APPRAISAL OF MUSLIM CHRISTIAN RELATIONSHIP IN QUAN-PAN LOCAL GOVERNMENT AREA OF PLATEAU STATE, NIGERIA

BY

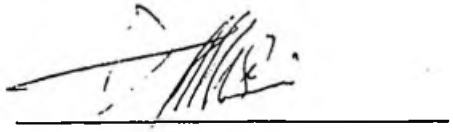
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NSU/ART/MA/ISL/585/12/13

A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, NASARAWA STATE UNIVERSITY KEFFI, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF DEGREE OF MASTER OF ARTS (M.A) IN ISLAMIC STUDIES NASARAWA STATE UNIVERSITY, KEFFI NIGERIA

APRIL, 2019

DECLARATION

I hereby declare that this dissertation has been written by me and it is a report of my own research work. It has not been presented in any previous application for degree. All quotations are indicated and sources of information specifically acknowledged by means of references.



10/04/2021

Umar Aliyu

Date

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CERTIFICATION

The Dissertation **"Appraisal of Muslim Christian Relationship in Quanpan Local Government Area of Plateau State, Nigeria"** meets the regulations governing the award of **Master of Arts (M.A)** in Islamic Studies of the School of Postgraduate Studies, Nasarawa State University, Keffi, and is approved for its contribution to knowledge.

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DEDICATION

This work is dedicated to the entire Muslim Ummah in Quan Pan Local Government area of Plateau State. I pray to Almighty Allah to reward, guide and grant them, *Jannat Firdaus, Amin.*

ACKNOWLEDGEMENTS

This humble effort owes its existence to Almighty Allah, the Owner of knowledge, the Creator of seven heavens and earth.

Whosoever is grateful to his fellowmen will be grateful to Allah. This made me to give thanks to my supervisor Dr. Abdullahi Adamu Sulaiman whom this work would not have been completed without his immense contribution, effort and cooperation by working tirelessly and providing workable suggestions and recommendations, *Jazakallahu Khairan.*

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I am indepted to my parents who always include me in their prayers Mal Aliyu Saleh, Hajiya Zainab Aliyu, Lantana Aliyu and my lovely wife Khadijat Umar.

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ABSTRACT

History have recorded that there was rapid spread and development of Islam in Quan pan Local Government Area, Muslim traders were found in almost every town and village who built Islamiyya schools and Mosques for Islamic propagation. The aim of this study is to critically assess the Muslim-Christian relationship with reference to economic, political, educational, social and religious spheres. Data were sourced from both primary (Qur'an, Sunnah, Questionnaire and Interview) and secondary (Books and Journals). Result of the research reveals that beside the problem of being minority, there exist some impediments to the political, social, economic, and religious triumph of Muslims in this area. The research has unveiled the highly dissatisfaction of the Muslim. By the nature of the Muslim versus Christian social co-existence as well as the way they (Muslims) are been treated by government in this local government area. In conclusion, the status of the Muslim Ummah will be quite appreciable. If peace, tranquillity, mutual understanding and respect for individual belief system and religion will be maintained. Government should establish justice and equality among all people with no consideration of language, ethnicity, or religious inclination.

CHAPTER ONE:
INTRODUCTION

1:1 Background to the Study

History has recorded a rapid spread and development of Islam in Quan Pan Local Government Area since its inception in 18th century by Malam Abdullahi Giwa until very recent years where it is experiencing stagnation. The early tempo was probably due to the unflinching efforts of Islamic preachers in the land. Muslim traders were found in almost every town and village in Quan Pan Local Government Area, who built Mosques and Islamiyya Schools for the Islamic Propagation (Imanchi 44)

The research has identified more than 150 Mosques in three towns where he distributed Questionnaires. These are Kwa, Kurgwi and Namu with 92 Islamiyya Primary Schools. As they have privately owned two Secondary Schools (Al-Iman and Assalam Kurgwi). Each and every town in Quan Pan Local Government Area has two Juma'at Mosques together with Kurgwi with three (3)

Christianity came to Quan pan Local Government Area in 1916 by Bishop Clark Andrew who was on missionary activities in the area. Luke asserts that there were several years of peace and cordial relationship between Muslims and Christians in Quan Pan Local Government Area. The adherents of the two religions were living in peace and happiness. They interact socially and economically in good terms.

However, these golden years came and passed, the existing relationship between the adherents of the two religions is sympathetic; as peace and harmony is increasingly becoming historic. Muslims are living in precarious condition in Quan pan Local Government Area facing hatred, disrespect and disregard in their day to day contact with non-Muslims. (Luke 66).

Christian discrimination is the order of the day as the weaker Muslims have either relegated their faith or totally denounced their *iman*, the stronger ones are considered terrorists, fanatics, extremists e.t.c. The reason behind these fictitious tendencies in the Christian mind remains a topic of research. However, that cannot be divorced from two factors, first.

Influence and preaching of some Christian clerics who always consider Muslims as enemies trying to have dominion over native Christians, for instance, Luke explicitly asserted that;

> *.....Muslims therefore forge ahead with their Political; economic and Islamic legal agenda (shari'ah) if not a total plan to Islamise the whole country beginning from North, Plateau being the focal point.(Luke 67)*

Due to the nature of this form of write up the Christians tend to exhibit varying degrees of pathological hatred and intolerance toward Muslims.

Secondly, religious Crises that took place at several occasions in Plateau State as a whole. These bad experiences have really given birth to serious implication on political, economic and socio-religious setting of the people of Quan pan Local Government Area in particular and Plateau State as a whole. (Michael 25)

It is hope that at the end of this study, Muslims in this Local Government will be enlightened on the problem facing them and wake up with full enthusiasm to squarely confront it. To achieve this goal, therefore ideal Islamic teachings and guidance regarding social order, religion, politics, education and economy are exhaustively discussed under literature review in chapter two of the work. The research tries to find out the current status and roles of Muslims in the Local

Government area through the use of questionnaires and interview to enable him explore the most appropriate way in providing Islamic orders.

Brief History of Quan Pan Local Government Area

Quan'pan local government area was created by the Babangida administration in 1989. The local government which is 307 kilometres away from Jos. has a population of 182,000 people, and covers an area of 2412.50 square kilometres. Its head-quarters is located at Ba'ap.

Quan'pan local government area can be traced out from a map of Plateau State, latitude 90 degrees north and longitude 95 degrees east and is situated south of Plateau hills which run east and west in a narrow ruggedness "about fifteen kilometres long resign to a height of about 4,000 feet or 1205 meters above sea level" (Bawa 72).

The origin of its people

Quan-pan local government is made up of 12 electoral wards namely Bwal, Lankaku/Kwari, Koplong, Goechin, Kwanceng, Kwandai, Dokan kasuwa east, Yitla'ar, Kwang, Kurgwi north, Lu'ukwoLardong and Latok. It is ethnically diverse local government area considering the Kofyar (Pan) and Quan. It is the combination of these two land areas that gave birth to Quan'pan local government (Greene 43).

"Kofyar" refers to sub ethnic groups that are found in Doemak, Kwa, Kwalla, Doka and Bwal towns. While Quan refers to Goeman land, i.e. Kwo and Namu chiefdom this comprises major towns like Kwande, Namu and Kurgwi (Greene 43)

The Pan (Kofyar) people

Although 'Pan' is not an ethnic group, rather, it is a coalition of ethnic groups of Kofyar extraction. The best description of the history and origin of the 'Pan' (Kofyar) people and that of the Quan (Goemai) was explicitly expressed as follow:

Bwol: It is believe that small tribe of Bwol migrated from the hills under pressure from the Tal tribe who was engaged in many tribal wars and was at one time driven back to the hills by the Dijumuk tribe who occupied the Bwol valley for a short time until compelled to evacuate (Greene 45).

Dimmuk: Like other tribe inhabiting the northern part of the district it is believed that they migrated from the hills under pressure. They were continually fighting with the neighbouring tribes. At one time, as mentioned above, they forced Bwol people out of their valley. (Greene 47).

