‘Uthman. He studied more than fifty nine (59) books cutting across available disciplines of knowledge. By the time Shaikh ‘Abd al-Qadir exhausted learning, he thus mastered the available Islamic Sciences in the Sokoto Caliphate. Before he was fifty years of age, he had acquired the knowledge of most of the sciences of Islam under his grandparents, parents, and other scholars. He was a versatile scholar of his time. Some scholars considered him the most learned ALIM available in the Sokoto Caliphate from 1837 to 1864C.E. Some scholars were opinion that there were Three Hundred and Thirteen (313) branches and aspects of knowledge he mastered; hence they considered him “al-Mutafannin”. This, notwithstanding, some scholars noted him having delved into some sciences which were considered as no-go-areas by the early Muslim Scholars. These were the sciences of: ‘Ilm al-Tibb, Meta-physical philosophies and their theories; ‘Ilm al-Hisab; Ilm al-Jabr (Algebra); ‘Ilm al-Haiah, ‘Ilm al-Hawafi; and the knowledge of how to deal with the Jinns and the treatment of their Massu-influence spiritually and mentally. Shaikh ‘Abd al-Qadir Bn al-Muhammad al-Mustafa al-Turudi as a Historian, he wrote Akhbar Hadhihi Al-Bilad Al-Hausiyyah wa Al-Sudamiyyah, Qata’if Al-Jinan fi Ahwal Bilad Al-Sudan, Al-Hawafi, and Muddat, Al-Daulah Al-Uthmaniyyah Al-Sakkwatiyyah. He calculated the life span of the Sokoto Caliphate, and predicted its end- the fall of the Sokoto Caliphate by 1903 in accordance with the Prophecy of the famous Hadith: yabathu Allah fi Hadhihi al-ummah fi Ra’ash kulli Mi’at Sanah Mujaddidun yujaddidu laha Amr Dini ha’. Scholars noted our personality as a scientist, philosopher, politician, historian, administrator and as versatile scholar before his death. This paper therefore, intends to throw more light regarding this personality and his contributions. It has seven sections, i.e introduction, his brief biography, his genealogy and pedigree, his family household, his educational and intellectual statuses, his contribution to knowledge in general, his contribution in Islamic law and Islamic Jurisprudence with reference to the Masa’il in Maliki School of Law and a conclusion. Footnotes and references are given appropriately for the paper. Bibliography and some important appendices are provided.

# **MUSLIM WOMAN IN THE ACADEMICS: CHALLENGES AND PROSPECTS**

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## **Abstract**

The research explores the position and condition of the Muslim woman in tertiary institutions. The paper also introduces the role of women in the society. The effort then established the necessity of Muslim women to pursue education to the highest level to know themselves, their rights and perform their critical roles as teachers in any society. This is also supported in Surah the Quran and buttressed in many prophetic tradition. Moreover, the work then highlights the prospects for Muslim women education, challenges- early marriage, societal perceptions, inadequate parental/family supported the paper concludes with a way forward in ameliorating serious problems of scholarship through special grants and entrenching good societal attitudes towards the Muslim woman in the Academics.

**Keywords: Muslim woman, the academy, challenges and prospects**

# **ETHNICITY AND RELIGIOUS CRISIS THE BANE OF AFRICAN DEVELOPMENT**

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## **ABSTRACT:-**

Since the exit of colonial masters in early 1950s and late 1960s, the African continent has witnessed series of conflicts with devastating consequences on lives and property. Such conflicts merged from religious, ethnic, labour, land to political disputes. The causes of these conflicts are varied and numerous. The paper examines ethnicity and Religious Crisis as the bane of African Development.

# **Muslim and the Challenges of Information Technology**



**ICT AND THE CHALLENGES TO ARABIC AND ISLAMIC TEACHERS IN  
NORTHERN NIGERIA  
PROBLEMS AND PROSPECTS**

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**ABSTRACT**

The study examined the concept of ICT and some derivable benefits that could be enjoyed by Arabic and Islamic teachers like provision of access to data bases, electronic journal, alerting service, online reference tools which would improve the quality of reading and learning

The paper however, examined the poor level of significance accorded to Arabic and Islamic teachers and poor funding among others as serious challenges against Arabic and Islamic teachers. In conclusion the study proffered solution to such problems.

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**Abstract:**

The growth of technology has gone beyond man's expectation as it covered and embedded all spheres of human endeavors. No doubt that today we found ourselves in a global age in which information is being disseminated technologically through various types of media. Media in the Islamic world played a vital role in the introduction of the religion of Islam and also helps in shedding more light on its teaching and values. Islam as a religion urges Muslims to embark into propagation and spread of Islamic knowledge, Prophet Muhammad (SAW) is reported to have said "convey from me, even if it is a verse". For this purpose, the paper intends to examine the "prons and cons" of information technology in the spread of Islam.

**KEYWORDS:** Information technology, Media, Islam

# **THE IMPACT OF INFORMATION TECHNOLOGY ON MUSLIM SOCIETY**

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## **ABSTRACT**

This paper attempts to look at what Information Technology is and its impact on Muslim society". A review of related literature will be done on the subject matter. Survey research method will be used for this research work. The paper looks at how Information Technology (IT) has undoubtedly become the central drive for the evolution of a modern Muslim society globally. The Muslim world/society, like the rest of the world participates in the evolution, Muslims has learnt how to use IT to obtain Islamic materials. Such materials include among others the translation of the Qur'an, Tajweed, Hadith, and Tafseer, which are available in word, audio and video forms through digital content or via interactive chat rooms and forums. The researcher has this opinion that IT not only makes Islamic literature globally accessible, but also assumes an essential role in spreading Islam all over the world and clearing up the misapprehensions of non-Muslims. Recommendations and conclusion are also drawn to that effect.

**ENHANCING DA'WA AND THE SPREAD OF ISLAMIC KNOWLEDGE  
THROUGH THE USE OF IT**

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**Abstract**

One of the major challenges facing Muslims in technological development era is ignorance. Muslims do rarely seek Islamic knowledge from genuine source. The problem of ignorance when coupled with idleness and poverty portray a great danger. On top of that, technological development brought about a lot of distractions to Islamic culture, civilization and knowledge. The possible remedy is looking at the medium to which young Muslims have greater obsession to and then use the same to impart knowledge to the mass Muslim population with less efforts. This paper, therefore, conceptualizes using mobile platform with strong moderation in educating Muslim Umma. Mobile platform was chosen because of its acceptability across the Muslim world. The paper recommends actions that need to be taken in order to actualize the objective.

**Muslim Youth and the Challenges of Modern Information and  
Communication Technology in the 21<sup>st</sup> century**  
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**ABSTRACT**

The 21<sup>st</sup> century, has posed challenges to the Muslim youth through posed by the influx of modern information and communication technology. Through the use of modern ICT, the whole world has not only been confined into a global village, but also succeeded in connecting the entire human race together indiscriminately. Information dissemination has also become efficient and easy to come by at any time and at anywhere. Similarly, through the use of modern ICT, the assumed homogenization of the universe is fast becoming a reality, as the 'Brain box' of the technology is using the opportunity to pass her world view and cultural value to all the nooks and crannies of the universe. It is against this backdrop that this paper will focus primarily on the challenges faced by Muslim youth in the fast growing world of development, 'globalization', 'westernization, 'terrorism,' and violence. It studies the impact of the use of ICT among Muslim youth world over, related to their moral, psychological, educational, cultural, social and spiritual life. Based on this, the paper made some useful suggestions.

# **Enhancing Da'wah and the Spread of Islamic Knowledge through the use of IT**

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## **Abstract:**

Da'wah as a means via which the religion of Islam has been advocated and preached over time remains the enviable treasure left by the chosen servants of Allah-Prophets to their rightful heirs-Du'at. Varying avenues have been explored by those in the field of Da'wah throughout human history in disseminating the true message of the Din and imparting the knowledge of its sources which have been quite appreciative. However, recently with the booming rate of globalization and its agents of mass media and IT technology; things begin changing, Da'wah activities inclusive. Therefore, this evolving changing trend necessitates striking a balance between the ever-metamorphic society and the techniques of propagating Islam. Consequently, this paper seeks to explore the newest means of tapping the resources of IT technology towards augmenting Da'wah activities and spreading the knowledge of Islam. Descriptive and historical research methodologies would be deployed to critically analyze the issue at stake.

# **DA'AWAH THROUGH SOCIAL MEDIA IN ISLAM AND THE DANGERS OF CIRCULATION FALSIFIED MESSAGE**

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## **Abstract**

There is a significant and rapid advancement of Information Technology in the twentieth century which led to revolution in almost every aspect of our lives. IT is now used in Education, Health Sector, Commerce, Security and Religion. The use of IT for Da'wah among Muslim youths is now common. The concept of Da'awah is very important in Islam because it is a duty on every Muslim to convey the correct message of Islam to others. The challenges with this new development are the authenticity of the messages being passed. The aim of this research is to analyze the concept Da'awah through social media (IM, Facebook, and Twitter) in Islam. A number of Da'awah messages in circulation through the social media channels will be selected at random and their accuracy analyzed based on expert's opinion. At the end of this research, recommendations will be made that will help people in identifying unreliable messages in circulation, and also how to properly do Da'awah according to the teachings of Islam through social media.

# **SOCIAL NETWORKING SITES AS PLATFORMS FOR DA'AWA AMONG MUSLIM UMMAH: OPPORTUNITIES AND CHALLENGES**

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## **Abstract**

This paper examines the relevance of social networking sites to Muslim Ummah in da'awa. To justify the work, the paper is guided by McLuhan's Technological Determinism theory, that technology determines the way and manner people communicate, interact and exchange messages and ideas. Some few decades back, one could not perfectly envisage the kind of technological inventions we are experiencing nowadays. His popular coinage of "global village" is truthfully on the ground, as various parts of the world are interlinked and no amount of distance can hinder human interactions. Social networking sites are among the most effective mechanism that enhance globalization where people from different parts of the world share and exchange messages, thoughts and feelings in forms of audio, video and graphics irrespective of their geographical locations. This work examines the opportunities available for Muslim Ummah with regards to the social networking sites. The study reviews secondary data in generating the discussion. The study reveals that despite the numerous problems associated with social networking sites, they can, if effectively used, serve as platforms for da'awa activities.

**Key Words:** Social Networking sites, Da'awa, Muslim Ummah, Platforms

# **ENHANCING DA`WAH ACTIVITIES THROUGH THE USE OF ICT**

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## **Abstract**

Da`wah which means “to invite someone to the worship of Allah in its general sense comprises all the processes and means of disseminating the message of Islam. The history of Da`wah is as old as human history itself for people in all ages were one time or the other, being sent with a Prophet who called and guided them to the right path. Moreover, once the word Da`wah is mentioned, what comes to the minds of many Muslims is that which is associated with the traditional preaching by the words of mouth carried out by the Muslims Scholars. However, Da`wah in its real sense involves more than an oral presentation of the message of Islam. Hence, Da`wah as a concept and its methodology is multifarious with no explicit method or instrument but the most qualifying criteria for any instrument or method is that such instrument or method has to be with good conduct. What was effective in Da`wah some decades ago may now be obsolete as things continue to change with time, and Muslims always use the available instruments that seems practically effective in Da`wah activities. Conversely, advancements in science and technology are among the ways and means through which modern man has turned the world into a global village and one of such areas that are highly touched by this advancement is the information technology through which information is disseminated far and wide within the flicker of an eye. Since Islam does not oppose any modern inventions that are beneficial to mankind, and since these modern technological gadgets can be used for either good or bad objectives, depending on the decision of the user, this paper is an attempt to highlight the various ways through which information technology can enhance Da`awah activities and the spread of Islam. In doing so, the paper first give a brief history of Da`awah and its various methods and instruments utilized by our predecessors in the conduct of Da`wah, then defines information technology as well as identify various resources of information and communication technology that can be used to enhance Da`wah activities.



**FACILITATING THE DEVELOPMENT OF ISLAMIC EDUCATION  
THROUGH ICT: POTENTIALS OF AN  
E-LIBRARY (AL-MAKTABAH AL-SHAMILA) FOR ASCERTAINING  
HADITH STATUS**

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**Abstract**

Crimes are not only political or economic; they are also committed in the name of and within the confines of religion. In Islam, one of the most dangerous crimes is adulterating or interpolating its pristine purity, though among other means, attributing a statement or action to Prophet Muhammad, upon whom be peace, which he did not say or do. With the debut of Information and Communications Technology, it has become easier for mischief-makers to spread and circulate messages based on weak and fabricated hadiths which innocent minds may unknowingly consume. Fortunately, ICT also carries mechanisms through which the spread and consumption of such Hadiths can be substantially checked. This paper examines an Arabic electronic library -the Maktabah Shamelah which is specifically designed to spread authentic knowledge of Islam. Through persistent trials and intensive experiments as a primary source, the paper exposes the inbuilt mechanisms associated with the e-library which allow users to easily and accurately determine the status of any hadith. The paper discovers that besides availing users to the existence or otherwise of any Hadith, the status of a Hadith, whether authentic, weak or fabricated, can also be determined in some few clicks. It also discovered that the e-library avails users access to a detailed analysis made on any hadith, either by early or contemporary Hadith specialists, who categorize it as authentic, weak or fabricated. The e-library is also discovered to avail users of a variety of scholarly as well as professional opinions in order to avert considering only one's view as authentic and other views as detestable. This library, if properly used, will, besides checking the spread of fabricated hadith, substantially allay the contemporary excessive and fatal sectarianism which has become rampant among Muslims in this part of the globe.

## **Effects and Challenges of Information Technology in the Muslim World.**

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### **Abstract**

Ours is an age regarded as an information age. With Information Technology(IT) people around the world share almost everything, be it Information, ideas, hopes, and aspirations faster and with ease. The power of information is even more powerful than power itself. Today, the power of technology has made a lot of things considered impossible now possible. Putting these powers together have turned the world into what is now called the global village. This globalized village is a rich community from all aspects including personal data; comprising people from different faiths, cultures, nations, ethnics and origins. This paper explores the effects and challenges of IT in the Muslim world. It begins with highlighting the history of information technology and some of the contributions of Muslims to what we have today as information technology, and also explains how the IT moves in its entirety to The West. It further explores the current state of information technology as well as its future; discussing some of the challenges Muslim will face as a result of such advancement. It also explores some of the effort some Muslims around the world are making to enhance the understanding of Islam through the use of ICT (such as software, applications, websites, as well as social media), as well as the individual effort other Muslims can do to supplement their effort. It concludes by discussing some of the negative effect of IT to the teaching, understanding and spread of Islam and recommends some possible solutions to such negative effect.

# **Enhancing Da'awah and the Spread of Islamic knowledge Through the Use of IT**

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## **ABSTRACT**

The world is changing with breathtaking speed. Life is not static, change is the law of ALLAH S.W.A and every aspect of social institutions has to keep pace with changing environment, which is beyond human control. The need for Information Technology is inevitable. IT has played/is playing a vital role in revolutionizing our world in many aspects. It is as a tool for disseminating all sorts of information. Through the use of IT, Islamic knowledge has been made more accessible to all. It has facilitated the spread Da'awah. We have a lot to choose from IT: tools, devices, materials, etc... Internet and software have impacted on all aspects of our lives. As a result of IT both Da'awah and Islamic knowledge became accessible at our fingertips. Both the Muslims and non-Muslims can now access information in a faster and easier way. IT based Da'awah and Islamic knowledge offer powerful, interesting, and new way of providing knowledge, answers to various questions, and doubts and misconceptions to our young Muslim brothers and sisters and non-Muslims as well as uniting the Ummah under one umbrella. Although the IT development has its positive side but it has its negative attributes. These include propaganda and misconceptions about Muslims and Islamic teachings that are being spread through the use of IT. This paper tries to bring out the role of IT in enhancing Da'awah and spread of Islamic knowledge. It also aims to make Muslim Ummah aware of how to use IT in a positive way.

**KEYWORDS:** IT, Da'awah, Islamic knowledge,

**MUSLIMS WITHOUT A CALIPH, WAY FORWARD**  
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**Abstract**

Many researchers have written about the concept of Khilafa and its importance in Muslim communities in different forms and styles. The aim of this paper is to deeply highlight the general issues surrounding the political, economic and social life of Muslim community at large and Northern Nigeria in particular. The primary objective of Khilafa is to ensure justice and fairness in dealing with the citizens in general. Since the collapse of the Ottoman caliphate by the hands of Mustapha Kamal Atatürk in 1924, Colonization reached its peak in Muslim communities. This rendered Muslim communities leaderless up to today. Muslims engulfed in problems like; insurgency and terrorism, Boko Haram in west Africa, al-Shabbab in east Africa, ISIL in middle east and North Africa and Huthis in Yemen. Democracy replaced the political system of Islam, and its primary focus was materialistic ideologies. Lack of Caliph also aggravated disunity among Muslims where the Muslim world was divided into two, either with Shiite under Iran or Sunnis under Saudi Arabia. Furthermore minority Muslims were ignored and tortured in some states like Central Africa Republic, India etc. Externally, the West declared war against Muslim in the name of war on terror launched by Bush junior and continued by Obama administration, They destroyed Iraq, Afghanistan, Libya, Syria, and weakened Egypt, Yemen, Algeria, Pakistan and Tunisia. Economically the West used its economic agencies like; IMF and World Bank to put economic sanctions on Muslim communities. West regulates the World economy by its policies of manipulation and imperialism. The role of Muslim scholars were eroded and interfered by west since colonial period. In Education the western education was integrated with Islamic education. In many Muslim countries Muslims have to reshuffle their political system to be in line with Islam, and unite themselves to face western challenge. The paper will propose some practical solutions towards these problems, and open room for further discussion.

# **Entrepreneurship and Innovation in the Muslim World**

# **BUSINESS CREATION AND GROWTH FROM THE QUR'ANIC PERSPECTIVE**

**BY**

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## **ABSTRACT**

Ever since time immemorial, man engaged in one type of occupation or another. Natural instincts of hunger, thirsty, family, shelter and self protection encouraged man more to engage fully in doing something to sustain his life and that of others. It is also a natural instinct that man wants to possess wealth and manage it. This paper, therefore, discusses and examines business creation and growth from the Qur'anic perspective. It defines business and looks at some Islamic justifications for business. The paper then spells out the wisdom behind business and some ethics of business from the Qur'anic perspective, it then discusses and analyses the Prophet (SAW)'s business relationship with Khadijah (RA), and looks at the business of some few companions of the Prophet (SAW). The paper also discusses some business activities of some Kano businessmen who were and are much influenced by Islam in their business transactions, and the role they played in creating business thereby reducing the problem of idleness among the people. The paper then prefers some recommendations among which, that since the people of Kano had been associated with Islam for many centuries, and that Kano produced numerous Islamic scholars in the past and in the modern times, this, is, therefore, a great challenge for the people of Kano, especially the "new emerging businessmen" to try to preserve and follow the footsteps of the Salaf and Halaf on business practices.

# **SOME ASPECTS OF INTELLECTUAL PROPERTY PROTECTION IN NIGERIA: THE NEED FOR REFLECTION BY MUSLIMS**

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## **ABSTRACT**

This paper examines the intellectual property protection in Nigeria with a view to ascertaining the provisions of the relevant laws. Intellectual Property is administered in Nigeria under two main headings – industrial property, which deals with trademarks, patents and industrial designs, and copyright, which is concerned with literary, artistic, musical works, cinematograph films, etc. The system of Trademark registration is governed by the Trademarks Act, cap T 13 Laws of the Federation of Nigeria (LFN) 2004, Patents and Designs registration on the other hand are governed by the Patents and Designs Act, cap P 2 LFN 2004. The Trademarks, Patents and Designs laws are currently administered by the Commercial Law Department, Trademarks, Patents and Designs Registry, of the Federal Ministry of Industry, Trade and Investment. Copyright on the other hand is protected in Nigeria by the Copyright Act, cap C 28 LFN 2004 and the Nigerian Copyright Commission (NCC), an agency under the supervision of the Federal Ministry of Justice; NCC is charged with the primary responsibility for all copyright matters. The paper adopts descriptive approach. It argues that even though there is clear absence of Qur’anic injunction or Hadith on intellectual property protection, however there exist other derivative principles of jurisprudence (such as ijma and qiyas) to provide guidance on intellectual property in Islam. The paper recommends that there is the need to review and amend the current intellectual property laws in Nigeria so as to adapt to the rapid changes in the economy. This recommendation is necessary because not only are the provisions in the various Intellectual Property Laws in Nigeria archaic and outdated, some provisions are also ambiguous, lack clarity and cannot cater for modern commercial activities. It also recommends that an intellectual property court or tribunal should be set up for expeditious handling of issues of intellectual property since delays occasioned by the present judicial set up only gives the infringer greater coverage in his error. It finally recommends that there should be concerted public awareness campaign to educate Nigerians about intellectual property protection, and also the necessity for the contemporary islamic jurists to critically examine the concept of intellectual property within the zone of the secondary sources of Islamic law.

# **ASSESSMENT OF ISLAMIC FINANCIAL HOUSE(S) AS A MEANS OF SUSTAINABLE DEVELOPMENT IN NIGERIA: CHALLENGE OF LEGAL FRAME WORK**

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## **Abstract**

Given the vital contribution(s) of Islamic finance in solving the recent global financial melt-down, naturally, Islamic micro finances and other Islamic financial outlets thereto are germane to sustainable development and stability world over. Sequel in this regard, the recent proliferation of Islamic micro-finances, Islamic co-operatives and Islamic windows in the conventional Banks underscores it's important to the sustainability of Nigeria Economy. This consequently, has generated international interest and regulatory concern in view of its challenges within the purview of the ever-dynamic Nigeria Economy. This paper seeks to examine the origin and strict sharia' compliance of these Islamic financial houses in Nigeria. Furthermore, the paper highlights and analyzes the Islamic financial products and services in a practical way to further sustain a steady development in Nigeria. Endless prospects and opportunities to its adherents in the country are examined. Thereafter, it evaluates the stuffs and impacts of stakeholders in Islamic finances in Nigeria. Finally, the paper identifies the inevitable challenge of legal frame work which is the major concern of this paper to ensure its smooth operation in the evolving global financial challenge of the 21<sup>st</sup> century and proposes a working legal frame work in the conclusion.



# **WOMAN'S CAPACITY AND POWER TO CONTRACT UNDER ISLAMIC LAW**

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**Muhammad Jidda Muhammad Esq.\***  
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## **ABSTRACT**

Islam being a religion of peace, equity and equality has given each and every human being equal rights to transact and contract as he wishes. This does not exclude or bar a woman from enjoying these rights and privileges. The position according to the majority of jurists is that a woman has both capacities to receive, acquire, own, dispose and/or perform any kind of legal transaction just like a man so long as she has control over her reason. Her duties and obligations are likewise similar to that of her opposite sex. It is only Imam Malik who argues that a married woman cannot gratuitously dispose more than a one-third of her property without her husband's consent. This does not however affect her contractual capacity. They have however differed on her power to contract a marriage although they have agreed that she has right to choose the husband of her choice in marriage contract. This paper intends to study principles that govern the legal capacity and power to contract and its application and/or restrictions in female gender under Islamic law.

Legal Capacity (Ahliyyah), Power (Wilāyah), Contract (Aqd),

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**The Islamic Concept of Social Entrepreneurship;  
A General Overview  
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**Abstract**

In Islam, entrepreneurship is viewed as more than a means to create employment opportunities and maximize economic returns. It can rather be seen as a means of contributing to the well-being of individuals, communities, nations and the globe at large. Islam being a comprehensive way of life has left no stone unturned in enhancing the level of entrepreneurial activities among its adherents. This is because business activity is considered as good deed and an act of worship (al 'Ibadah). The Islamic entrepreneurship operates within the domain of the Islamic economic system. The guiding principles of Islamic Entrepreneurship are the Glorious Qur'an and the Prophetic Traditions (al Kitab was Sunnah) and the entrepreneurial Ethics are based on exemplary conducts of Prophet Muhammad ﷺ, his Companions and the pious ancestors. In view of the above, this study is an attempt to explain the bases of Entrepreneurship in Islam and some basic features and characteristics of Islamic Entrepreneurship. It will also expound a synopsis of the Islamic concept of Social Entrepreneurship.

# **Local Business Practices in Ilorin: An Assessment from Islamic Perspective Outlook**

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## **Abstract**

Human beings are born with unlimited work which keeps on increasing every moment. Due to limited resources at their disposal, they interrelate and are interdependent on one another to have their needs satisfied through continuous engagement in various activities one of which is “business”, trade or commerce. Ilorin popularly known as city of Islamic heritage is also a center of commercial activities having numbers of major and minor markets. The participants in the marketplaces or are dominantly Muslims. Their practices are under the two main influences, economic potential and religious values. There are some business practices known with Ilorin people which have been practiced since time immemorial . Such practice which include: Paaro, (trade by batter), Madamada (payment in installment), Dilal (third party in the business) among others. This paper examines conditions of those business practices to identify the area of conformity and discrepancies between local business practices in Ilorin and Islamic values and ethics. Descriptive and field work methods are adopted via the use of primary and secondary sources. The practice of aaro is line with Islamic general rule while madamada fluctuates between acceptance and rejection. Dilal attracts divergent opinions from various Islamic scholars.

# **ISLAMIC HISTORICAL REVIEW ON ENTERPRENUERSHIP AND EFFECTIVE GOVERNANCE FOR NATIONAL DEVELOPMENT**

**By**

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## **ABSTRACT**

Nigeria has been struggling with the problems of development in spite of huge human material and natural resources endowment. It is obvious that the problems of poor standard of education, unemployment and the thick line of demarcation between the poor and the rich continue to confront less developed countries which Nigeria is not an exception. The intricate nature of the problems came up as a result of some detrimental factors like poor governance, wide spread corruption, redundancy among the youth, selfish interest, and lack of commitment to responsibilities among others. The summation of these factors has devastated the immune system of Nigerian National Development. All the mechanisms that were put in place to achieve national development end up in theory with no direct or indirect implementation. The fact that history remains the only source that provides an insight of the past as a means to amend the present and prepare for the future cannot be overemphasized. Therefore, this paper scrutinizes the entrepreneurship style of Prophet Muhammad (S. A. W) and that of Abdu al Rahman bn Awf as a means of crushing the problems of unemployment. Simultaneously, the paper examines the good governance and national development of Umar bn al Khattab as a lesson for Nigeria political elite.

## **STATUS AND DETERMINANTS OF POVERTY IN SOME OIC COUNTRIES**

**Umar Aliyu Abubakar<sup>1</sup>**

### **Abstract**

Mass poverty is widely spread in Muslim world. It is manifested in hunger, malnutrition, illiteracy, diseases, the level and quality of consumption of the poor and broader reality of deprivation. The aim of this paper is to give some insights about the current situation of poverty and its determining factors in some Muslim countries, specifically the members of the Organization of Islamic Cooperation (OIC) countries. Using headcount ratio for absolute poverty and poverty gap as measures of poverty, it was found that there is a decreasing trend of deprivation among OIC countries during the last two decades. Furthermore, GINI coefficient shows a decreasing inequality in some countries and decreasing trend for the other. Based on literature survey, six determinants of poverty have been selected in this paper, namely, economic growth, population growth, investment, openness, education and inflation. It was found that secondary school enrolment and openness are clearly and negatively related to poverty. According to this finding, it is recommended that OIC members should invest more in educational programs to improve their human capital and increase international trade among each other as well as with the rest of the world.