Merriam: The history of the Merriam tribes seems to be made of usual fight with its neighbours. They also suffered from Fulani raids. While Moman Ankure was Sarkin Lafia and Magaji Sarkin Keffi, they were joined by Bayaro, that Sokoto raider, and Milman Sarkin Kwande in raiding them. Such raids continued until the European occupation. (Greene 47)

Kwalla: They Kwalla are believed to have migrated under pressure from the southern hills of Bauchi about 1838. They were never conquered by the Fulani, but were subject to occasional raids. The last taking place about 1890, (Greene 49)

The Goemai people

The Goemai people were originally a hill tribe living on Panlarop in the foothills, and north of the hill mata fada. About 200 years ago Lekni, the first known chief, brought them to the plain and they settled at Mudut just south of Mara fada. As the land at Mudut got farmed out, they moved east to Kwoblong, living there for fourty (40)

years, hence they seem to have moved frequently, from Kwoblong to Ungwu (near Yelwa) then to midgal between Yelwa and Damshin, then to KwobKup near mount. Jalban, from there they went and built Shendam, but after two years they moved to Ganuwan piship, on the river Shemankar, half-way to Kurgwi While living at Piship, the brother of Lekni Bigun joined with Yelwa, Kwande, Tarhiyya and Shimankar and drove him and his people to Namu from Namu they settled at Kurgwi, in Quan-pan local government area of Plateau State. (Greene 44).

The Religion of the people

Prior to the advent of Christianity and Islam, the people practiced their traditional religion with each having its own belief and practices. Mbiti noted that: "there are about a thousand African people (tribes) and each has its own religious system" it is however, the religious systems that guided and directed every belief and practices of the people (Mbiti,7).

It is in this light that (Ray), asserted that: "African Religious are part and parcel of the fabric of African cultural life. Religious phenomena are thus closely interwoven with social psychological and moral dimensions. Perhaps this explains why many communities have moral value guiding and directing their lives as member of such communities.

The traditional religions of the people of this area are characterized by the belief in the Supreme Being which they call Na'an (God) and have lesser deities. Each clan has its deities which they made sacrifice to its ancestors whenever there is any evil in the family or the family is seeking for any blessing from the ancestors (Ray 80).

In addition to these are cults of many minor deities and also of ancestors both probably being the same thing. These dieties can cause any kind of sickness and the ancestors can cause any kind of misfortune, propitiatory sacrifices being necessary in both uses (Ray 81)

"Another vital aspect of their religion is the belief in spirits, ancestors, reincarnation, magic," (imanchi). With the coming of Christianity majority of the people embraced it while some significant number still practice their traditional religion with minority number embracing Islam.

Indeed Christianity has the overwhelming majority population of the people of Quan'pan local government and this perhaps is due to the activities of the teacher Christian missionaries who enforced machinery for Christianization through their educational system and probably social development activities in the middle belt. (Turaki 39) observed bulk of educational, mechanical literature and social development activities in the middle belt was born by the Christian missions.

The advent and spread of Islam in Quan'pan

Salam means peace while Islam means he submitted himself or he entered into peace. The name of the system (religion) is Islam and the name of its adherents, are Muslims. Islam is total submission to the will of Allah. On accepting Islam, one should not in any way associate a partner to Allah but to surrender to Allah with honesty and full sincerity (Zeno 13).

The history of the advent of Islam to Quan'pan can never be separated from the early history of the spread of Islam in west Africa as a whole and in northern Nigeria in particular i.e. through the activities of Arab traders/travellers, Muslim missionaries and Jihadists (Imanchi: 20).

"....later, during the fourteenth, fifteenth, and sixteenth centuries, the (further) spread of Islam was largely caused by the Muslim Barbers, who were gradually migrating from the region around the Senegal and upper Niger eastwards into the central Sudan. It was they who introduced Islam into Hausa land in the ninth century, According to (Imanchi 24) "Islam had already been known in Goemai land (Quan'pan) even before the jihad of Othman Danfodio in nineteen century".

He further on explained that:

"By 1810 AD. Some learned scholars came to Goemai land (Quan'pan) from Bauchi through Jos, Panyam routes while others from Bauchi WaseYelwa routes. These scholars who moved with their students settled in some important towns and villages of Goemai land "These villages were: Name, Yelwa, Kwande, Kurgwi, Kwa, and Shendam (the then headquarters of the local government (Imanchi 24).

The most significance of the advent of Islam in Quan'pan was noticed during the 19thcentury Othman Danfodio Jihad. As a result of a successful Jihad waged by the Yakubu of Bauchi (a flag bearer of the Danfodio Jihad), "Yakubu waged a series of successful campaigns. He curved out a state in the Bauchi area and Fabur, north east of Jos, and Dilimi valley." Yakubu's forces deflected from the high Plateau, move south, and in three days battle conquered the allied forces of Wase, Jukuns and a section of Yargam" (Imanchi 44).

Hassan B. Giwa, a jok Fulani Mallam who had been of the Yakubu's general and then Madaki of Bauchi set up the sub-emirate of Wase.

The people on the southern escapement of Plateau had some conflict with Wase and Lafia but were saved by their mountainous homes from a state of permanent subjection. "The Kofyar, living on a propitious slope' were never invaded but they risked enslavement for they ventured to the plains below..."(imanchi 44)

In an account allegedly written by Mustapha, the tutor of Yakubu, it is claimed that he conquered the Bashwarans (now in Kanam LGA) and passed on to montol and Yargam (in langtang north/south LGA) he conquered them and passed to Ankwai (Goeman) Name, then Kwande (in Quan'pan LGA) then Azara and Wukari" (Imanchi 44).

As a result of the conquest, there were some amount of Hausa settlements in Goemai land and Kofyar land as well as the end of the nineteenth century in places like Namu, Kwande, Kurgwi, Yelwa Shendam referred to Ungwan-Hausawa (Hausawa word) these Hausas are called (Abakwa) by the indigenous tribes. In the settlements the Hausas built mosque and local shades for their children's to attend Qur'anic schools (imanchi 45).

History has recorded a rapid spread and development of Islam in this local government since its inception until very recent years when it started experiencing stagnation. The early tempo was probably due to the unflinching efforts of Islamic preachers in the land. Credit should also go to the Muslim traders who were found almost in every towns and villages in the area.

Today, Islam has entered all angles and corners of this local government with a reasonable number of Muslims. Kurgwi as one of the most densely populated town in the local government, has been turned to a Muslim town with a population of about 95% Muslims. Other towns of this nature include Kwa and 'Namu' which have greater number of Muslims.

Muslim built mosque and Islamiyya schools for Islamic propagation, the researcher has discovered more than 150 mosques in three towns where he distributed his questionnaires. Thus, are Kwa, Kurgwi and Namu have 92 Islamiyya primary schools. and privately owned two secondary schools (Al-Iman secondary school Kurgwi). Each and every town in the local government has two Juma'a mosque including Kurgwi which has (three).

The Muslim/Christian relationship

History has registered several years of peace and cordial relationship between Muslims and Christians in this local government. The adherents of the two religions were living in peace and happiness, co-existing and interacting socially and economically in good terms. However, this golden years came and passed, the existing relationship between the adherents of the two religions is sympathetic, peace and harmony is increasingly becoming history. Muslims are living in a precious condition in this local government facing hatred, disrespect and disregard in their day to day contact with non-Muslims. Religious discrimination is the order of the day, the weaker Muslims have either relegated their faith or totally denounced their Iman, the stronger ones are considered as terrorist, fanatics, and extremists. The reason behind these fictitious tendencies in Christian mind remains a topic of research. However, that cannot be divorced from two factors, first: Influence and preaching of some

Christian clerics who always consider Muslims as enemies trying to have dominion over native Christian. For instance, (Luke 23), explicitly asserted that;

...Muslims therefore forge ahead with their political, economic and Islamic legal agenda (Sharia) if not a total plan to Islamize the whole country beginning from the north, Plateau being the focal point since they have perceived it (Plateau) as strategic in both Christian religion politically, and commercially crucial to the middle belt and...(Shehu 67).

Due to the nature of this form of write up the Christians tend to exhibit varying degrees of pathological hatred or intolerance toward Muslims. Secondly, religious crises that took place at several occasions in Plateau state as a whole. These bad experiences have really given birth to serious implication on socio-religious setting of the people of Quan-pan local government in particular and Plateau state. As a whole (Michael 25) asks; "This situation has socio-religions, economic and political implications...can there be any cross-fertilization of ideas between inhabitants of the various divides"?

1.2 Statement of the Problem

It is very vital and necessary upon Muslims to act according to the dictate of Shari'ah law. The Muslim practices in Quan Pan Local Government Area, have been adulterated and influenced by non-Muslims system of life as a result of which this research sought to assess the Muslim Christian relationship in the said Local Government in the sphere of social interaction, economic, political, educational and religious spheres.

1:3 Research Questions

The research shall find out answers to the following questions:

1. What are the socio-cultural relationships between the Muslim and Christian in Quan-Pan Local Government Area of Plateau State?
2. What are the religious activities of Muslims in Quan-Pan Local Government Area?
3. What led to the Christian misconceptions of Islamic belief which eventually culminates into hatred and discrimination?
4. What are the Islamic teachings on relationship between Muslims and the adherents of the other beliefs?
5. What are the political roles of Muslim in Quan pan Local Government Area?
6. What are the economic activities of Muslims in Quan-Pan Local Government Area?
7. What efforts are the Islamic clerics and preachers making in raising the status of the Muslims?

1.4 Aim and Objectives of the Study

The aim of this study is to critically assess the Muslims Christians relationship in Quan-Pan Local Government Area of Plateau State, with particular reference to the areas of economy, politics, education, religion and socio-cultural settings.

The Muslim are highly dissatisfy with the way they are treated by the adherent of the other religion.

The cleric preach morality, fight against obscenity and pornography through promoting ideal Islamic culture in dress and appearance.

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The cleric preach morality, fight against obscenity and pornography through promoting ideal Islamic culture in dress and appearance.

Majority of the people cannot read nor write in any language only but few can read and write.

Majority of the respondent ssuggested that Muslims should mould their life and way of doing things to correspond with the teachings of their religion.

Majority of the Muslims in Quan Pan local government lack interest and financial capability to contest in politics.

The major economic activities of the Muslims in Quan Pan local government area is consumption of usury whereas Allah has strongly expressed his anger to those kind of consumers.

1.5 Significance of the Study

This study will serve as a reference point in discussing the relationship of Muslims and Christians in Quan-Pan Local Government Area.

It will serve as a blue-print in character building, morality and ideal social interaction.

The importance of this research is that it will help the Muslim Ummah to have a good focus on Islamic practices. As it will also serve as a mechanism for conflict resolution and management.

1.6 Scope of the Study

The research is restricted to Muslim and Christian relationship in Quan-Pan Local Government Area of Plateau State. The work is focused on the appraisal of interaction between Muslims and Christians; socio-cultural, religious, political, educational and economic sphares.

CHAPTER TWO

LITERATURE REVIEW

2.1 Conceptual Framework: Culture and Social Interaction

Islamic culture can be recognized in every aspect of a Muslim's life from the moment he rises until the moment he sleeps. His day is punctuated by five (5) occasions of prayer to reaffirm his faith, What he eats and drinks, and the way he eats and drinks, what he says: ("Bismillah" "Insha Allah" etc.) all affirm his Islamic identity. His or her way of modest dressing, practice of hygienic entertainment and type of social gatherings should all indicate that he or she is a Muslim. (Zeno 94).

> *A Muslim is someone from whose tongue and hands other Muslims are safe (Muslim 4998).*

Hassan Hathout in his book Reading the Muslim mind said that;

> *Muslim is he who follows or practices Islam, a monotheistic Abrahamic religion. Muslims consider the Qur'an, their holy book, to be the verbatim word of Allah as revealed to His Messenger Muhammad (PBUH). The majority of Muslims also follow the teachings and practices of Muhammad (Sunnah). Muslim is an Arabic word meaning "one who summits to Allah" (Hassan 17).*

Allah says in the Qur'an:

> *...It is the religion of your father Abraham. It is He who has named you Muslims, both before and in this (revelation); that the messenger may be a witness for you, and ye are witnesses for mankind... (Q22:78)*

The belief of Muslims include: Allah is eternal, transcendent and absolutely one (Monotheism); that God is incomparable, self-sustaining and neither begets nor is begotten; that is the complete and universal version of a primordial faith that has been revealed before through many Prophets including Ibrahim, Ismail, Musa and Isa (A S)

which were corrupted over time (*Tahrif*) and the Qur'an is the final unaltered revelation from Allah. (Wikipedia 2).

Besides, the concept of knowledge in Islam is an extension of God's unity. God according to the Qur'an, is absolutely real (*al-Haqq*) and not a projection of man's mind the most important aspect of God in the Qur'an is His oneness. From this one God, then emerged one-humanity which, though divided into races and tribes male and female, is essentially one on its purpose on earth and in its ultimate destination. The unity of God, who is truth, logically implies the unity of knowledge which means for example, that there is no division between what is called secular and religious sciences, neither in their source, nor in utility.

> *Allah is the originator of the heavens and the earth and everything that is in between (Q35:1-3). He is the creator and the teacher. Who taught man what he knew not (Q96:5).*

A critical observation and study of the Qur'an reveals that, it uses repetition in order to deeply imbibe certain key concepts or subject matter in the consciousness of its listeners. Hence, the root word *ilm* (knowledge) occurs seven hundred and fifty times (750) in the Qur'an thus ranking it third in numerical tabulation and importance to the words Allah (God) and *Rabb* (Lord Sustains), which occur two thousand eight hundred (2,800) and nine hundred and fifty (950) times respectively (Adam 12).

In spite of all this illustration and demonstration, the Qur'an categorically and distinctly calls its followers to seek for knowledge and dismisses any thought of equality between the knowledgeable and ignorant (Q39:9). Consequently the Prophets of God, who were the best of all men, were all endowed with knowledge and wisdom.

To this effect Qur'an said: God taught Adam (AS) the nature of the universe and

Resurrection (Q6:75) and Prophet Lot (Q21:74), Joseph (Q72:22) Moses (Q28:14), David and Solomon (Q27:15) were all endowed with knowledge *Wahyi,* certain Prophets were significantly blessed with profane knowledge for the benefit of this world. Joseph (Yusuf) was taught administration, economic and astrology (Q12:66-110), David (Dawud), the art of making coats of mail. Another weaponry from metals metallurgy (Q20:80, 57:25), Solomon Suleiman) the knowledge of administration, judiciary and language of animals (Q27:10-20) Jesus (Isah), the gift of healing and cure (Q3:49) and Muhammad (SAW) the knowledge of all profession law, medicine, engineering, the military, administration, agriculture and international relation among others (Q34:28, 33:21, 55:11) (Ahmad 13-14).

In addition to this, the sunnah of the prophet is replete with actions that corroborate the Qur'anic concept of knowledge, making it the impetus and motivating force for the future intellectual and civilization at development of Islam.

To this regard the prophet said:

> *Knowledge is a missing item of a believer wherever he found it he is to take it (Tirmidhi 2687)*

If what has been said is the status of knowledge in Islam there is no way a Muslim should play a look-worm attitude towards knowledge and intellectual acquisition. Other activities discovered by the researcher are the attitude of some Muslims in Quan Pan Local Government Area who do refuse to register their offspring/children into conventional schools, for to them, western education is prohibited in Islam. They use to cite these as their reasons:

There is a mixture between male and female, student in classes and during exercising un-curricular activities outside class.

The education goes along with a hidden agenda of substituting Arabic, with English language.

That western education is full of theories that are repugnant to the ideal Islamic doctrines such as, theory of evolution, etc.

The Longman dictionary defines politics thus,

Ideas and activities that are concerned with the gaining and using of power in a country, cities e.t.c

The science or art of Government; Political views, affairs in a group, organization, that are concerned with gaining personal advantage. (Hornsby 656)

To the political scientist, there are nearly as different definition as there are schools of thought, however, whatever the definition, they all subscribe to the view that; politics is an activities involving person or persons with an opinion desiring to achieve a purpose in governance be it economic or political.