**Keywords:** Muslim countries, OIC, poverty, inequality and determinants

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# **Political Development In MuslimWorld**

**CAUSES, TRENDS, AND EFFECTS OF ARAB SPRING IN NORTH AFRICA:  
CASE STUDY OF ALGERIA, EGYPT AND TUNISIA**

**BY:**

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**Abstract**

In the early month of 2011, there was a public uprising in Tunisia after self-immolation of one of its citizens who felt frustrated and molested by a police woman. In reaction to this, the aggrieved citizens, considering the age-long grievance against the government due to problems like corruption, lack of freedom of human right, nepotism, exploitation e.t.c., protested publicly against the government of the day. The protest, immediately spread throughout the country and in turns, claimed the regime of Zeinelbiden ben Ali. This public uprising was referred to as the “Arab Spring”, which spread very fast like a wind to the neighbouring Arab countries (North Africa and Middle East). The paper therefore, seeks to briefly trace the background to the history of North Africa, brief history of Algeria, Egypt and Tunisia, the meaning of Arab spring, the causes of Arab Spring in Algeria, Egypt and Tunisia as well as its trends and effects. In addition, the paper sheds light on the social, political and economic effects of the “Arab Spring” on African countries in particular, as well as the Muslim world in general. Moreover, the paper looks into the external influence on the causes and trends of the spring. Considering its economic, social and political effects/aftermath – as at the moment-, the paper posits that Arab Spring is a failure.

**The Phenomenon of Globalization and the Hausa Muslim Culture:  
Consequences and Challenges**

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**Abstract**

This paper aims at sensitizing the unfolding phenomenon of Globalization, which has gained currency in the last two decades. Its impact is already being felt in many aspects of human life. This paper focuses on the cultural dimension, especially from the perspective of Hausa Muslims of Northern Nigeria. The paper does not argue that globalization is per se destructive to Hausa Muslims Culture but to put some warning signals, as to be conscious of the forces of globalization. The paper uses field work research to collect data and build other works that preceded it. The paper, finally, posits that Globalization being a fact of life needs proper examination so that only that which is relevant and useful is identified and then utilized.



# **The decay in leadership in Nigeria: The relevance of Abdullahi bn Fodio's thoughts on leadership in the 21<sup>st</sup> century.**

**By**

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## **ABSTRACT**

Leadership is one of the instruments that facilitates and stabilizes unity and cohesion in societal affairs, therefore it ensures trust and establishment of proper adherence to the rule of law which are guiding principles for serving the interest of the general public. After many years of failed attempts of a sustainable, reliable leadership in Nigeria, Nigerians are seeking for a direction. It is rather pertinent to explore other options. Out of respect for Islamic scholarship, the excellent leadership of Abdullahi Bn Fodio under the Sokoto Caliphate swiftly comes to mind. Against this backdrop, the Transformational Leadership Theory which emphasized that people are motivated by respect, loyalty and admiration toward their leader was adopted. The behavior of a transformational leader is rooted in a strongly held non-negotiable value system. The paper utilizes secondary source of data analysis as the methodology adopted to analyze the conundrum of the pathetic secularist-inclined leadership of the contemporary era on the one hand and successful period of the Sokoto Caliphate under the reign of Abdullahi Bn Fodio on another. Certain key issues about leadership were evaluated: distribution of justice in relation to equality before the law, meritorious appointments, revenue management, accountability, decision making by consultation, corruption, uprightness and prudence. After a rather remarkable conclusion that the antidote to the current predicament is to embrace such lofty ideals emanating from outstanding Islamic scholarship, the paper therefore, recommends that dedicated researches on the leadership ideals of the Sokoto triumvirate particularly the leadership thoughts of Abdullahi Bn Fodio should be undertaken by scholars and students alike and the resultant knowledge should not only be taught but applied at all levels and in all capacity in order rescue the boat in which the nation sails before it capsizes or sinks .

# **Good Governance in Islam and the Nigerian Experience: Relishing the Virtues of Islam**

**By**

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## **Abstract**

Good governance includes the provision of necessities to the governed. These necessities are expected to be made available (not only on demand) to the citizenry. Islam since its inception attaches importance to good governance, and this is evidenced in the Qur'an and Sunnah. It needs to be mentioned that countries where the Islamic mode of governance has been upheld have witnessed serious development. Nigeria as a democratic nation has seen alternation in the approaches and styles of governance and up till the present time, none has been adjudged as the best or most fair and this is because the Islamic mode of governance is not implemented. It is against this backdrop that this paper presents the perspectives of Islam to good governance with a view to bringing out some lessons to Nigeria and Nigerians. The paper adopts empirical research method and relies on the available and accessible literatures on the subject matter of discourse.

Keywords: Good Governance, Islam, Nigeria.

# **The Proliferation of Juma'at Mosques in Kano Metropolis: A Historical Perspective**

**By**

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&  
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## **Abstract**

Mosque has been the most important institution in any Islamic state on account of its centrality in terms of spirituality, ritual practices, education, and more evidently, promotion of unity among the Muslim community. Historically, when Islam was introduced to Kano, arguably, in the 14<sup>th</sup> century, the first effort made by Sarki (King) Yaji was to build a mosque where Muslims would congregate, pray together and exchange pleasantries. In the fifteen century, Sarki Muhammad Rumfa built the Kano Central Masjid and it had been the only Juma'at mosque within the ancient walled city up to the 19<sup>th</sup> century Sokoto Jihad when it was relocated to its present site. This mosque remained the only Juma'at mosque in the city where people of Kano trooped on weekly basis to observe Friday prayers and to symbolically renew their allegiance and loyalty to the reigning emir who also observed prayer in the same mosque with his subjects. In the late 20<sup>th</sup> and early 21<sup>st</sup> century, Kano experienced unprecedented proliferation of Juma'at mosques that challenged the spiritual monopoly of Kano Central mosque. It is in view of this the paper attempts to examine the trend of the proliferation of Juma'at mosques using historical methodology.

# **The rise and establishment of the state of Israel and its impact on Islamic development**

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**15th March, 2015**

## **ABSTRACT**

The Isra'eli Palastinian conflict is one of the most controversial conflict concerning international geopolitics and its effects on Muslims in the Middle East. This paper sets to give a clear picture of the issue by historically analyzing the Jews and their trends along the ages and how they came about occupying Palestine as their own entity. This conflict definitely brought about negative impact on Islamic development in the area and in the whole of the Islamic world.

## **STATUS OF WOMEN IN ISLAM**

**BY**

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## **Abstract**

Before the advent of Islam in Arabia, the nature of life of the Arabs of the Jahiliyyah period was characterised by anarchy, disintegration, lawlessness and disorder in all facets of life. Socially, women did not have an equal status with men and in fact, they were highly degraded. In the contemporary period, Islam had been wrongly accused of confining women in houses and denying them their due rights. This paper attempts to highlight the status of women in Islam any especially as regard to their rights in marital homes and outside it and some areas of differences between Muslim men and women based on their responsibilities and nature. The paper argues that there is no religion and civilization that has accorded full rights to women than Islam. Some useful recommendations were given at the end of the paper on how the status of women can best be maintained.

**DYNAMICS AND POLITICS OF SHARI'AH LEGAL SYSTEM  
IMPLEMENTATION 2000-2010**

**BY**

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**ABSTRACT**

The paper argues that the politics and dynamics associated with the implementation of Shari'ah legal system is key and central to the success/otherwise. The politics and dynamics determined background or benchmark to the venture of Shari'ah project and this is one of the fundamental issue left unchecked, unresearched or unfocussed by most researchers/writers on the Shari'ah legal system. The paper trace the politics and dynamic especially in Muslim dominated states the and attitude of Christians who oppose it. Even among the general public not all people support. The paper revels and x-rays the dynamics forces and factors that shaped the politics of implementing of Shari'ah legal system looking at the role of the government, stake-holders and the general public.

# **IMPACT OF GLOBALIZATION ON PROVISION AND MANAGEMENT OF ISLAMIC EDUCATION IN NIGERIA**

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## **Abstract**

Islam as an international religion, a complete way of life and guidance to humanity is fundamentally and principally rooted on knowledge, intellectual pursuit and scholarship. Thus education is an integral part of the religion and wherever Islam goes it goes with its system of education. So when the religion was first introduced to what is now known as the Northern part of Nigeria, its well-developed, consciously designed and perfectly articulated system of education was accompanied. Evolving from private efforts in forms of Qur'anic and Ilm schools, Islamic education in Nigeria passed through a number of stages of development to such an extent that the provision and management of this weighty system of education in Nigeria today is multi-dimensional in which the government, parents, International Islamic NGOs, Local Islamic organizations, and many other people and agencies are its stakeholders. Throughout its period of development in Nigeria, Islamic education has been recording a great number of challenges emanating from the introduction of western system of education and a host of other trials. However, the current international thrust that is permeating all ramifications of human life in this global village might be more challenging. Termed globalization, this international plunge depicts an organized effort by the western world to make all people and governments of different nations interact and thus imbibe same culture, similar norms, identical values and traditions that could be common. Supported by Information and Communication Technology, globalization influences almost all facets of human life. The provision and management of Islamic education in Nigeria is not spared from this impact of globalization. Thus policy provisions, Curriculum development, school and classroom organizational structures, teaching methods, quality control, examination, certification and other aspects of Islamic education have been affected both positively and negatively by this globalization. It is against this background that this paper examines these impact and proffers some recommendations that would serve as panacea to the quandary that will enable the Islamic system of education in Nigeria not only cope with the challenges of globalization, but also see to the revival of the past glory of Islam and its system of Education in the country.

**Islam and Modernity: A Glimpse at the Development of Women  
Islamic Education in Northern Nigeria**

**Dr. Salihu Lawal,  
Department of Islamic Studies and Shari'ah,  
Bayero University, Kano**

**Abstract**

Islam considers women as individuals responsible for their moral individuality and distinctiveness. It gives both men and women various respective privileges. The Qur'an and Hadith provide general principles governing women's contribution and participation in all spheres of life. Concrete examples of how women actually participated and contributed to the progress and development of education generally can also be found in the early history of Islamic civilization. Muslim women in early Islam and up to the contemporary period play numerous roles in various fields. They have religious scholarship and made outstanding personal devotion in life. This paper is therefore an attempt to examine and trace the historical backgrounds, emergence and development of women Islamic education in Northern Nigeria. The paper will also consider the development and challenges so far achieved in the 21<sup>st</sup> century and present a brief review of the content, processes and methodology adopted in disseminating Islamic knowledge to the women folk. It will finally offer some suggestions and recommendations with regards to its findings on how to sustain and improve on these developments which bring a kind of socio-cultural reform in almost all the Northern states of Nigeria.

**ETHICS IN RELIGIOSITY AND ETHNOCENTRISM: AN ISLAMIC POINT OF  
VIEW ON HOW TO MANAGE CROSS- CULTURAL DIVERSITY  
RELATIONSHIP; NIGERIA AS A CASE STUDY.**

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**ABSTRACT**

Ethnocentrism and religiosity are nearly universal syndrome of attitudes and behaviours, typically including in-group favouritism. Empirical evidence suggests that a predisposition to favour in-groups can be easily triggered by even arbitrary group distinctions and that preferential cooperation within groups occurs even when it is individually costly. The paper looks at the emergence and robustness of ethnocentric and religiosity behaviours of in-group favouritism in Nigeria from the Islamic point of view. The paper further depicts how-from the live scene in Nigeria- such behaviours can become widespread under a broad range of conditions and can support very high levels of cooperation even when cooperation is especially costly to individuals and national security. The paper concludes by showing, how the cultural diversity can be well managed using the religious doctrines and our pristine traditional values gained from the cultural diversity as necessary to sustain cooperation to achieve moral, economic, and technological development as well as religiosity ecumenical rather than being sectarian.

**KEYWORD: Religion, Ethics, Ethnocentrism, Islamic, Culture, Relationship**



**WOMEN EDUCATION AND DIVIDENDS OF DEMOCRACY IN NORTHERN  
NIGERIA  
(THE RELIGIONRS PERSPECTIVE)  
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**Abstract**

Education is an instrument for developing human beings and society. In general it is evidenced in the northern part of Nigeria that the women are not adequately educated. Yet it is recognized the word over that the education of women is central to national development. This paper addresses issues in women education and way out for it's sustainability in the enhancement of political, social, and economic empowerment of Nigerian women. The Islamic perspective to women education has been discussed and suggestions proffered

**ISLAM AND GLOBALIZATION A CRITICAL ANALYSIS  
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Globalization in the term and shape it has taken is becoming a frightening challenge to Islam and Muslim countries around the globe, in form of cultural and religious patterns of individual and the societal behavior. It is most obvious that neither Muslims nor Islam as a religion can resist the form and the direction information technology is taking as neither can live in isolation outside the global village of the new information and technology order. The paper looks at the position of Muslims and Islamic societies in general interaction to the new world order.

**Mudaraba as Method of Creating Investment in Islamic Banking system:  
Jaiz Bank of Nigeria as a case study  
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### **ABSTRACT**

This paper consist of three chapters

CHAPTER ONE: provisions of speculation with reference to Islamic Jurisprudence, it discusses definition of speculation, legality stipulations, causes of termination.

CHAPTER TWO: Legal frame work of speculation according to Sudanese civil transaction code 1984, it examines: definition of mudaraba, cases of selling of mudaraba, it's conditions and it's termination.

CHAPTER THREE: practice of by Jaiz Bank of mudaraba, it illustrates Brief historical background of Jaiz Bank in Nigeria. And in addition it will include empirically study to Islamic investment contracts such as mudaraba .

In conclusion: the findings , recommendations of the paper are provided.

# Islam in Nigeria

# **Development of Institution of Purdah (Tsari) in Northern Nigeria and the Current Threat to its Survival. The role of Muslim woman in National Development**

**By**

**Professor U. Dahiru, Dr. A.S. Muhammad and Dr. D.I. Inuwa**

## **ABSTRACT**

This paper intends to examine the institution of purdah (Tsari) i.e Restriction and movement of women in Islam which could be traced to the Quran and the personal practice of the Prophet his companions and the latter Ulama and the way it was interpreted by them and applied in practice. The Nigerian Ulama especially the Jihadist of the 19<sup>th</sup> century were familiar with the views and writings of classical Ulama on the issue of Purda. The ideas of Imam Abu Hamid al Ghazali and that of the famous Maliki Jurist Ibn Al-Hajj were known to Shehu Uthman b. Fudi and his contemporaries. The Shehu's views were articulated in many of his Arabic and Fulfulde writings which his colleagues and subsequent Ulama elucidated for justifying establishment of purdah (Tsari) in their domain. The political power which the jihadists welded gave them the opportunity of applying the practice of the institution among themselves and to whosoever desired to follow the sunnah throughout the Sultanate. But with the introduction of western system of administration, education, values and pressure of advocates of women rights, coupled with the gradual loss of authority by the descendants of the Jihadists, the revered institution of Tsari was threaten and even its own survival become questionable. To make it worse even some of the contemporary Ulama are advocating for mixing of men and women in many fora of gatherings in educational institutions, mosques, festivities, the use of Hijab and public assembly, all to bring in the desired and immediate changing for the betterment of Islam.