> *O governing the affairs of men is one of the most important requirements of the religion and without it religion cannot endure. The duty of commanding the good and forbidding the evil cannot be completely discharged without power and authority (Ibn Taimiyya 44).*

2:2 Theoretical Frame work:

In every land that Islam reached it finds an indigenous culture, that indigenous culture like the pre-Islamic Arab culture, contains some practices which are good from an Islamic view points, some which are bad, while some are neutral. Those that are compatible with Islamic values should obviously be preserved. For example, if the local culture teaches respect for elders and parents, Islam re-affirms this aspect of the culture. If the local cooking features yam or guinea cone rather than Arab bread or

Yoghurt there is no need to change the diet since all of these are morally neutral. If however, the local culture includes drinking alcohol, promiscuous sexual relationship, vulgar dancing, witchcraft, fortune telling, superstitious beliefs, cruelty to widows or other degrading practices which Islam has prohibited, a Muslim should abandon them.(Khan 120)

The Qur'an injunctions urge believers to surrender themselves wholly to Islam. Allah (SWT) said:

> *It is not fitting for a believing man or a believing woman, when a matter has been decided by Allah and His messenger, to have any option about their decision: if anyone disobeys Allah and his messenger, he is indeed on a clearly wrong path. (Q33:36). He also says: O you who have attained to faith surrender yourselves wholly unto Allah, and do not follow Satan footsteps for verily he is your open enemy. (Q2:208).*

In the light of the above verses therefore, Muslims should not cling to these features of their nation pre-Islamic culture which Islam has specifically forbidden, but identified themselves whole heartedly with Islamic values.

Likewise Muslim should use the criteria of the Qur'an and Sunnah to distinguish between what is good, what is neutral and what is bad in western culture and adopts or rejects its various aspects accordingly. For example, Islamic culture promotes education, medical and scientific research and the welfare of the needy, just as western culture value these things, albeit from a different perspectives. Muslim can learn and make use of the western experience in these fields. And adopt them as required to conform to Islamic values. (Khan 121).

Eating at a table or eating seated on the floor are both morally neutral practices. therefore a Muslim may take his choice provided Islamic etiquette in eating is maintained. However the evils of certain aspect of western culture should be

identified and avoided such as drinking alcohol, sexual laxity, carelessness about dress and social behaviour "Lack of respect for parent and elders, extreme individualism, secularism and neglect of spiritual development" (Khan 122). Islam in effect is a basic universal culture and local variation in culture should reflect only what was good by Islamic standard of the pre-Islamic or other culture while its bad aspect are superseded by Islamic values and culture.

Furthermore, with regard to social interaction Ahmad said in his work speeches for an enquiring mind that, Islam has stipulated four different levels of relationship in respect of a Muslim believer. The first level of these relationships is directly heart to heart and it is called *Muwalat.* This is allowed between believers only (55).

> *Let not believers take the disbelievers as helpers or friend instead of the believers and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. (Q2:28).*

The second level of relationship is of sympathy and of good will and it is called Muwasat. This is enjoyed by all disbelievers except those at war with the believers. (Ahmad 55) As mentioned in glorious Qur'an:

> *Allah does not forbid you to deal justly with those who fought not against you on account of religion and did not drive you out of your homes. Allah loves those who deal equitably (Q60:8).*

The third level of relationship is to have good moral behaviour toward others. It is called *mudarat*. This is also allowed with disbelievers. For example you must honour disbelievers when they are your guest. Believers are also allowed to display this good behaviour in order to save themselves from the harm of the disbelievers. "This is what is meant when Allah says: "Except if you indeed fear a danger from them" (Ahmad 56).

The forth level of relationship is in connection with trade, industry and job relationship. And it is called *mu'amalat*. This is permissible with all disbelievers as long as it does not hurt the interest of the believers. Hence it is permissible to seek a job with a non-Muslim or to work in his factory. Similarly, it is allowed to engage in trade with disbelievers although it is not allowed to sell arms and ammunition to those who are at war with the believers. (Ahmad 57).

This model behaviour was demonstrated by prophet Muhammad (P.B.U.H.). For example, where the people of Makkah had famine he helped them in spite of the fact that they had driven him out of his home. Similarly, after the conquest of Makkah, the people of Makkah expected prophet Muhammad (P.B.U.H.) to kill them, or make them slaves or at least take away their properties. They were extremely worried and wondered what declaration Prophet Muhammad (P.B.U.H) was going to make at this historic address. Prophet Muhammad (P.B.U.H) began this address by saying to the disbeliever; today there will be no blame on you for anything and no one will harm you any way. (Ahmad 57). There is no other such example in the history of mankind to show this excellent behaviour toward the enemies. As a result of this exemplary behaviour thousands of Makkans accepted Islam.

Similarly, Prophet Muhammad (P.B.U.H) let a delegate of (*BanuThaqeef*) tribe stay in Masjid Nabwi even when they were non-Muslim it was to show them courtesy and respect. (Ahmad 95) Caliph Umar (R.A) uses to give scholarship to needy disbelievers from the government treasury. Keeping all this explanation in mind we can now refer to several other verses in the Qur'an describing the relationship between the believers and the disbeliever. Allah says:

> *O you who believe; take not my enemies and your enemies (i.e. disbelievers) as friends showing affection towards them, "you show friendship to them (disbelievers) in secret while. I am all aware of what you conceal and what you reveal and whosoever of you (Muslim) does that, then, indeed, he has gone astray from the straight path (Q60:1).*

Allah says in Surah Al-mujadalah:

> *O Muhammad (P.B.U.H) you will not find any people who believe in Allah and the last Day, making friendship with those who opposed Allah and his messenger even though they were their fathers or their sons or their brothers or their kindred people. (Q58:22).*

Hence the criterion for various levels of friendship or animosity is to obey Allah (S.W.T) and his messenger. Any other personal, racial, territorial reason must not motivate a person for friendship or animosity.

Prophet Muhammad (P.B.U.H) said:

> *Whoso ever had a friendship and animosity solely for the sake of Allah (S.W.T) he perfected his faith (Bukhari 4919).*

It is clear that believers are not allowed to make intimate friendship with even Christians and Jews so that they do not share secretes of Islamic state with others. It is to safeguard the safety and security of the people and the state (Hussein 130). Allah (SWT) says in Qur'an:

> *O you believers do not make intimate friendship with others than your own folk, who would spare no pains to ruin you. They love to hamper you. Hatred is revealed by the utterance of their months, that which their breasts hide is greater. We have made plain to you the revelation if you understand (Q60:1) should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve"(Q60:2).*

In spite of all this, Muslims are required to fulfil all obligations towards disbelievers living in an Islamic state Ibn Masood narrated that Prophet Muhammad (P.B.U.H) has said:

"I shall claim on behalf of the disbelievers living in Islamic state, when I am the claimant, I shall be the winner" (Hussein 133).

Similarly Ibn Umar (R.A.) narrated that Prophet Muhammad (P.B.U.H) has said: Allah (SWT) has prohibited implicit cruelty on a disbelievers living in an Islamic state (Mawirdi 22)

Prophet Muhammad also said:

I shall plead on the day of judgement on behalf of a disbeliever who was harmed or whose due right was diminished or if more than bearable pressure was exerted on him or if something was taken from him without his consent by a believer (Mawirdi 23).

Thus the relationship between believers and disbelievers is very fair, honourable and logical. May Allah (SWT) help us to live according to this guidance of the Qur'an and exemplary character displayed by Prophet Muhammad (P.B.U.H) and his rightly guided Caliphs?

Although Islam has acknowledged the existence of other religions but it has unequivocally expressed that anybody that uphold and adhered to any religion other than Islam it cannot be accepted of him and in the day of resurrection he will be among those who have lost.

Allah said:

Verily the acceptable religion in the site of Allah is Islam (Q3:3) and He also say in another verse

Whosoever adhere to any other religion beside that of Islam it can never be accepted of him (Q5:67).

Verily, the aim of this religion (Islam) is social justice, by establishing what is right and forbidding what is wrong (Ahmad 69).

In his view, there comes the necessity of having an Islamic state without which, it is not possible to realize the deals of Islamic socio-political and economic system; implement Islamic law; establish the Islamic civilisation against domestic, perversions and foreign aggression; society will be helpless against "Stubborn tyrants" (Jabbar Al-anid) and Islam abridged to mere worship and platitudes. Islam's promise as the guide for man's happiness in this world and the hereafter, the Islamic state is, therefore an effort to realize the spiritual in human organization.

Absolute, real or legal sovereignty belongs to Allah. It is reposed in the will of Allah as understood from the Shari'ah. The Shari'ah, politically, is the laws of the ideal Islamic state.

2.3 Review of Previous Literature

The Muslim community represented by the consensus of the people (*Ijma alUmmah)* accepts the position of Allah's vicegerent (*Khalifa*), the attributes of sovereignty and self-determination. The vice gerence of the Muslim community entrusts them with the responsibility to identify the shari'ah from its sources and implement it empirically. The leadership and government of the state must be established on the basis of consent of the people through election or consultation. A government or authority (*Sultan*) established by any Non shari'ah means has no legitimacy and cannot demand loyalty from the people. Thus the non-elective means of assuming power such as a coup de 'tat (*Imarat al-istila*) (government by seizure), and hereditary kingship (*Mulki*) are illegal.

There shall be a consultative assembly (*Majlis al-shura*) representing the community through free and fair elections. The elected head of state (Imam, Caliph and

President), legislator or assembly men (*ahl-alshura*), and the public decision maker *(satil-hall waal-aqd*) literally (the people who unravel problems and conclude) shall have requisite. Islamic qualifications in terms of knowledge, competence, trustworthiness, social, and personal ethics. (Ibn Taimiyya 45).

All citizens are guaranteed certain fundamental rights. These include security of person, property and honour; freedom of opinion and association; freedom of conscience, including the right to offer advice and criticism; equal treatment under law without discrimination protection against one's religion, ideology, or person being reviled; right of privacy, including freedom from surveillance by secret services; freedom from unlawful detention; right to be provided with economic security, productive and remunerative work, freedom of compulsory education, free medical and health services; and free provision by the state of the necessities of life to the disabled and deprived on account of illness, old age, childhood, widows and unemployed. (Ibn Taimiyya 100).

All citizens, including the minority who voted against the government, are duty-bound to submit to the authority of the state, that is, the laws of the land. The Shari'ah government has the right to impose economic obligations (*Zakat*), restrictions on private ownership and other individual rights and conduct other rightful activities for the welfare of the community and the security of the state. Allegiance is withdrawn from a government which sets itself openly and deliberately against the Shari'ah and issues laws and regulations against its explicit ordinances. However, a minority should not rise in rebellion against a Shari'ah abiding government. (Ibn Taimiyyah 103).

Non-Muslim and Muslim citizens are entitled to the same civil rights. Since the Islamic state is an ideological state, decision makers who are in key positions of leadership and authority (*Ulul al-amr*) must be Muslims qualified to uphold the Shari'ah. If the Islamic state has the presidential form of government, the secretaries or ministers could be non-Muslim if their authority is limited to being administrative assistants to the Muslim president. Non-Muslim citizens eligible for conscription in the military can claim exception from service in lieu of the compensation tax (*Jizya*) (Hussein 55).

Non-Muslim shall have socio-cultural autonomy and the maximum possible opportunities for self-governance in civil affairs dealing with juridical-political, educational, economic, religion and other matters (Hussein 56).

The Islamic view-point or philosophy of knowledge and education can be drawn from the writings of a renowned medieval Islamic scholar (Al-Ghazali 76-78). This philosophy is called "Islamic" rather than merely "Muslim" to distinguish its ideals and ideological character from its actual "Muslim" character in the sociological anthropological sense. Since ideal Islam and Shari'ah are not the product of a social convention or consensus of the community called "Muslim" we need to continuously reaffirm the Islamic quality of ideas and institutions developed at higher moments of consciousness of Islam.

The researcher highlights the fundamental distinction made by (Al-Ghazali) in his classification of knowledge in an effort to depict an ideal Islamic philosophy of education. Al-Ghazalis classification of knowledge might be analyzed on the basis of their criteria. Classification of knowledge by level of obligations: individually

Requisite (*Fard'ayn*) knowledge. Its acquisition start with knowledge of the five pillars of Islam as and when these duties become incumbent upon the individual: confession of faith; the daily prayer; fasting in the month of Ramadan; payment of taxes (Zakat), and pilgrimage to Mecca. It is also compulsory for him to learn about:

Other ideas and actions permitted in Islamic law;

The beliefs and action of the states of the heart, *Ilm al-mu'amalat* (knowledge of transaction), and tradition deals with Islamic civil war; But Al-Ghazali identifies this with the science of the state of the heart or Islamic ethics.

This science enjoys praise worthy values and forbids disvalues considered blame worthy by Shari'ah personal morality and social ethic. These were exemplified in the lives of historic Islamic personalities. The praise worthy state of the heart include the fear and hope in God, fortitude, devotion, generosity, truthfulness, morality and obedience to law or Allah's commands under all circumstance. The blame worthy impulses are all the evils and disvalues such as envy, bitterness, niggardliness, fear of poverty, desire to be praised, exalting the rich and despising the poor, holding oneself above truth, neglecting one's fault by concentration on other short coming, open friendship and secret enmity and taking advantages of God patience by persistently denying men their God-given rights. He called such quality of the heart or character traits the seed-beds of immorality and the nursery-garden of turpitudes Al-Ghazali returned to these ethical problems over and over again since, he complained, they had been neglected by all. He waged an indefatigable crusade to rehabilitate the 'science of the states of the heart', or what we might call a crusade for moral re-amendment, since this is the way to find paradise and avoid hell, (Al-Ghazali also called it the 'science of the hereafter? He made its inculcation in beliefs and actions, to the limit of

Thoroughness every individual's life-long duty (Al-Ghazali 125).

Ilm al-mukashafa (science of revelation), is the esoteric science of transcendental mysteries mentioned in the Qur'an like Angels, attributes of God and prophecy. The minimum required of all people to believe in these mysteries whose real knowledge is given only to prophets and 'those close to God'. It is beyond the grasp of even theologians and 'philosophers for this reason people should be deterred from delving into these mysteries and instead, be diverted to pursue those subjects which Islamic law allow (Al-Ghazali 129).

Social requisite *(Fard Kifaya*) knowledge, It is *fard* for the Muslim community as a whole. Only the requisite (*Kifaya*) number of the required disciplines and vocations, these comprise every science which is indispensable for the welfare of this world; without them 'a community would be reduced to narrow straits. They are agriculture, jurisprudence, medicine, politics and crafts. This knowledge is further classified into the Shari'ah and the non-shari'ah sciences based on whether or not their primary source is the revealed law.

Shari'ah sciencc (*Ulum al-shar'iyya*). These are the sciences dealing with shari'ah. They are acquired from the prophets and are not arrived at either by reason, like medicine, or by hearing, like language. The first of these science deals with the primary and secondary sources of the shari'ah. The *furu* (branches) sciences are derived from shari'ah sources through rational processes. Such as *figh* and the science of the state of the heart, others include: :

Muqaddimat (auxiliary) sciences like Arabic linguistics 'acts, the instrument for the Shari'ah sciences?

Mutammimar (supplementary), sciences are also related to the study of the primary sources of the Shari'ah is one of the supplementary sciences in relation to the study of the Qur'an. We may say, therefore, that al-Ghazali's Shar'iyya science of the Shari'ah.

Non-shari'ah sciences (*Ulum ghayr Shar'iyya*), the primary sources of the non-Shar'iyya sciences are reason, experimentation and acculturation. The permissible (*Mubah*) are those which are not explicitly forbidden by the Shari'ah and therefore, are prim face lawful. Such are all the rational or 'philosophical sciences.

Al-Ghazali describes at the outset the value and excellence of knowledge. Knowledge 'is seeing things as they really are which one of the attributes of God is. Now, then; asks Al-Ghazali, 'could a thing be knowledge and at the same time be blame-worthy? There are two main reasons why knowledge could become blameworthy.