# **RELIGIOUS EXTREMISM AMONG MUSLIM YOUTHS IN NIGERIA: CAUSES AND IMPLICATIONS FOR THE UMMAH**

**By**

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## **Abstract**

Religious extremism is a global trend that is spreading throughout the Middle-East and North Africa, as well as countries with significant Muslim populations. Usually, it begins as an idea, and then suddenly snowballs into a movement and coalition with violent tendencies, thereby posing a major threat to societal sanity, decorum, peace and security. Extremism, whether political or religious, breeds, among other things violence and terrorism. It constitutes one of the fundamental impediments to achieving global unity among Muslims. Nigeria, as a pluralistic society, has had her fair share of inter and intra-religious violence borne out of religious radicalism and extremism. The country has more recorded conflicts over religion than any other African country. Over the past four decades, the Northern part of the country has witnessed a host of religious violence that has resulted in incessant killings and wanton destruction of properties, including mosques and churches. This paper delineates into the causes of religious extremism among Muslim youth in Nigeria. It identifies factors such as ignorance, misconception and misapplication of religious texts, sectarianism, etc., as the major causes for religious extremism. It then concludes that in order to revive the spirit of unity and brotherhood that had hitherto bound the Ummah together, the Nigerian Muslims must shelve all ideological differences and return back to the pristine teachings of Islām as preached and practised by the pious predecessors of Islām.

**Keywords:** Religion, Radicalism, Extremism, Implications, Ummah,

# **Religion and Terrorism In Black Africa: An Insight Into The Boko Haram Phenomenon In Nigeria**

*BY*

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## ***ABSTRACT***

Religion of any kind is the belief in seen and unseen things and beings. In religion, effort is made to regulate the seen by the unseen, this therefore constitutes the bone of contention between pragmatic mind and the theoretical mind. The former accepts as true only those things that could be touched, heard, felt, smelled or seen, while the later adds unseen quantity (i.e perception) to the five senses mentioned, for something to be true. In a typical African Traditional Religion (ATR) many things are done in the dark or secrecy with the aim of instilling fears in the minds of those who do not believe in the power of the spirit of their object of worship as gods. Such act as a means of coercing people of other faiths to make them believe in, ordinarily, what they disbelieved in before, is a form of terrorism. This coercive method by the religionists is not limited to ATR alone. The old Roman Catholic Authority in the ancient days became subject of criticism by the renaissance theologians and philosophers because of the method adopted by the former. That was the declaration of fears that searching for truth or enquiring into natural phenomenon is against faith in God and tantamount to being guilty of death. The history of Islam fair no better than religions before it, in this circumstance. At a point in time, in the history of Islam, some group of people, in the guise of Islam, murdered their political opponent, an act that was so rampant and famous that the word assassin was coined from their act of terrorism. Presently, in Nigeria, this phenomenon emerged in form of unscrupulous element in the society in the garb of Islam with derogatory name called Boko Haram. Many lives and properties have been lost and still at the risk of being lost on a daily basis.

This paper looks at the concept of terrorism in all ramifications in relation to religions in general and Islam in particular. The Boko Haram movement and her devilish activities in Nigeria are assessed vis-à-vis its claim to Islamic Da'wah (Propagation of Islam) likewise the pros and cons of the phenomenon are analyzed in the paper for possible solution to the menace.

## **AN OVERVIEW OF SHARI'AH IMPLEMENTATION IN BAUCHI STATE (2001-2015)**

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The declaration of an expanded scope of implementation of the Shari'ah by Zamfara State Government by Governor Ahmad Sani Yariman Bakura in 1999 created a wave of agitation for similar policy across the Northern States of Nigeria. Bauchi State was one of the twelve Northern States which explored the opportunities provided in the 1999 Constitution and adopted the implementation of the Shari'ah. It is now fourteen years since the new experiment in Shari'ah implementation in the state started. This paper attempts to trace the background of events and happenings which influenced the declaration of Shari'ah implementation in Bauchi State, as well as the individuals and organisations involved and the gradual steps which culminated into the establishment of a Government Agency responsible for overseeing the implementation. The paper looks into the peculiarities of the Bauchi experience in Shari'ah implementation, which largely are informed by its cultural diversity. The problems and constraints to the Shari'ah implementation in the State have been identified. A critical analysis is made of the overall performance of the Shari'ah project from inception in 2001 to the present date, outlining areas of its opportunities, successes and shortcomings. Taking into consideration new challenges and happenings at national and global levels in this 21<sup>st</sup> Century, the paper makes recommendations which would enhance the implementation of Shari'ah in Bauchi State and other States.

**RELIGIOUS CONFLICT IN NIGERIA AND ITS  
TRANS- NATIONAL DIMENSION  
BY  
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**ABSTRACT**

Apart from military coup d'états and civil war, religious violence has remained another major source of socio-political instability and under development in Nigeria since her independence from colonial rule in 1960. Particularly since the 1980 Maitasine uprising in Kano, many others have since followed, all of which jolted the nation's frail polity and threatened the cooperative existence of Nigeria's amalgamated unity. The crisis under review has remained a catalyst of mistrust among Christian and Muslim faithfuls. Without doubt, the crisis is both intra and inter religious in nature. However, its trans-national dimension has made it a recurring decimal and extremely complicated. The main objective of this paper is to analyze some of the religious conflicts in such a way that their trans-national dimension will be exposed with a view to revealing that rather than being religiously motivated, the crises have always been politically and economically inclined. The paper intends to review the historical background of religious conflicts in Nigeria along with their trans-national meddlesomeness and some others which have since being discovered to be baits for political empowerment and territorial subjugation. The paper concludes that once religious tolerance becomes the acceptable and practicable norm among Nigeria citizens, other social vices would be adequately dealt with and the social status of the vast majority of Nigerians who have been victims of the negative effects of religious conflicts would not only be guaranteed but be promoted.



# **Challenge Facing Shari'ah Court Of Appeal In Nigeria**

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## **Abstract**

Before the advent of British colonial rule, Islamic law had been established in the territories which later on became Nigeria. The British introduced the English law which, however, did not completely abrogate the existing and dominant Islamic legal system under the Sokoto Caliphate, but subjected it to to some limitations by confining the application of the Shari'ah and jurisdictions of Shari'ah court to personal status. The paper, therefore, tries to examine the position of Shari'ah courts before and under British colonialism as well as challenges facing the Shari'ah court of appeal in Nigeria. The paper concludes with some recommendations as a way out.

# **SHARI'AH IMPLEMENTATION PROJECT IN NORTHERN STATES**

**BY**

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## **Abstract**

This work discusses the implementation of Shari'ah (Islamic Law) in Northern States of Nigeria. Though some Northern States applied Shari'ah but its application later failed. The research shows that the application of this Shari'ah was not only limited to Northern States but also to some Western parts of Nigeria. Shari'ah is as important, in life to a muslim as water. Qur'an chapter 4 verse 65 succinctly epitomizes the significance and the position of Shari'ah in the life of all believing Muslims. Among the objectives of Shari'ah is to bring out the unlimited opportunities provided by Islam towards solving socio-economic and political problems in our societies. However, the paper particularly focuses on the introduction of Shari'ah in some states in Nigeria especially in Northern states, its establishment, its position in pre-colonial era, its position during the colonial administration, its position in post-independence and the problems facing its implementations. In this discourse, the prospects of incorporating shariah into the Nigerian Constitution have been explored and recommendations made.

# **The Sokoto Caliphate and Challenges of Development in the 21th century Nigeria: A Glimpse the Perspectives of Prof. Sani Zahradden**

**By**

**Professor Mukhtar Umar Bunza**

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**Usmanu Danfodiyo University, Sokoto**

The twenty first century could be considered as one of the most challenging centuries for the Muslim Ummah globally and the Nigerian Muslims in particular. Vicissitude and complex problems both within Islam and without posed very serious challenges to the progress and development of Islam and Muslims in Nigeria. Problems ranging from neglect of learning and knowledge, lack of serious commitment to research and perseverance in exploration of new knowledge and discoveries in science and technology, as well as economic backwardness and dependency are the salient features of the Muslim communities in the country. The problem of disunity that reduced the large population of Muslims to ridicule, and survives as beggars and at the mercy of others in the economic and political spheres of their nation have been the major frightening realities of contemporary challenges for the Muslims in the country. In the same gravity, has been unsound Islamic interpretation and practice which resulted into extremism and fanaticism that even threatens the very practice of Islamic tenets and negatively influenced Muslims relationship with other religionists.

The experience of the Sokoto Caliphate and its legacies, according Professor Sani Zahradden, could be applied in contemporary Nigeria to answer most of the critical questions bedeviling the Muslims in the Country. Zahradden had his Ph.D. in 1976 at McGill University, Canada on a very important pillar and foundation of the Sokoto Caliphate, and has made substantial contributions in providing new insights in the interpretation and application of the Sokoto Caliphate experience in reference to modern challenges; the important aspect of scholarship which needs to be more popularized and disseminated.

It is under this premise that this paper proposes to examine the views and perception of this onerous scholar in addressing developmental challenges of contemporary period in the light of history, legacies and experiences of the Sokoto Caliphate.

**SHIRIN AIWATAR DA SHARI'AR MUSULUNCI A JIHOHIN AREWACIN  
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Wannan takarda za ta waiwayi dalilai da manufofin bullo da wannan shiri da yanayin da shariar Musulunci take ciki kafin bullo da shirin. Takardar za ta kuma duba yadda Jihohi suka aiwatar da wannan shiri a gwamnatance da yadda mutane suka karbi shirin da irin gudunmawar da Malamai suka bayar a karkashin shirin da kalu-balen da aka fuskanta wajen aiwatar da shirin. Takarda zata duba irin tasirin da shirin ya yi a tsakanin al'ummar Musulmi da matsalolin da suka haifu bayan aiwatar da shirin. A karshe zata auna amfani da rashin amfanin aiwatar da wannan shiri. Makalar Za tafi mai-da-hankali kan Jihohin Zamfara da Kano da Bauchi

**Review of Curriculum of Islamic Civilization in Higher Education in  
Nigeria**

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**Abstract**

The subsuming of Islamic civilization course under either Islamic studies or Islamic history has rendered its intellectual and social impact indiscernible and it has equally undermined its utility. This study, thus examines the current content, goals and strategies of teaching the subject in the Nigerian Universities. This study thus examined the current goals and strategies of teaching the subject in the Nigerian Universities. Content analysis of the statement of learning objectives and the content was conducted. The analysis indicates lack of clear-cut conceptualization of learning objectives, deficiency in the scope of the content for meeting the challenges of contemporary Muslim societies. The study, therefore recommends; re-conceptualization of objectives, constitution of Islamic Civilization into a full fledged course, inclusion of the study of bilingualism in its curriculum so as to make the learner sociable and more tolerant, improve his memory, and his visual-spatial skills and creativity as well. Similarly, it suggests inclusion of Philosophy and Logic in the curriculum also for the development of critical thinking skill. Blended learning approach is recommended to complement and enhance effective teaching.

# **ROLES OF WOMEN ISLAMIYYAH SCHOOLS IN THE DEVELOPMENT OF HADEJIA LOCAL GOVERNMENT AREA OF JIGAWA STATE.**

**BY**

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## **ABSTRACT**

The paper presents a brief history of the establishment of Hadejia and the emergence of Islamic education in Hadejia. However, the main focus of this presentation is the role of women Islamiyyah schools in the development of Hadejia Local Government area. In view of this, an attempt has been made to discuss and examine the importance of women education and the basis of their participation to the development of their society. The paper also traces the effort of women scholars that can impart and disseminate Islamic knowledge to the women folk. the paper compiles and documents the contributions of some Islamic organizations and associations giving much emphasis to Muslim Students Association of Nigeria, (MSSN) Hadejia Area Council. The paper also explains the contribution of Malama Aisha as one of the outstanding scholars in Hadejia who tirelessly contributed to the development of women folks of Hadejia

**TIME MANAGEMENT AS A HUSHED FEATURE OF ISLAMIC LAW  
(SHARIAH) BY CIVIL SERVANTS IN KADUNA STATE**

**BY  
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**A PAPER PRESENTED AT INTERNATIONAL CONFERENCE IN HONOUR OF  
PROF. MUHAMMAD SANI ZAHRADEN, OFR  
DEPARTMENT OF ISLAMIC STUDIES AND SHARI'AH  
BAYERO UNIVERSITY, KANO  
14<sup>TH</sup> – 18<sup>TH</sup> MAY, 2015**

**Abstract**

This writing is entitled Time Management as a Hushed Feature of Islamic Law (Shariah) by Civil Servant in Kaduna State. When people talk of Shari'ah in Kaduna State, the immediate things that come to mind are the Islamic laws of retribution such as amputation of hand for theft, stoning to death for adultery, death penalty for homicide and Jihad for self-defense. Shari'ah critics are silent about or ignorant of the aspect of the law that requires Muslims from all walks of life to strive proficiently and God-consciously in their respective careers to deliver good services to all citizens irrespective of their religious beliefs. Little or nothing is also mentioned of the provision of Shari'ah in respect of management of time. It is therefore germane to highlight some of these areas of Sharia that teach civilized ways of doing things in order to correct the wrong impression of labeling Islamic law as barbaric and archaic law.