First, 'knowledge is not held to be blameworthy in it but its social role makes it so. These are the sciences blameworthy for sociological reasons. Knowledge, far from being enjoyed as an end itself, must be instrumental to some higher ultimate goals. All the sciences, *Fard'ayn* or *Kifaya*, whether their primary source is scriptural revelation or reason, are in danger of becoming blameworthy, if they do not serve their ultimate purpose or if they become dis-functional.

Second, particular sciences or particular doctrines of specification sciences as propounded by certain 'photospheres' are blameworthy if they conflict with the Shari'ah doctrines and purposes. These sciences are blameworthy for ideological reasons.

Knowledge could become blameworthy on the basis of at least three criteria: harm to individuals, lack of social utility, or for not serving best the public interest; also a science becomes blameworthy:

When it leads to any harm, whether the harm should befall its practice or someone else besides, as in the case of magic or talismans.

When it is 'harmful to most people' and is not genuinely science. Such is astrology which is 'purely guesswork and in the opinion of the average man, is not determined either with certainty or even with probability: It is blameworthy because of this ignorance, not because it is knowledge.

Al-Ghazali, like his other Muslim forerunners, believed in Islamic philosophical scepticism probabilistic science. He approved of meteorological predictions as a science founded on the empirical knowledge of the man who is move to say, whenever he sees a clouds gathering and rising from the mountain tops, that there will be rain today (140).

When it is of 'no use at all' and is, 'at its best, an intrusion into useless things and a waste of time and life which is man's most precious belonging? Such are genealogy, and the art of poetry devoted to glorification of one's own and the ancestors' sexual exploits, raids and vendettas. These were the two most popular obsessions of pre-Qur'anic Arabia. The prophet Muhammad has said about them: '(their) knowledge avails not and (their) ignorance harms not.(Al Ghazali 142)

When it does not give the practitioner any real scientific advantage, consequently such knowledge is intrinsically, as, for example, the study of trivial sciences before the important ones and the obscure before the significant. (Al Ghazali 142)

Islam as a comprehensive way of life has provided a design method of acquiring income and wealth. According to the general theory of individual duties and

responsibilities reward and punishments should be on the basis of one's work from repeated Qur'anic use of the terms earning (*Kasab*) recompense (*Jaza*), and wages or reward (*ajr*) can be derived from the principle that individual work, manually and intellective, is the primary measure of acquiring income and wealth. And man can have nothing but what he strives for.

> *For men is a share of what they earn. For women is a share of what they earn. (Q4:7)*

People are exhorted to seek the bounty of their Lord even during the pilgrimage to Mecca and on Friday with some limitation such as those on economic activities of the time of prayer the benefit of the economic process should be in terms of effort rather than output as done by the uncontrolled market system more or less equal reward should be given to all those who work in some capacity in the society required (*Fard Kifaya*) occupations.

The ethics of individual effort prohibits all forms of begging including public assistant in the form of direct pecuniary transfer to individuals who are able to work.

Income should be acquired in exchanging goods and services through mutual consent without fraud or coercion. Individuals have only the right of beneficiary use of natural resources, these resources cannot be made the source of unearned income and wealth such as through the sale of public water. (Hussein 129)

Income and wealth cannot be acquired by causing damage to others or the society by imposing external diseconomies or spill-over costs. Likewise, manipulating data to overestimate social benefits and underestimate costs in economic evaluation studies; withholding information on competition or substitute goods by not presenting alternate plans of projects (analogous to defrauding in weights and measures)'

misappropriation of private or public funds; and accepting gift, and bribes to make un objective decision, the use by public administrator of privileges of office to live and work ostentatiously at a standard of living higher than that of the masses unlike the Prophet Muhammad (PBUH) and other model personalities. Also classified are the distribution of goods and services which violate human dignity by aiding and abetting sexism and conscious waste in tourist and recreation industries; breaking and evading agreements such as industrial, commercial, and labour contracts; economic exploitation by withholding what is due to others through unfair wages, profits, prices and market distortion. (Hussein 130)

Dealing in interest usury is also totally forbidden or *Haram* for Jews, Christian and Muslim as they received guidance from one and the same God. Allah (SWT) knows that interest is extremely destructive for any group of people at any place and time. Jews and Christians have openly violated this law of Allah. They have also imposed it on the people of other faiths, so much so that the people of other faith are deeply buried in it and do not find a way out of this hardship.

Many of the Muslims are caught up in this wave of destruction. They try to find ways to go around the law of Allah (SWT) sometimes they give lame excuses to justify their involvement in interest bearing, activities. It is, therefore, essential to review the guidance provided by Qur'an and Hadith pertaining to interests. Very detailed guidance is given in Surah Al-Baqarah where Allah said: .

> *Those who eat usury will not stand (on the day of Resurrection) except like the standing of a person beaten by Satan leading him to insanity that is because they say: "Trading is only like usury" where Allah has permitted trading and forbidden usury so whosoever receives and admonition from his Lord and stops eating usury shall not be punished for the past, his case is for Allah (to Judge), but whoever return to usury*

such are the dwellers of the fire they will abide there in. Allah will destroy usury and will give increase for sadaqat (deeds of charity, alms, e.t.c). Allah likes not disbelievers, sinners. (Q2:275)

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Research Design

A research design has been the overall strategy that a researcher chooses to integrate the different components of his study in a coherent and logical way (Gordon 2). To this effect, this research design is descriptive and its approach shall be analytical. To enable a proper depiction of the Islamic practices amongst the Muslims in Quan Pan Local Government Area of Plateau State, with particular reference to the areas of economy, politics, education, religion and socio-cultural settings, Thereby ensuring to effectively address the research problem. As a descriptive study aims at describing, present trends, beliefs, public mind, their viewpoint and attitudes (Tajalli 3).

3.2 Population, Sample and Sampling Techniques

Population has been described by Mugo as 'a group of individual, objects, or items from which samples are taken for measurement' (1). The population of this research is therefore, all the Muslims in Quan Pan Local Government Area of Plateau State. However, because of the practical impossibility to comprehensively study the whole population, the research is limited to some Muslims and Christians dwelling in Kurgwi, Kwa and Kwande being a small proportion of the population selected for observation and analysis "sample size".

Moreover, the researcher had employed probability sampling techniques, because every unit in the population has a chance of being selected in the sample and this probability can be accurately determined.

3.3 Method of Data Collection

Data were sourced from both primary and secondary sources. The primary sources included commentaries of the Glorious Qur'an particularly on the verses that deals with the ideal Islamic practices and its code of conduct as well as the prophetic

traditions dealing with same subject matter, copies of Questionnaire; were presented to individuals, communities and organisations, Interview was equally conducted all in reference to the topic on question. The secondary sources included Report from eye witness, papers presented at conference, articles in learned journals and internet materials are all considered as secondary sources.

3.4 Technique for Data Analysis

In analysing the data collected in this research work, the researcher employed qualitative technique specifically using descriptive approach to provide background information about an event in question. People's demographic data is presented to depict respondent age range, frequency and approximate percentage. The collected data have been analysed through the use of tables for simplification and clarification purpose.

In the discussion of finding, the researcher has used both primary and the secondary material to form the basis of his own analysis. The primary materials as mentionedare the Qur'an and the prophetic tradition which are the everlasting code of conduct of the ideal Muslim. On the other hand, the secondary materials include interview and reports from eyewitnesses, pamphlets, unpublished materials, e.t.c. to vividly describe the phenomena of the activities of Muslim in this local government area.

Set of Questionnaires were administrated on the respondents. These questionnaires were made up of questions mostly on the socio-cultural, religious, political, educational activities of the Muslim in Quan pan local government area of Plateau state.

The researcher felt that the respondents themselves should be given ample chance to express their own views and understandings towards matters and to profound solution on the appropriate ways worth of taking to overcome the research problem. In view of that therefore, he (researcher) provides an empty spaces attached to questionnaires. However, in the whole of 200 sets of questionnaires delivered only 55% (110 out of 200) were returned while 90 were not.