**TASIRIN MUSULUNCI A CIKIN WAKOKIN AMINU LADAN ABUBAKAR  
(ALAN WAKA)**

**DAGA**

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### **TSAKURE**

Wannan takarda za ta yi nazari a kan Aminu Ala da wakokinsa, sannan za a karkata ne a kan yin bayanin yadda al'almuran addinin musulunci suka zamo tubalan gina wakokinsa, wanda hakan ne ya sa al'amuran na addini suka yi tasiri a cikin wakokinsa har ya zamo sun bambanta shi da sauran mawaka. Daga cikin abubuwan da za a yi nazari a wannan takarda akwai:

- Amfani da ayoyin Alkur'ani.
- Amfani da Hadisi.
- Amfani da Tarihin Muslunci
- Amfani da addu'o'i.
- Amfani da sunayen Larabawa.
- Amfani da kalmomin Larabci.
- Amfani da nasihohi.

Da sauransu.



**The Radical Qadiriyya Nasiriyya Movement: An Examination of the  
Emergence and Transformation of Mujamma'u As'hab al-Kahf Wa al-  
Raqeem**

**By**

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**Abstract**

Mujamma'u As-habul Kahf Wa al-Raqeem (the Group of the Companions of the Cave) hereafter the MAK, is arguably the most outspoken critic so far among the Sufi groups of the spread of Salafi doctrines in Kano. From 1978, the Salafi group has been striving to establish a stronghold in religious and physical spaces of Kano, the convergent point of religious creeds in Nigeria's north. The MAK emerged out of the Qadiriyya Nasiriyya and takes a hard line approach to intellectually counteract Salafi diffusion in defense of the hegemonic positions of the Sufi groups namely Qadiriyya and Tijjaniyya in the state and neighboring areas. Intellectual polemics between the groups over perplex theological issues invoked by either party lead to the production of literature and lectures frequently delivered for consumption of the sympathizers and followers of the movements. Sometimes, stiff contestation over ownership and control of sacred spaces further informs polemical relations between the two. The MAK assumes cross-sufi identities by accommodating the Qadiris, the Tijjanis and few Shi'ites in its followers. Yet, it is critical of a number of rites practiced within the Qadiriyya and Tijjaniyya. The paper examines the emergence, transformation and radicalization of Mujamma'u As-habul Kahf Wa al-Raqeem from c. 1993-2015. It also presupposes that the MAK is so far the centre of mass mobilization of the Qadiriyya followers.

**ISLAM AND GENDER EQUALITY: A GLANCE  
AT NORTHERN NIGERIA**

**BY**

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**ABSTRACT**

Islam is a universal religion, encompassing all aspects of life. Islam is a precious divine gift in life that has never been given to any generation like us (ummah of the Prophet Muhammad S.A.W) in the past and will never be given to others like us in the future. Islam has place on every part of life and gender equality is inclusive. Gender equality may be described as to treat equally, or just and does not always mean that each is the same. This paper examines the concept of gender equality and how it relates to men and women in Islam. Therefore, the paper will shed some light on the differences between men and women and make an important distinction between them. Gender equality differs from one to another. social norms in northern Nigeria which are against religious norms such as cultural provisions in inheritance which are against Islamic provision will be discussed. Societal perception of equality and modern/western perception of equality would also be discussed. The paper will also analyze some physical differences and some cases where the rulings are different. Suggestions have been made towards enhancing the position of women in Northern Nigeria on the basis of the teaching of Islam

# **The roles of Islamic Brotherhood of Nigeria (ISBON) in promoting Islamic Education in Nigeria.**

**By**

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## **Abstract**

The important roles played by the Islamic Movement in promoting Islamic Education in Nigeria will be critically analysed in this paper. The focus of this paper is to examine the importance of Islamic brotherhood of Nigeria (ISBON), the need for greater advocacy on the various programmes embedded in the organization. Effort is also made in this paper to affirm the position of Islam on Islamic Movement in Nigeria, but the scope is limited to ISBON. Finally, the paper concludes by recommending how various agents such as government, teachers, parents and so on could enhance a better Islamic Organization and development.

# **THE NIGERIA MUSLIM WOMEN AND THEIR ROLE IN NATIONAL DEVELOPMENT.**

**By**

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Islam commands Muslims to work towards having a sound Islamic society. Feminist movements in several parts of the world have been clamouring for gender equality. Islam had made a kind of gender balance between the two sexes enjoining both of them to join hand in the national development. The Prophet called on the Muslims, both men and women to ensure the stability and development of society. This can be viewed in his admonitions on; investing ones money in viable and lawful business which will provide more job opportunity and boost the economy of his/her nation, giving life support to those that are in need of it, providing scholarship or easy means of education to ensure that ignorance will not dominate the society. It also includes empowering the youth with substantial working skill or capital, educating the citizens, being morally and intellectually upright goodness to neighbor, taking care of the needy and the less privilege in the society and working toward the stability of the community by encouraging what is good and forbidden evil. In view of this, the paper argues that Muslim women in Nigeria just like their male counterpart have roles to play in the national development.

**MUSLIM YOUTH AND UNEMPLOYMENT IN NIGERIA:  
ISSUES AND OPTIONS**

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This paper intends to examine the issues and options in the problems of Muslim Youth Unemployment in Nigeria. The paper identifies three major factors that contribute to Muslim Youth Unemployment as the dominant issues in the problem. First, there is the problem of marginalization in the public sector against the Muslims by their Christian counterparts. Secondly, there is difficulty encountered in capital accumulation because of poverty prevalence among the Nigeria Muslims. Thirdly, securing loans from the banks also becomes another impediment. This arises either from fear of falling into Riba (usury) or providing collateral. It is noted in the paper that for the problem of unemployment facing Muslim Youth to be addressed, the Ummah must come up with appropriate strategies to combat it. We have highlighted that there is the need to establish Muslim Micro Finance Banks in all communities. Similarly, there is need to consolidate Zakat and use it as an option. The paper, finally concluded with a call on the Muslims in Nigeria to declare a state of emergency on unemployment among Muslim Youth.

**JIFAN GAFIYAR VAIDU: NAZARI KAN TUFAFIN MATA HAUSA A  
MAHANGAR ADDININ MUSULUNCI A YAU**

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**KANO STATE SENIOR SECONDARY SCHOOLS MANAGEMENT BOARD**  
**Tsakure**

Tufafi abu ne mai muhimmanci a wajen sirranta jiki, musamman wajen al'ummar Hausawa. Hausawa suna da nau'o'i tufafi waxanda suke amfani da su wajen suturta wasu vangarori na jikinsu, kamar irin su riguna da wanduna da huluna da sauransu a vangaren maza. Haka ma, a fannin mata akwai tufafi waxanda suka qunshi riga da zani da mayafi da kuma xankwali. Waxannan nau'o'in tufafi da Hausawa suke sanyawa suna yin amfani da su ne domin kare tsiraici da mutuncin kai a al'adance da kuma addinance. Kuma suna amfani da su wajen suturta kansu a rayuwarsu ta yau da kullum. Kamar yadda masana suka bayyana cewa, Hausawa suna da al'adunsu na sanya tufafi wanda ya zama tamkar madubi ne da ke nuna zahirin hoton al'ummar Hausawa. Wannan takarda za ta nuna sassan da suke buqatar tufatarwa a al'adance da kuma addinance, sannan ta kawo irin tasirin zamananci tare da nuna sauye-sauye da al'adar sanya tufafi ta samar a wajen tufafin Hausawa da kuma matsaloli a sakamakon yin amfani da irin waxannan nau'in tufafin da Hausawa suke yin amfani da su a yau da kullum.

# **An Assessment of the Contributions of the Salgawa Ulama to the Development of Islamic Scholarship in Kano 1945-2012**

**By**

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## **Abstract:**

The term Salgawa is used within the Tijani circle in Kano to refer to those who have connection with Malam Muhammadu Salga (1869-1938) either by blood or by scholarship. Salga was a famous Tijani scholar and muqaddam who established a popular higher Islamic school for the study of Islamic jurisprudence in the first half of the 20<sup>th</sup> century. The Salgawa went through a lot of transformations from the first half of the 20<sup>th</sup> century to the beginning of the 21<sup>st</sup> century. Initially, the Salgawa were traditional scholars who had established various ilm schools in Kano and other parts of Hausaland. With the emergence of the famous Senegalese Sufi scholar, Sheikh Ibrahim Niasse, in the religious landscape of Nigeria, the Salgawa were quick to pay allegiance to him and championed the cause of his movement in Nigeria. Ever since then the group accepted modernity. This has been manifested in the way the leaders of the group established and maintained modern schools. It is against this background that the paper examines the role of the Salgawa in the development of Islamic education in Kano. It is argued that the allegiance of the Salgawa to Sheikh Niasse had helped in changing their orientation by making them to establish and maintain modern schools. The Senegalese Sheikh was an epitome of modern trend in scholarship as he encouraged his followers to accept modernity. The paper therefore explores the changing nature of the schools established by the Salgawa scholars. This can shed light on the general pattern in Hausaland of the transition from traditional to modern scholarship among the Tijanis over a period of six decades.

## **Social, economic, political, intellectual conditions of the Muslims in Nigeria.**

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The conditions of the present day Muslims in Nigerian society is one full of frequent transgressions of Allah's limits and open disobedience to the divine commands given by His Messenger (SAW) for the eternal guidance of the humanity. A number of social vices, previously known to exist among the lower and middle class of Muslim societies, is now practiced by the higher class among the Muslims. Taking a glimpse of the Muslims' life, one will see many traces of negative phenomena among the Muslim elders and young people, ranging from open injustice, oppressions, atrocities, etc, to survival of the fittest and cut-throat politics. Some Muslim scholars and Imams commit the Qur'an to memory without acting according to its commandments; give higher priority to innovations than Sunnah and confer more fear to man than Allah. The political leaders are deeply engrossed in their love for leadership, wealth, power and all sort of deceiving luxuries, while the majority of the Muslim masses are engaged in a hot pursuit of worldly gains taking the concept of "ya ki halal, ya ki haram". So the Muslims lost their prestige and values; they are badly down-trodden, humiliated and the blessings of their land gradually diminishing. This paper seeks to bring out model and opportunities provided by Islam towards solving socio-economic and political disruptions bedeviling our dear society.



**New Directions in Islamic Thought from Global Perspective: An  
examination of the Views of Taha Jabir Al- Alwani's on some  
Islamic Conceptual Issues.**

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**Abstract**

Islamic knowledge was deeply entrenched right from the time of Prophet Muhammad and his companions. Following the instruction of Prophet Muhammad on the continuous pursuing of knowledge, Muslims are enjoined to promote the culture of knowledge. Scholars like Ibn Sina, Al-Farabi, Al-Kindi etc, developed and revived the forgotten ancient knowledge and they raised the superiority of Islamic religion. to the whole world. Among the areas developed by these scholars are Astronomy, Geology, telescope, Medicine, and other branches of knowledge. The exposure of the efforts made by these ancient scholars would in no doubt motivate modern scholars to rise to the task of promoting Knowledge in the realm of Islam. Due to the resurgence of the Islamization of knowledge, conscious Muslims held the flag of knowledge to reshape the Islamic knowledge. Among them were Syed Ahmed Khan, Jamal-ad-Din Al-Afghani, Muhammad Abduh, Rashid Rida, Maulana Abul 'Ala Mawdudi, Hassan al-Banna, Sayyid Qutb etc. With the new directions in Islamic thought, some later notable scholars in the contemporary period took the challenges of Islamizing knowledge. Such scholars include Isma'il Raji al- Faruqi, 'Abdul-Hamid A. Abu Sulayman, and Taha Jabir Alwani. It is as result of crises of Islamic intellectual that this paper attempt to identify the contributions of Taha Jabir Alwani to the new directions in Islamic thought from global perspective and how he approaches issues related to it. Historical and analytical research methods were adopted for the collection of relevant data for this work. Finally, the findings of this research revealed that Alwani had written extensively and contributed immensely to the contemporary issues through the new directions in Islamic thought from global perspective.

# **THE SEARCH FOR VIABLE SOLUTION TO MUSLIM EDUCATION IN NIGERIA**

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## **Abstract**

The nomenclature 'Muslim Education' gives a flashback to the Golden Era of the Muslim States when Muslims made great advance in all branches of knowledge, be it arts, sciences and technologies in the famous centres of learning like Madinah, Makkah, Kūfah, Basrah, Baghdād, Egypt and Qurtubah (Cordova). A scenario that turned all major provinces of Islamic empires vibrant for academic and literary activities which resulted in producing many academic giants like the four Orthodox Imams, Ibn Sīnā, Ibn Rushd, Zakariyyah Ar-Rāzī, Al-Fārābī, Al-Ghazālī and others who led the world of their time in knowledge and research. The successful end of the Jihad of Uthman Dan Fodio marked the beginning of an epoch of Muslim Education in Nigeria and was completely reformed from its traditional outlook to Islamic values by teaching Islamic and Arabic subjects as well as others like Law, Politics, Administration and Commerce with Arabic as language of instruction with set objective of producing a God-fearing individual who will be the representative of Allah on earth. Thus, Makarantar Allo (Qur'anic primary schools) prepared the beginners for furthering their higher education in the Makarantun ʿIlīmi (Higher schools). However, this system of education was extinguished by the coming of the British Colonialists who imposed the Christian System of education on the citizens by all possible means of persuasion which led to the conversion of Muslims to Christianity and erosion of Muslim Education from the educational system of the country. This paper, therefore, intends to study Muslim Education in Nigeria before the Colonial Administration in the country, the difference between Islamic education and western education, factors responsible for its decline and fall. The paper thus presents a virile and visible solution to the problem.

# **A History of Ahmadiyya Community in Kano, Nigeria, 1922-2014**

**By**

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Kano is located in the Northern part of Nigeria and majority of its population is Sunni Muslim. Islam had been the dominant religion in the society since 14<sup>th</sup> century and the people adhered to Sufi brotherhood. There are two Sufi groups in Kano; namely Qadiriyyah and Tijaniyyah. The former was the first to have appeared on the religious space of Kano arguably in the 14<sup>th</sup> century, while the latter was introduced in the early decades of the 19<sup>th</sup> century. The Salafi-inclined group, Jama'atu Izalatul Bid'a wa Iqamatus Sunnah popularly known as Izalah (The Society for the Removal of Innovation and Reinstatement of Tradition) came into the scene in the 20<sup>th</sup> century. In the second decade of the century, Ahmadiyyah movement was introduced to Kano by a group of missionaries from the south-western part of Nigeria. The mainstream Sunni groups (Qadiriyya, Tijaniyya and later Izala) treated Ahmadis (followers of Ahmadiyyah) as unbelievers based on the resolution of World Muslim League. Moreover, the sunnis refused to recognize Ahmadis as Muslims because of their belief in the prophet-hood of the founder of Ahmadiyyah movement, Ahmad Mirza Ghulam, which according to them contrasted the main teaching of Islam. It is in view of that the paper intends to study the history of the Ahmadiyyah community in Kano, its relationship with the mainstream Sunni groups, and its inability to get reasonable followership from the members of the host community in spite of their welfare/community services and more than nine decades of existence on Kano's religious terrain. The paper relies heavily on oral sources due to paucity of written documents on the history and the activities of the group in Kano.

# **Religious Organisations in Nigeria and Da'wah: A Case Study of NASFAT, Ilorin Branch.**

**By**

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Nasrullahi-l-Fatih Society of Nigeria (NASFAT) is one of the contemporary Muslim organisations with national identity and grass root influence. The twenty year old organisation that has its head quarter in Lagos, Nigeria, has not only gained international recognition but has equally made positive impacts on the economic, social, political, educational and spiritual life of many Muslims. Even though the organisation, in its bid to reach the grass root, inaugurates branches and prayer units at strategic locations throughout the Federation and even beyond, its central coordination helps in preserving its unique feature of taking aggressive approach in solving some of the contemporary challenges that are militating against the growth of Muslims the world over. This paper examines some activities of the Ilorin branch of the organization that concern spreading the religion with a view to identifying the role it has played in the propagation of Islam within and outside the Ilorin emirate using a historical research method. Data of the work were collected majorly from printed materials and oral interview which was conducted with major stake holders. Findings of the work reveal that notwithstanding the numerous in-house da'wah activities of the branch, its impact is rarely felt in the surrounding towns and villages of the city of Ilorin and if the propagation activity is not taken out of the city to these villages, the objective of the organisation would only be partially achieved.

# **A HISTORICAL DISCOURSE ON THE ROLE OF WALI SULAIMAN TO THE DEVELOPMENT OF ISLAMIC TEACHINGS AND SCHOLARSHIP IN KANO**

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## **ABSTRACT**

The paper focuses on the activities of one of Kano's eminent Malams, Wali Suleiman, towards the advancement of Islamic teachings and scholarship in Kano. Wali Sulaiman was a Malam and also a coopted aristocrat being the first Wali of Kano. Many initiatives related to the development of Islamic teachings and scholarship in Kano are attached to his name. The paper argues that Wali Sulaiman did not only champion Islamic scholarship but was also instrumental in fighting many practices that were not in conformity with Islamic teachings especially in the inner circle of the Kano emirate council. Throughout his life, he was perceived by many as controversial scholar. Even at death, he was a misunderstood figure.

INTERNATIONAL CONFERENCE IN HONOUR OF:

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Title of the proposed (1<sup>st</sup>) paper to be presented at the conference:

**(Islamic Organizations and their efforts in wiping paganism in Kano State.)**

**Abstract:**

The role of Islamic organizations in converting pagans and other non believers to Islam cannot be over emphasized. *Da'awah* is an Islamic concept that connotes a call or invitation to the path of Allah (SWT) which aims at total re-construction of human society through re-orientation of individuals. After defining the concept of *Da'awah*, brief history of introduction of Islam in to Kano State and brief history of Islamic propagation in Kano State from 1926-1966 will also be discussed by the paper. The paper will look into the activities of some Islamic organizations, their efforts in spreading Islam in Kano State and the challenges faced by *Da'awah* from the missionary activities. After analyzing the performance of the Islamic organizations and their problems recommendations were given on how to enhance *Da'awah* in Nigeria in general and Kano State in particular.

KEY WORDS: *Pagans, Propagation, Scholars, Clerics, Organizations, Converts.*

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**The life, times and contributions of Professor Muhammad Sani  
Zahradeen, OFR, the Grand Imam of Kano, to knowledge A tentative  
survey and reflection on his biography and contribution to knowledge  
1969C.E to 2015C.E**

**BY**

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**USMANU DANFODIYO UNIVESITY, SOKOTO**

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**DR. USMAN SANI ABBAS, DR. MUHAMMAD NURA SANI and MALLAM IBRAHIM MUSA  
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This is an abstract for a proposed paper to be delivered in Hausa Language by some of the Professor Muhmmad Sani Zahradeen OFR, the Grand Imam, Kano has been a teacher for the last 50 years. He taught some of these writers at primary, secondary, college, SAS Kano, ABC Kano, Bayero University, Kano and at other places and institutions within and outside Nigeria. The lead writer of this paper was taught by him in 1969/1970 in Arabic Teachers' College, Sokoto He was a former Commissioner for Education in the Defunct Kano State. He served as Executive Chairman of Kano State Shari'ah Commission under the tenure of former Executive Civilian Governor of Kano state, Sardaunan Kano, Mallam Ibrahim Shekarau who is the current Federal Minister of Education, Nigeria. The Grand Imam of Kano, Professor Muhammadu Sani Zahradeen went through different stages of education to the Doctorate level. He has more than fifty (50) academic and intellectual works. He supervised more than one hundred (100) students at all levels. In view of the foregoing, this paper attempts to throw some light on the life, times and contributions of our teacher, guide, supervisor and Imam.

The paper is going to be in Hausa Language so that our listeners shall benefit from the biography and educational contributions of Professor Muhammad Sani Zahradeen and his services to Islam and Humanity.

# Islam and the West



# **Trends of the Islamophobia in the 21<sup>st</sup> Century: The Western Media a Pathway to Islamophobia**

**By**

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## **Abstract**

The coexistence between Muslims and non-Muslims in the contemporary world is full of tense grief and sorrow. The deep scar made against Muslims by the Crusaders luciferians and Masonic nations had thrown muslim communities into confusion, chaos and had turned the friendship into an infinite fear and apprehensions. Islam is a friendly and peaceful religion that accommodates all people from different ethnic and religious affiliations. The universal nature of its cause tends to accept all regardless of their socio economic backgrounds. It is a religion that caters for the lives of humanity; it left no cause of life but deal with it in totality. This paper intends to use theoretical analysis of the causes of Islamophobia and discusses the methods used by the anti-Islam movements in the twenty first century. The role of Western Media has promoting Islamophobia has been analyzed, It also suggests approaches to curtailing that from Islamic perspectives. The main objective of the paper is correcting erroneous perceptions against Islam and promoting interreligious peaceful coexistence throughout the ages

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Title of the proposed (2<sup>nd</sup>) paper to be presented at the conference:

**EFFECTS OF BRITISH IMPERIALISM ON ISLAM IN NORTHERN NIGERIA.**

**Abstract:**

It is clear that the attack against Islam and Muslims by the non Muslims which was vigorously pursued during the wars of the crusades was far from being over. This time they came through Imperialism which is an attempt to exploit and impose Christian Missionary ideas over subordinate societies. This paper therefore highlight the effects of the British Imperialism on Islam in Northern Nigeria, the position of the Northern Muslim community and the way forward. Other relative issues to be discussed by the paper are brief history about the coming of Islam to Northern Nigeria and the arrival of the British Colonialist to the area.

**KEYWORDS:** *Imperialism, Missionaries, British Colonialist, Indirect Rule.*

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# **Islamophobia: A Study of Unfounded Fear of Islam in Nigeria**

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## **Abstract**

Islamophobia is unfounded fear of Islam and, more accurately, of its adherents. This phenomenon has found a fertile terrain in Nigeria given her status as a multi-religious society where Muslims and Christians co-exist. Over the years, Islamophobia has taken diplomatic, educational, financial, and political dimensions. Any move by Muslims to adhere to their religious dictates, within the constitutional framework, is misconstrued by Christians - as a systematic way of Islamizing the country. Against this backdrop, this paper casts a look at Islamophobia from the four dimensions mentioned above. It shall identify possible causes of Islamophobia and proffer solutions accordingly. Available resources as well as events in the recent past reveal that ignorance and prejudiced rivalry are the main causes of Islamophobia. As such, the paper suggests adequate knowledge and tolerance as inevitable tools to curtail the menace of Islamophobia. This will go a long way in enhancing mutual tolerance and peaceful co-existence among the adherents of Christianity, Islam, and other religions in Nigeria. Both historical and analytical methods are used in this paper.

**FROM CORDIALITY TO MUTUAL SUSPICION AND HATRED: AN  
ASSESSMENT OF RELATIONS BETWEEN MUSLIMS AND THE WEST.**

**BY**

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**ABSTRACT**

Relation between Muslims and the west or more precisely between Muslims and westerners started long ago and continued to date. It has been doted by cordiality, and sometimes with mutual suspicion and at extreme cases reaching hate points. The suspicion, dislike and hatred are from both sides exploding whenever situation warrants. They could be phobic or outright attack.

This paper therefore attempts to analyze such relations with a view to proffer some reasonable solutions for both Muslims and the westerners to understand each other for global peace and progress.

**The Impact of Orientalism on Muslim Theology and Philosophy**  
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**Department of Arts and Social Science Education**  
**Faculty of Education**  
**Ahmadu Bello University, Zaria**

The intellectual interactions that occurred between the Muslims and the Western world have been a subject of interest in the special studies of both civilizations throughout history. The Western scholars' interest in studying the culture, languages, philosophies, history, religion and social structures of the people of the 'Orient' meaning the East is what is called orientalism. These studies and interactions were originally initiated by the Western world as its methodology and way of understanding the East from the perspective of the Western culture and civilization. Politically, orientalism has been one of the tools and apparatus used by the West in its imperial struggle to dominate and invade the Muslim world in particular and the Eastern countries in general and made colonies out of them, a trend the negative impacts of which is still being felt by the inhabitants of the parts of the world that fell into the tentacles of the imperial masters. This paper tried to dig into the genesis and historical background of orientalism as it relates to Islam in particular and the influence of the orientalist on Islamic studies as a field of knowledge. The stance, approach and efforts of the orientalist on the Muslim theology and philosophy has been given special concern in the paper. A critical look at the works of major orientalist in the theological and philosophical arena has also been undertaken. Major findings of the paper include the fact that orientalism has influenced the philosophical and theological background of some Muslims, and that in the contemporary world specialization in Islamic studies has not been the prerogative of the non-Muslim Westerners alone. Muslims of Western origin play a vital role in their contribution to Islamic studies.

# **Blaspheming Islam as Freedom of Expression: Charlie Hebdo and French Media Regulations**

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## **Abstract**

Freedom of expression has been loosely used as justification for Islamically blasphemous expressions. Reviewing the recent cartoons by and subsequent attacks on Charlie Hebdo, the paper highlights some cases of regulated or restricted forms of expressions in France and punishments meted on individuals thereof. It is the view of the paper that the whole idea behind freedom of expression of such a nation is hypocritical. Using secondary data analysis on the premise of social responsibility theory, the paper makes a critique of the concept of freedom of expression in the West and highlights that such uproar on the recent cartoon was a part of the manifestation of the Media Islamophobia as that there is no absolute Freedom of expression in France, but “Freedom to Blaspheme” Islam.

**Key Words:** Islam, Freedom of Expression, Media, Regulations

**Sub-theme:** The Challenges of Media and Muslim Response

# **Pawns in the Game: Relations Between Islam and the West in Period Beyond Peace**

**By**

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The history of the contact and the consequent relationship between Islam and the West has been very interestingly punctuated by hopes and fears leading to mutual mistrust, misunderstanding and even conflicts. Such type of relationship became more pronounced with the fall of Constantinople to the Muslim forces accompanied by severe and more aggressive crusade attacks upon Islam and Muslims. This relationship was further complicated with the fall and dismemberments of the Ottoman Empire and the obliteration of the universal caliphate. This was consequently followed by the colonisation of the territories of the Ottoman Empire by the West leading to the imposition of secularism as a state policy. In the colonies what made this relationship very fragile was the adoption by the Muslims of self-determination to free themselves from the clutches of colonialism and imperialism. While on the other hand the West created obstacles towards self-determination and the firm grip of colonialism and imperialism in the Muslim territories. This led them to the battlefield spearheaded by the Ulama. The innocent and fragile looking ulama fanned and fumed the amber of anti-colonialism, anti-imperialism and anti-infidel rule in the Muslim countries

Even after the attainment of independence by the Muslim countries the relationship between Islam and West became delicate and complicated for the reasons of neo-colonialism and neo-imperialism adopted by the West. Also the creation of the state of Israel with the active support of the West has damaged this fragile relationship beyond repairs. This relationship faces continuously various types of challenges including the Iranian revolution the Gulf-War, the Arab spring, globalization and democracy affecting such relationships positively or negatively. This paper explores these relationships which made the Muslims to behave and respond to these Western designs as “Pawns” in the affairs of the world as managed by the West to serve their vested interest at the expenses of the interest of Islam and Muslims.

## **TOPIC: ISIS: AN AMERICAN PRETEXT FOR IMPERIALISM**

**By**

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### **ABSTRACT**

At the peak of the Syrian crises, a CIA-backed regime change operations started in Syria. Through the operations, the US directly aided, armed and trained Syrian rebel fighters who went to form the core of ISIS, seeking to deploy them to overthrow the Assad government there. US imperialism in the Middle East seeks to maintain its domination of the oil-rich region, one of the most valuable prizes in the world geo-politics. That is why Bush invaded Iraq, why Obama invaded Libya and subverted Syria. In the midst of this US agenda, the Americans (public opinion) deep rooted opposition to another war in Iraq is further manifesting. It is more or less a struggle between the citizens and the government dominated by warmongers. These oppositions imply that the Obama administration's plans for Syria and Iraq remain a war in search for pretext. Many provocations have been staged in an increasingly desperate effort to manufacture support for wider military action against the Middle East. As such therefore, the need to use ISIS and its atrocities arises as a cover for another round of invasion in the region. The question here is: Is US intervening to stop ISIS on humanitarian ground or an attempt only to protect American citizens and interest in the region? Or rather, is US using ISIS as a pretext to invade Iraq to complete the unfinished US mission? There is also need to highlight US Geo-Political interest in the Middle East. The paper however, looks at the fundamental aim of US imperialism in the Middle East which is not about defeating ISIS, but rather reinforcing its control over the entire region.