The researcher interviewed some respondents especially those that cannot speak English Language. This is to find out their general impression about the objective of the research; comments given by them were taken into consideration in the final assessment. The questions asked in the interview were:-

What are the socio-cultural activities of the Muslims in Quan pan local government council of Plateau state?

What is the nature of the practice of Muslims in Quan pan local government area?

What are the Christians misconceptions of Islamic belief which eventually culminate into hatred and discrimination?

What are the real Islamic teaching on co-existence between Muslims and the adherents of the other beliefs?

What are the political activities of Muslims in this area?

What are the economic activities of the Muslims in this local government area?

What are the efforts of the Islamic clerics and preachers in moving forward the status of the Muslims?

3.5 Justification of Method

The methods chosen to carry out this research were descriptive and analytical. Because of the numbers of issues raised by the research questions and the need to effectively address them. Descriptive research can be explained as "a statement of affairs as they are at present with the researcher having no control over variable" (Ethridge 24). Moreover, "descriptive studies may be characterised as simply the attempt to determine, describe or identify what is, while analytical research attempts to establish why it is that way or how it came to be"(Gordon 32). It is in line with this maxims that the researcher adopted these methods to enable him portray the appraisal of Islamic practices among the Muslims in Quan pan local government area of plateau state.

CHAPTER FOUR
DATA PRESENTATION AND ANALYSIS

4.1 Data Analysis and Results

A table is presented to illustrate the respondent's age range, frequency and approximate percentage.

TABLE 1A: Respondent's demographic data

Age range	Frequency	Approximate percentage
20-35	30	27.3%
36-49	45	40.9%
50-69	35	31.8%
Total	110	100%

Ages of the respondents range between 20 and 69 years with the distribution as follows: 20-35 (27.3%), 36-49 (40.9%), 50-69 (31.8%).

TABLE 1B: Respondent's Sex

Sex	Frequency	Approximate percentage
Male	80	78.7%
Female	30	21.3%
Total	110	100%

Respondents are 78.7% male and 21.3% female 92% of them are married, 4% single while 4% chose to keep quiet about marital status.

The Islamic Practice in Quan' Pan Local Government

Series of tables are presented to analyse the people's responses to the questionnaires administrated, as well as the verbal interviews carried out by the researcher on the various Islamic practice in Quan Pan local government Area.

Socio-Cultural Relationship

A table is presented to depict the impressions and assessments made by the Muslim Ummah in Quan-pan local government area on the existing social relationship between Muslims and Christians.

Table 2A: Muslim impression and their assessment on the existing social relationship between Muslims and Christians, and probably the government attitude towards this,

As a Muslim citizen how do you view the way you are treated by government in this local government area?

TABLE 2A: Treatment of Muslim by government

Options	Frequency	Approximate percentage
a-Satisfied	00	0%
b-Highly satisfied	00	0%
c-Dissatisfied	41	37.3%
d-Highly dissatisfied	69	62.7%
Total	110	100%

Table 2A: above minority of the Muslims 37.3% are dissatisfied with the way Muslims are treated by Government in the local Government area, While Majority with 62.7 are highly dissatisfied with the scenario.

TABLE 2B: How do you assess the social relationship between Muslims and Christians in this local government?

Options	Frequency	Approximate percentage
Satisfied	10	9.1%
Highly satisfied	?	0%
Dissatisfied	40	36.4%
Highly dissatisfied	60	54.5%
Total	110	100%

From the above table it is evident that, the majority of Muslim (54.5) in this local government is highly dissatisfied with the nature of the Christian/Muslim social relationship; vis-visa the government attitude toward the matter in question. The reasons for this dissatisfaction were further explained in subsequent table as follows:

TABLE 2C: As a Muslim, do you face any form of hatred or discrimination in your interaction with non-Muslim?

	Frequency		Approximate percentage	
Yes	70		63.6	
No	40		36.4	
Total	110		100%	

In table 2C above the majority of the Muslim with 63.6% depict that they are usually exposed to hatred and religious discrimination in their day to day contact with non-Muslim while others with 36.4% say no to that. This distinctive impression was probably due to the differences in the town they live within the local government.

Some responded orally to this question; that, (in interview conducted by the researcher) they are facing social alienation, simply because of their religious inclination.

TABLE 2D: Express that both adherence of the two religions have not acquired adequate knowledge,

	Frequency	Approximate percentage
Ignorance of religious teachings by both Muslim and Christian	30	27.3%
Fictitious hatred planted into the minds of followers of the two religions by their Clerics	30	27.3%
All of the above	50	45.4%
Total	110	100%

Majority of the Muslim with 45.4% in table 2D above expressed that, adherents of the both religions do not have the adequate religious knowledge and teachings and that there is a factitious hatred planted into the mind of the followers.

Some 27.3 ascribed this problem to the ignorance of the religious teaching , while the same percentage of the respondents restricted to factitious hatred in the mind of Christians (non-Muslims) and Muslims as well by the clerics of the two religions.

One of the respondents had propounded that, Muslims were the cultivators of this bad experience. He supported his assumption with the following reasons:

No any effort was made by the early Muslim that invaded the area for inculcating ideal Islamic culture to those that were converted into Islam.

Instead of Islamic preoperational activities, the early Muslim settlers capitalize on trading and other economic activities.

Muslim traders have taken the advantage of the illiteracy and ignorance of the native in their dark ages to cheat deceives and maltreats them. They are today reaping the fruits of what they planted.

Muslims do not condone and behave according to the dictate of Shari 'a instead of which they partake in all misbehaviours acts and got involved in clandestine sexual relationship more rampantly with non-Muslims girls and daughters. This phenomenon has resulted in a large proportion of hatred and brought about major obstacle in the way of many people who could have had much better appreciation of Islam and Islamic values. According to him, the aforementioned were the bedrock of the existing bad relationship between Muslim and Christians. (Salisu)

TABLE 3: Living as minorities in a Christian territory

Does coexistence as (minorities) have an effect on your ideal Islamic culture and value?

	Frequency		Approximate percentage	
	Yes	No	Yes	No
	90	20	81.81%	18.19%
Total	110		100%	

From the table above 81.81 percentage of the minority Muslims in this area mentioned that their living with Christian/Non-Muslim has an effect on their ideal Islamic culture and values while some very small percentage (18.19%) responded

negatively. When they required to specify the sphere of life that affected their response, they summed up them as follows: That the Muslim culture was adulterated with western culture borrowed from Christians

Such as:

Befriending the kafir,

Love for obscene music,

Excessive love for sporting activities and pastimes,

Birthday and new-year, celebration,

Mode of dressing/non observance of *Hijab* (Veil) by matured but unmarried girls,

Manner of eating,

Hair dressing and cuts,

Some of the cultures that were purely western but had influence on the Muslims includes:

Secularism and neglect of spirituality

Lack of respect for parents and elders

Extreme individualism

Picnics and costal parties

Other culture exhibited by Muslim which was originally native's but un-Islamic;

Frequent insults and abuses during friendly discourse,

Over burdening house wives with the production of food ingredients to the entire family (Yahaya).

TABLE 3A: How do you view the Muslim/Christian intermarriages in Quan Pan Local Government Area,

	Frequency	Approximate percentage
Desirable	20	18.2%
Highly desirable	20	18.2%
Discouraging	30	27.2%
Most discourage	40	36.4%
Total	110	100%

According to the table 3A, the majority of the respondents with 36.4 percentage expressed that the inter-marriages by Muslim and Christian in the local government is most discouraging. Most of these despondents gave their reasons as; such practice was not in line with the ideal Islamic injunctions, for according to them our contemporary Christians could be regarded or treated as Ahl-Kitab of the past era.

While 27.2 percent depicts that such marriage is discouraging with similar reasons to the one mentioned above?

18.2 percentage of the respondents explained that these types of marriage should continue and is highly desirable because, it, is not prohibited in Islam. And had it been it has some shortcomings it would not have been permitted by Islam.

Some respondents of similar (18.2) percentage further explained that such marriages is desirable because in spite of some disadvantage it embodies, it promotes harmonious social co-existence and mutual understanding, common sense of belonging and sympathy.

Religious Activities

A table is presented to illustrate the problems in religious activities facing the Muslim Ummah in this local government.