# Socio economic challenges and way Forward



# **Globalization and the *de*-Islamization of Hausa Culture: Kannywood as a Case study**

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## ***Abstract***

The issue of mass media effects on culture and society has long been debated by critical scholars (e.g., Adorno, 1903-69). Those who coined the term '*culture industry*' (to describe the movie industry as represented by *Hollywood*) were concerned about the mass media's corrupting influence on society, as promoted through *mass culture* both in terms of cultural production and consumption. This paper argues that the *Kannywood* Hausa Movie Industry contains many examples of the corrupting influences that the early critical scholars of mass culture sought to highlight. It attempts to critically analyze, demystify, and expose the global forces reshaping the Hausa culture, the ultimate objective of which is to deIslamize the Hausa Muslim society through Kannywood and other popular media platforms. The paper recommends that the Muslim response to this media challenge in Nigeria is not to ignore or muscle the industry out of production, which in itself will be impracticable, unrealistic and counterproductive. Instead, it calls for full participation on the part of the '*Ummah*' through intensive capital and intellectual investments into the industry, which will allow it to produce and promote alternative and competing counter images that are representative of Hausa Islamic/cultural values.

**TITLE OF PAPER: HOUSEHOLD SIZE AND ECONOMIC WELFARE:  
ECONOMETRIC ANALYSIS OF THE ISLAMIC PERSPECTIVE**

**By**

**Abiodun Surajudeen BANKOLE (Ph. D)**

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**Muritala Kewuyemi KAREEM (Ph. D)**

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**ABSTRACT:**

The conventional wisdom in economic analysis postulates an inverse relationship between family size and welfare because the higher the number of children a family needs to cater for, the more problematic for the family to succeed economically. Economic analyses have stemmed from Malthusian thinking which has given thrust to modern day global population policy. In contrast, the Islamic perspective suggests a direct association between the two, strongly supported in Q17:31, which says, 'Kill not your children for fear of poverty: We shall provide sustenance for them as well as you. Verily, the killing of them is a great sin'. Using the Nigerian Living Standard Survey data, this paper establishes that economic analysis linearly relating the two phenomena is not only over simplistic but is also devoid of deepened consideration of other factors that produce a positive relationship which the Islamic view suggests.

# **Equality without Boundaries, Feminist Discourse and Islam: A Critique**

**By  
Imam Abdulkadir**

## **Abstract**

There has been much misunderstanding, misinterpretation and mischief concerning feminism and Islam. Islamic feminism explicates the idea of gender equality as part and parcel of the Quranic notion of equality of all human beings and calls for the implementation of gender equity. This paper presents the debates concerning its place in the Islamic discourse, and its various paradigms. It has tried to present the vexed questions that have emerged in various writings about Islamic Feminism, and the divergent responses given by eminent theoreticians. This paper justifies the paradigms of Islamic Feminism. The paper then gives a succinct overview of this new discourse that the contemporary Muslim Ummah is confronting.

Keywords: Feminism, Frontier, Islam, Hermeneutics.

## **Women Status in Islam**

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### **ABSTRACT**

The perfection in Women's Status referred to in the Qur' an, is because when ALLAH saw a menace to something, He laid great stress on it. There is a message in this for all Muslims who have the wisdom and sagacity to study Islamic history and the Islamic message of egalitarianism. Islam stresses importance to the family, society and community, by according high respect and honor to women as mothers, daughters and wives. It was Islam that first gave women rights of divorce, child custody, alimony and inheritance. These are rights Western women won only recently, at the end of the 20th century. This paper analyses the status of women from Western point of view and non-Islamic religion and reveals how this has resulted in the erosion of the dignity of women in the 21st century. The paper also traces the pre- dominant thoughts and conception of what is considered the status of women from Islamic perspective. And the paper concludes that male traditions of a cultural or tribal traditions of a cultural or tribal nature have denied Women the status guaranteed in Islam.

# **Polygamous Culture and Muslim Woman in Northern Nigeria:**

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## **Abstract**

Islam acknowledges Polygamy, an institution whereby a man is allowed to marry up to four wives with full recognition of the rights of all of them due to natural, societal and personal reasons. Polygamy, if properly practiced, addresses social problems of prostitution, illicit sex, high divorce rate, sexually transmitted diseases and extramarital affairs. In Northern Nigeria, despite the fact that the Muslim women pray, fast and generally accept most of the teachings of Islam, today many of them claimed that polygamy is not encouraged due to certain influence such as western cultures norm and values, the rise in feminism, jealousy among other things. It is against this background that this paper examines why Muslim woman in northern Nigeria frown at polygamy in line with the western society. The paper looks at Northern Nigeria because they are predominantly Muslim.

**MASS MEDIA, NATIONAL SECURITY AND INTER-FAITH RELATIONS IN  
NIGERIA THE ISLAM PERSPECTIVE.**

**BY**

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**Abstract**

The Mass media constitute the fourth realm of estate in any dynamic community. They are vital institutions that determine the nature of social intercourse among diverse elements in a society. They sustain growth, and development of a society through their veritable informative and enlightenment mechanism based on the four essential journalistic principles: truth, objectivity, balance and fairness. The paper examines the mass media practice in Nigeria in relation to inter-faith interactions and national security. The paper is also an attempt to resuscitate the heritage of Islamic concept of news and management of provocative situations in consonant with the Qur'an and sunnah. The scenario of media reportage of sacrilegious attacks which affect inter – faith relations in Nigeria had inadvertently generated belligerent responses from the Muslims and other religious adherents which resulted in colossal loss of lives and properties. Should diverse religious adherents embark on violence in the modern age of vast digital information network? The study concludes on the recommendations of the Islamic ideal of journalism to sustain the corporate existence of Nigeria.

**Keywords:** National security, balance, daw'ah, conflict, inter-faith.



# **AN INQUIRY INTO THE LEGALITY OF JURISDICTION OF COURTS IN TALAQ CASES IN KWARA STATE OF NIGERIA**

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## **ABSTRACT**

Under Islamic law, the wife can approach the court where her efforts to secure amicable mutual separation (divorce) from her husband fail. Such judicial proceeding is called khul' (wife-initiated-divorce). For the court to grant the khul' prayer, the wife needs to advance at least loss of love or interest in the husband and refund the husband's proven demanded expenses expended on her. On the other hand, the husband has absolute legal power to personally divorce his wife, without the consent of the wife and without resort to the court (talaq), but with forfeiture of all expenses expended on the wife. Again, by its nature, talaq becomes effective once it is pronounced and the husband can exercise this power without advancing reasons. Consequently, the husband is seriously divinely cautioned against abusive exercise of the power. In Kwara State of Nigeria, courts entertain both talaq and khul' cases. Thus, to order talaq, the court would require the husband, contrary to Islamic law, to prove his case, by establishing grounds for the talaq. Adopting both empirical and analytical research methodologies, this paper appraises the Islamic legality of the jurisdiction of courts in the State in talaq cases. Through this, it is revealing that, the husband can only involve the court if issues arise on post-talaq matters like maintenance (nafaqah) during the iddah (waiting period); child custody (hadannah); vacation of the divorced wife from the matrimonial home after the iddah; etc. The wife can also approach the court to review the talaq where she feels that the talaq pronounced against her is not legally valid for failure in procedural compliance. The study, therefore, shows that, the jurisdiction of the Kwara State courts in talaq decree is not founded in Islamic law and therefore needs to be reviewed. A lesson is meant from this for all courts exercising similar jurisdiction nationally and internationally.

**MEDIA, ELITE AND MARGINAL GROUPS: THE CASE OF ALMAJIRI  
HERITAGE  
IN NORTHERN NIGERIA**

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**ABSTRACT**

The wife of the Nigerian President, Mrs. Patient Jonathan, was reported to have recently made a caustic criticism against the people of Northern Nigeria and their Almajiri institution in one of her campaign stopovers in Calabar, Cross River State. She said, contrasting her people with the Northerners, "Our people do not give birth to uncountable children. Our men don't give birth to children they dump in the streets. We are not like people from that part of the country (North)". The Vanguard newspaper in one of its news stories on Monday, December 16, 2002 wrote: "One of the unfortunate feature (sic) of most cities in Nigeria "More than anywhere else, the Northern 'Almajiri' are experts in political rampage, looting of houses and shops, burning of properties, slaughtering of innocent souls..." These are some of the typical stereotyping of the Almajiri Heritage in Northern Nigeria by the political elite and the media. This paper captures some of these stereotypical descriptions of the Almajiri Heritage and argues that rather than help us understand the Almajiri phenomenon, such stereotypes, only further confuse the issue and make solution to the problem more difficult. It argues that the Almajiri Heritage is one of the defining features of the class character of the Northern Nigerian community and, therefore, has to be seen within this perspective, if the problem is to be effectively addressed. Two main methods of data collection are employed. These are in-depth interviews and Focus Group Discussion (FGDs). The research submits that the contempt by the elite and the media against the Almajirai is mutual, as the latter are equally contemptuous of the former.

# **TOWARDS FOSTERING A PEACEFUL AND HARMONIOUS CO-EXISTENCE IN A PLURALISTIC SOCIETY: LESSONS FROM THE TREATY OF AL- HUDAIBIYYAH FOR THE NIGERIAN NATION**

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## **Abstract**

This paper examines the relevance of the treaty of Al-Hudaibiyah to fostering peaceful and harmonious co-existence among individuals in a pluralistic society. It observes that Prophet Muhammad's mild disposition and temperament, despite the bias and unfavourable conditions laid down by his enemies in the treaty, are essential elements required in establishing a peaceful and egalitarian society. The paper argues that, despite the fact that the terms of the agreement set the Quraysh as well as the (initial) opposition and disapproval expressed by some notable companions, the Prophet displayed the highest level of diplomacy as he remained calm and undeterred in his quest for peace and mutual understanding. This study notes that the treaty was an imbroglio necessitated by Quraysh's intolerance of Islām which was why Muslims refused entry into Makkah for the observance of ʿUmrah (lesser pilgrimage). It is thus concluded that the Nigerian nation, as a typical example of a pluralistic society, can borrow a leaf from Prophet Muhammad's noble character at the time of signing the treaty, as well as his respect for its terms, against all odds, to combat and surmount the current insecurity challenges. In the face of the current socio-political and religious turmoil, the Nigerian government can embrace peaceful dialogue with the aggrieved parties and ensure that the terms of agreement are implemented to the letter.

**Keywords:** Al-Hudaibiyah, Quraysh, Boko Haram, Pluralism, Peace

# **Issues, Trends and Development in Muslim world**

**ASSESSMENT OF ISLAMIC FINANCIAL HOUSE(S) AS A MEANS OF  
SUSTAINABLE DEVELOPMENT IN NIGERIA: CHALLENGE OF LEGAL FRAME  
WORK**

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**Abstract**

Given the vital contribution(s) of Islamic finance at solving the recent global financial melt-down, naturally, Islamic micro finances and other Islamic financial outlets thereto are germane to sustainable development and stability world over. The recent proliferation of Islamic micro-finances, Islamic co-operatives and Islamic windows in the conventional Banks underscores it's importance to the sustainability of Nigeria Economy. This consequently, has generated international interest and regulatory concern in view of its challenges within the purview of the ever-dynamic Nigeria Economy. This paper seeks to examine the origin and strict Shariah compliance of these Islamic financial houses in Nigeria. Furthermore, the paper highlights and analyzes the Islamic financial products and services in a practical way to further sustain a steady development in Nigeria. Endless prospects and opportunities to its adherents in the country are examined. Thereafter, it evaluates the stuffs and impacts of stakeholders in Islamic finances in Nigeria. Finally, the paper identifies the inevitable challenge of legal frame work which is the major concern of this paper to ensure its smooth operation in the evolving global financial challenge of the 21<sup>st</sup> century and proposes a working legal frame work in the conclusion.

# **THE NECESSITY OF EDUCATION FOR HUMAN GUIDANCE: AN ANALYSIS FROM ISLAMIC PERSPECTIVE**

**By**

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## **ABSTRACT**

Islam as a Din is a complete way of human life which gives more importance to science and technology and useful knowledge that improve human economic, material development and prosperity. Education, therefore, in Islam is compulsory on human being by which man and woman can be trained for moral values and practical life. It is against this background that the paper examines the concept, goals, sources of education. The first part of the paper starts by introduction, while the second part of the paper assess the necessity of education in human life. Then, the third part of the paper discusses strategies of education for human guidance from Islamic perspective. The fourth part of the paper deals with the challenges and prospects in education. Finally, the paper concludes by offering some lessons and suggestions on how Islamic education can be a guidance for human progress in the 21<sup>st</sup> century.

# **ISLAM AND THE CHALLENGES OF GLOBALISATION : A CRITICAL ANALYSIS**

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## **ABSTRACT**

Islam is a religion (deen) full of impressive principles and ideals of life which guide human behavior. The paper aims at providing the actual meaning of globalization as perceived by different scholars. The paper also gives an overview and history of its emergence, the aspirations of the West in order to promote globalization throughout the world. Furthermore, the paper explains the position of Islam on globalization and makes a critical analysis on how globalization negatively affected the Muslim society. However, those aspects of the globalization which are in consonance with the Shari'ah will be discussed, examined and analyzed.

**The Role of Islamic Organizations in the Islamization of Knowledge: A  
Focus on Some Methodological Steps toward its Implementation**

**BY**

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**ABSTRACT**

With colonization, an alien educational system imposed on Muslim brought about educational crisis. Dichotomy in knowledge is the main cause of the weakness of the ummah today. Secularization of education eliminated the moral dimension and violated the aim of Islamic education to produce an integrated and perfect individual. The process of Islamization does not call for re-invention of knowledge but calls for reform, correction, and re-orientation. It is a corrective reformative movement. The contemporary Islamization of knowledge programme is a global intellectual programme aimed at re-orientating and recasting the corpus of human knowledge to conform to the Islamic belief system and worldview. The thrust of this paper is therefore, to establish the extent this programme has gone and the level of its methodological steps taken for proper implementation. It also seeks to explore the educational implication and enlisted some obstacles to the programme. This paper uses conventional research method which involves the use of primary sources of data collection in Islam. It also uses secondary sources such as relevant journals, articles, newspapers, paper presentations, downloaded information. The paper concludes by making some recommendations towards enhancing its full implementation through Islamic organizations and intellectuals in the academic environment.



# **GENDER EQUALITY AND THE ISLAMIC LAW: AN ANALYSIS OF MUSLIM FEMINISTS PERSPECTIVES**

**By**

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## **Abstract**

The rapid rate of acculturation and increasing contact between nations of the world has produced fresh ideas and led to different mode of behavior. New ideologies about freedom of women are unquestionably received as invigorating signs of progress which are vividly noticeable. While religious ethos, traditional values and gender roles are regarded as old fashioned regression. Even the past slogans of woman's right as human right, women's liberations etc, were completely lost and replaced by the idea of gender equality. Achieving gender equality has become national and international concern worldwide. To remain partners in the global village, most countries have made laws favoring equality of the sexes; all doors are to be thrown open to men and women alike in all spheres of life. Now some Muslim feminists got bogged down with the concept of universal policy on gender equality, started systematically mapping the provisions of the Holy Quran with the UN resolutions and declarations with the aim to reinterpret and reform the sharia from within as the so-called insiders. They advocated that much of what is presented to women as Islamic law is but patriarchal in Islamic costume. They argued that gender equality is necessary in both public and private spheres of life and wish to see radical changes in Islamic law. This paper therefore, seeks to explore the facts and farces of Muslims feminists theories of gender equality. Also it shed light and asserted the concept of the equality of the sexes from the shariah point of view

**ISLAMIC EDUCATION AND HUMAN DEVELOPMENT: INTRODUCING  
HUMAN CAPACITY DEVELOPMENT PROGRAMME IN THE CURRICULUM  
OF MAKARANTAR ALLO (ISLAMIC ELEMENTARY SCHOOL) FOR SELF  
RELIANCE, POVERTY ALLEVIATION AND NATIONAL DEVELOPMENT**

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**Abstract**

While it is a well known fact that, the Makarantar allo, which is the elementary stage of Islamic education, had in the pre-colonial era made tremendous contributions to the development of its students and the community at large, that is not the case today. Today, the graduates of such schools have been left behind as far as human and national development is concerned, and it has become necessary that the students of such schools should once again be provided with quality education, and their capacity be fully developed for self-reliance, poverty reduction and national development, since it is a well-known fact that Islamic education is an important avenue for enhancing and strengthening the human development of its students.. The paper attempted to unveil the reasons for their lack of participation in national development, and also emphasized on the need to review the curriculum of the makarantar allo to integrate human capacity development programmes in the learning process for a robust and relevant curriculum. This, it is believed, will help towards graduating students that are self reliant, and can equally render meaningful contributions to poverty reduction as well as national development.

**Keywords** – Islamic education, human capacity development, self reliance, poverty alleviation, national development, makarantar allo

## **Invisible Visibilities: Islam, Gender Globalization and Creative Media Cultures in Islamicate Northern Nigeria**

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The increasing engagement of young Muslim women with technologies of consumption has put them directly in a trajectory of dysfunctional relationship between Western liberal feminist conception of the geography of the female body and Islamic injunctions of modesty. Additional variables in Islamic conceptions include not just the visual visibility of the body, but also products of the body – particularly the voice. This raises critical perspectives in understanding how young Muslim women negotiate these two spheres of control – liberal feminist, and Islamicate – over the geography of their body and their voices. This paper looks at how young Muslim women in the globalized world negotiate their Islamic faith and identity while paying homage to liberalist conceptions of the freedom of the body through their engagement with consumerist media. The paper then analyses the subversive processes employed by young female Muslim singers in Hausa societies to engage with the public sphere, even if contravening the Islamicate injunctions concerning the manifestations of their femininity in the public sphere.

**THE INTERNATIONAL CAMPAIGN FOR GENDER EQUALITY AND WOMEN'S  
RIGHTS: THE ISLAMIC PERSPECTIVES**  
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**ABSTRACT**

Globally, there is growing concern and agitation for the promotion of gender equality and equity as well as the protection of women's right. Essentially, the issue of gender must be understood beyond its simple generic meaning to a wider perspective of societal shared responsibilities based on equity as both men and women are created to perform some specialized functions while enjoying their rights accordingly. Internationally, it has been observed that in providing, promoting and protecting gender equity; women's rights have not received desired attention owing largely to the long entrenched largely global patriarchal system which structurally places women under male dominance and control. Women as a gender group should be looked at from the point of equity as provided in Islam. In Islam, as a complete way of life, the right of women emanates from a divine injunction which must be adhered to in time and space. In some cultures, women are reduced to nothing short of slaves but the name. Indeed, it is common among people including some Muslims and largely non-Muslims, too often assume that Islam relegates, and does not protect the rights of women. Essentially, therefore, this paper is aimed at dismissing erroneous perception that Islam relegates women by arguing that Islam protects women's rights much more than the so-called Western civilization including the International Law, which claims to liberate them. In doing so, this paper draws from the two main sources of Islamic law, the Holy Qur'an and the Sunnah (way of life and sayings of Prophet Muhammad PBUH). Finally, the paper submits that women enjoy adequate equity rights in Islam, and that Islam enjoins everyone from the individual, family, organizations, the state, society and the International community to promote and protect these rights.

**Key Words:** Gender, equality, equity, Islam, women's rights and patriarchy

**INTERNATIONAL CAMPAIGN FOR GENDER EQUALITY AND WOMEN'S  
RIGHTS: THE ISLAMIC PERSPECTIVE  
BY**

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**ABSTRACT**

Globally, there is growing concern and agitation for the promotion of gender equality and equity as well as the protection of women's right. Essentially, the issue of gender must be understood beyond its simple generic meaning to a wider perspective of societal shared responsibilities based on equity as both men and women are created to perform some specialized functions while enjoying their rights accordingly. Internationally, it has been observed that in providing, promoting and protecting gender equity, women's rights has not received its desired attention owing largely to the long entrenched patriarchal system which structurally places women under male dominance and control. Women as a gender should be looked at from the point of equity as provided in Islam. In Islam, as a complete way of life, the right of women is a divine injunction which must be adhered to in time and space. In some cultures, women are reduced to nothing short of slaves but the name. Indeed, it is common among people including some Muslims and largely non-Muslims to often assume that Islam relegates and does not protect the rights of women. Essentially, therefore, this paper is aimed at dismissing the erroneous perception of those who think Islam relegates women by providing detailed proof that Islam protects women's rights much more than the so-called Western civilization including the International Law, which claim to liberate them. In doing so this paper would draw from the two main sources of Islamic law, the Holy Qur'an and the Sunnah (way of life and sayings of Prophet Muhammad PBUH). Finally, the paper submits that women enjoy adequate equity rights as a gender in Islam, and that Islam enjoins everyone from the individual, family, organizations, the state, society and the International community to promote and protect these rights.

**Key Words:** Gender, equality, equity, Islam, women's rights and patriarchy

# **Da'awah and the Challenges of Globalisation: The Youths in Kano and Social Disorder**

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## **Abstract**

Throughout human history, a battle line has been drawn between good and bad, right and wrong, accepted and rejected, condoned and the condemned. It was on the same vein that all Allah's messengers fought so as not to allow transgressors blur the dichotomy between what is religiously right and wrong. Hence, the vigilant role of Islamic scholars in the propagation of Allah's message to the generality of his creatures in different form, colour and shape. Therefore, this paper systematically analyses the pros and cons of globalization in reshaping the future of the youths in Kano which in a way, serves as a great threat to the Da'awah activities as it ushers in different modes of deviance to the established Islamic order; introduction of pornographic sites, spread of foreign ways of life like; lesbianism, sodomy, etc. It also proposes a slightly different approach to ameliorate such problems as opposed to the 'remote' or 'traditional' ways of Da'awah that most scholars in Kano are so much engrossed to. This is put in place for an appropriate solution to the problems at hand. Hence, the paper equally identifies the links and oddities between religion and modernity more especially in this globalized world.

# **Challenges of Religious Consideration in News Reportage by Nigerian Media in the 21st Century.**

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## **ABSTRACT**

Journalism entails a high degree of public trust. To earn and maintain this trust, it becomes morally imperative for newsmakers and news outfits to observe the best professional and ethical practice. In discharging these duties therefore, a journalist should always have high regard for the public interest. Three vital rules in journalism ethics are: (1) Accuracy and fairness which entails that a journalist should be factual, accurate, balanced and fair in the reporting of news which forms the basis of earning public confidence. (2) Avoid discrimination; that is refrain from initiating and processing materials which encourage discrimination on the bases of color, race, creed, gender, sexual orientation or use the media for settling personal scores. (3) Serve public interest: This implies that a journalist should strive to enhance national unity and public good. However, it is commonly observed that adherence to these rules have become an uphill task for many journalists due to ownership, house style, editorial policy and primordial consideration hence, they blatantly disregard these ethics by injecting sentiment in their reportage. This is why this paper intend to examine religious consideration in news reporting by the media in Nigeria. In a multiethnic and multi religious society like Nigeria, the paper found that journalists are sometimes forced by religious leaning and ownership factor to colour their news reportage. The paper also takes a historical excursion into the incursion of religion in news reportage to the advent of the Christian Missionaries such as Rev. Henry Townsend who founded the "Iwe Irohin fun A won Egba anti Yoruba" in the 19th century. It also discusses through the anti colonial publications founded by politicians such as Dr Nnamdi Azikiwe, Chief Obafemi Awolowo etc, with generous ethno-political and religious coloration in news coverage in the early fifties to the eighties. It then takes up till the current dispensation, where high consideration is given to religion in news coverage as a result of the increased ethno-religious crises and insurgency that is rampant in the country today.

**Keywords:** Religious, Media, Nigeria, News Reportage, Objectivity, Discrimination, Public Intetest

## **The Use of Ajami in Teaching and Learning Qur'an**

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### **Abstract**

Ajami literary means non Arab/Arabic or any form of writing using Arabic inscription into any other language. When Islam reached Hausaland in the early 8th Century A. H/14th Century A. D there arose an urgent need for Islamic knowledge, studies and most especially reading and learning Qur'anic recitation. But due to non-availability of teachers and printed Arabic books, Hausa scholars (Malams/Alarammas) were forced to use Ajami, that is Arabic Based Script, to teach their pupils how to read, recite and memorize the Qur'an. The scholars contributed immensely to the development of Ajami writing system and teaching Qur'anic recitation in various parts of the country. The focus of this paper is to briefly highlight the spread of Islam in Hausaland and to explore the historical development of Ajami writing. The paper also explores the use of Ajami in teaching, learning and memorizing the Qu'ran in Tsangaya schools. The teaching methods used include pupil participation, reading, recitation and memorizing the Qu'ran. In order to simplify identification of consonants and vowels, all the Arabic alphabets are ajamized and pronounced in unique Hausa accent.



**Islam and Gender Equality**  
**By**  
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The paper highlights the fact that gender, male and female were created from one single cell by the Lord of the universe. Then the paper discusses the purpose of man's creation which is to worship Allah. it attempt to highlight two different perspectives from which gender equality could be looked at in Islam. Firstly issues under which there are equal, like in command and prohibition, reward and punishment enshrine in the Shari'ah, Secondly issues under which there is no equality as in the meaning of the word of Allah Certainly your effort and deeds are diverse Q94:4) so in the nature of their creation both internal and external, psychological feelings, and the task they performed are not equal. The paper discusses some issues raised by the Westerners concerning seclusion of women, women's share of inheritance Hijab. The paper then recommends among other things that man/woman can only find peace and solace when he/she follows what has been laid down by divine injunctions.

# **DYNAMICS OF ISLAMIC ECONOMIC PRINCIPLES ON SELECTED COMPONENTS OF THE MILLENNIUM DEVELOPMENT GOALS TOWARDS NATIONAL DEVELOPMENT**

**By**

**‘Abdus-Sami‘i Imam Arikewuyo, Ph.D**

The Millennium Development Goals (MDGs) are eight international development goals that were established following the Millennium Summit of the United Nations in 2000, upon the adoption of the United Nations Millennium Declaration. Essentially, the MDGs is aimed at creating a developed and enabling environment such that the world is developed and made a peaceful place to live in. The target period to accomplish the set goals is scheduled for 2015. What happens after 2015 is yet to be declared; though concerns are being raised presently in high-level thematic debates on Post-2015 development process. It is striking that the declaration of the United Nations at the commencement of the twenty first century had always been the central nerve of Islam since its inception in the early seventh century; that is, over one thousand and three hundred years before the United Nations declaration on its MDGs. Islam as an all-encompassing religion does not only embrace peace in all ramifications, it evolves mechanism for an all-inclusive integration of its adherents and over all development of the ‘ummah (Muslim community). It, therefore, regulates both the spiritual and mundane affairs of its adherents; yet, without time bound. Thus, Islam, is replete with injunctions that withstand the test of time on the principles and practices of all aspects of life including the religious, political, economic and social spheres with due recognition to gender requirements. It is laudable that the MDGs envision the well-being of man and his environment. However, it is mind-boggling that the duration envisaged by its proponents is almost expiring; yet, at the first quarter of its final year (i.e. 2015), the target is yet to be realized. A consideration of this failure prompts the need to study in this paper the dynamism of the Islamic economic principles in relation to the components of the MDGs with economic bias. Hence, the paper focusses on components I and III with a view to examine the efficacy of the provisions of Islam on the stipulated agenda vis-à-vis the United Nations Millennium Declaration towards fostering national development.