Table 4: What do you consider to be a problem in religious activities facing the Muslim Ummah in this local government?

	Frequency	Approximate percentage
Ignorance	25	22.72
Sectarian discrimination	30	27.28
Tribalism	20	18.18
All of the above	35	31.82
Total	110	100%

In the table 4, majority of the respondents elicited that the problem in religious activities faced by Muslim Ummah in this area comprises: ignorance, sectarian discrimination and tribalism (31.82%).

In the same vain30 respondents representing 27.28 percentage show that problems in religious activities centred on sectarian discriminations. Others with 22.72 percentage mentioned ignorance while 18.18 depicts tribalism as the major problem affecting religious activities of the Muslim in Quan' pan Local Government Area.

Moreover, when the respondents were asked to mention any other activity or activities beside the three aforementioned. They enumerated the following:

i. Lack of proper management and administration of the followers

ii. Fraud or fraudulence act among Muslims

iii. Obscenity and pornography among Muslims

Meanwhile, regarding appropriate ways and strategies to overcome the said religious activities, the majority of the respondents representing 95% percentage elicited that:

1. There should be a clarion call for the unity and proper understanding among the Muslim clerics.
2. Youth should be educated and be fully enlightened on ideal religious teaching and dogmas.
3. Preaching against the mayhem of tribalism and its destructive effect to Muslim infertility.
4. Organising workshops and seminars on leadership training,
5. Preaching morality and the devastating effect of fraudulence,
6. Fighting obscenity and pornography through promoting ideal Islamic culture in dress and appearance,

TABLE 5: How do you view the Muslim adherence to their religious teaching in this local government?

	Frequency	Approximate percentage
Satisfied	39	27.27
Highly satisfied	14	22.73
Dissatisfied	43	31.82
Highly dissatisfied	14	18.18
Total	110	100%

According to table 5, majority of our respondents with 31.82% explained that they are not satisfied with the way Muslims in this area uphold their religious instructions and commands. Although, some percentage of 22.72 made mentioned that they are highly satisfied.

TABLE 6: Do you notice misconception about Islam among the Christians of this local government?

	Frequency	Approximate percentage
Yes	99	90
No	11	10
Total	110	100%

In the table6 it is clear that Christians in this local government have wrong misconception about Islam. They have a bad impression and understanding about Islamic religion.

However, as to the way of correcting their wrong understanding of the religion majority of the respondents suggested that Muslims should necessarily mould their life and way of doing things to correspond with the teachings of their religion. Because a non-believer understands a particular religion through physical practice of its adherents and not usually through its divine sources or literatures,

Educational Activities

The existing educational activities by the Muslim Ummah in this local government are clearly portrayed here as follows:

TABLE 7: Can the respondent read and write with understanding in any language?

	Frequency	Approximate percentage
Yes	46	41.82
No	64	58.18
Total	110	100%

TABLE 6: Do you notice misconception about Islam among the Christians of this local government?

	Frequency	Approximate Percentage
Yes	88	80
No	22	20
Total	110	100%

In the above it is clear that Christians in this Ada government have wrong misconception about Islam. This have a lot impression and understanding about Islamic religion.

However, as to the way of correcting their wrong understanding of the religion majority of the respondents suggested that Muslims should advocate more about their life and way of living things in accordance with the teachings of their religion. Because a non-believer understands a particular religion through physical activity of its adherents and not usually through its divine sources or literatures.

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Educational Activities

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TABLE 7: Can the respondent read and write with understanding in any language?

	Frequency	Approximate percentage
Yes	46	41.82
No	64	58.18
Total	110	100%

From the table 7, Here the majority of the respondents with 58.18 percentage show that they cannot read nor write in any language while 41.82 percentage responded that they can read and write.

TABLE 8: What is the respondents schooling status?

	Frequency	Approximate percentage
Never attend	18	19.46
Attending SSS	32	26.01
Attended in the past but not now	45	40.41
Attending tertiary institution	15	14.13
Total	110	100%

From the table 8, majority of the respondents with 40.41 percentage show that they attended school in the past but not now, While 32 representing 26.01 Percentage responded that they are presently attending senior secondary school 15 represents 14.13 percentages are currently attending tertiary institutions, and 18 represents 19.46 Percentages did not go to School.

In the light of this response therefore we got to know that majority of the Muslim Ummah in this local government are educationally lagging behind.

TABLE 9: What is the highest level of formal education completed by the respondent?

	Frequency	Approximate percentage
S.S.S/S.I.S/HIS/TTC or equivalent	35	31.81
OND/NCE	24	21.81
University	16	14.54
Post graduate	4	3.64
Blank	31	28.20
Total	110	100%

It is clear from table 9 that reasonable and majority of the Muslims in this local government area35 representing 31.81 percentage have attended and completed either SSS Senior Secondary School (SSS) Senior Islamic School (SIS) Higher Islamic Studies (HIS) Teacher training college (TTC) or equivalent.

24 representing 21.81 percentage completed either ordinary national diploma (OND) or National Certificate of Education (NCE), 16 representing 14.54 percentages are University graduates holding first degree in respective of fields of studies. 4 representing 3.64 percentages completed their post graduate studies. However, 31 respondents representing 28.20 percentage of the respondents decided to keep silent on this question.

This unequivocally depicts that we have, but insignificant number of graduates among the Muslims in this local government area talk less of post graduates.

TABLE 10: Have you ever attended any informal school to learn Arabic/Islamic studies?

	Frequency	Approximate percentage
Yes	87	79.09
No	23	20.91
Total	110	100%

Majority of the respondents numbering 87 representing 79.09 show that they ever attended informal school to learn Arabic and the Islamic studies. This is of course in accordance with the custom and traditions of the northern Nigerian Muslims in general. It is this elementary school that gives the basic knowledge of Islam in general and knowledge of the Qur'an recitation in particular.

A percentage of about 20.91(23) said that they did not acquire this basic and rudimentary knowledge.

However, as to the question of whether the respondent can read the holy Qur'an or not, the larger percentage of the respondents depict that they can read the holy Qur'an but without necessarily observing the rules and regulation of the science of Tajwid.

TABLE 11: Do you understand the contents of the holy Qur'an?

	Frequency	Approximate percentage
Yes	97	11.81
No	13	88.19
Total	110	100%

It is clear from the contents of table 11that majority of the respondents with of course higher percentage 88.18 do not understand the content of the holy Qur'an the primary

source of Islamic legal system. And also a fundamental source, for moulding behaviour and conduct in accordance to the dictate of the supreme law giver.

TABLE 12A: How can you assess four present level of proficiency in Arabic?

	Frequency	Approximate percentage
Satisfied	10	9.00
Highly satisfied	-	-
Dis-satisfied	22	22.00
Highly dissatisfied	78	69.00
Total	110	100%

What is apparent in table 12A is close relation to result in table 11 their lack of proficiency in Arabic leads to their inability to read and understand the holy Qur'an.

TABLE 12B: How do you view the emphasis placed on Arabic in the Islamic culture and tradition?

	Frequency	Approximate percentage
Necessary and desirable	39	25.70
Highly necessary and desirable	14	22.25
Unnecessary	43	29.80
Most discouraging	14	22.25
Total	110	100%

Respondent clearly showed here that, Islam placed a very much emphasis necessarily on Arabic language for the sake of possessing through Islamic culture. And tradition and it is only through this medium that the said goal will achieved.

TABLE 13: Do you have children in schools?

	Frequency	Approximate percentage
Yes	73	66.36
No	37	33.64
Total	110	100%

73 respondents representing66.36 percentage clearly demonstrate that they have enrolled their children into both primary and secondary schools. Although, there are 37 respondents representing 33.64 percent of Muslims who do not enrol their children into these informal schools.

However, when both groups of respondents were asked to explain reasons behind their actions and practices they had the following to say.

To those who enrolled their children in school, explain that they did so, because of the simple fact that education is the only bedrock for human development and that it is an effort to inculcate the spirit of self-reliance in to individuals.

Although, the adherents of this view were the majority with 66.36 Percentage, nevertheless, we have a group who refused to enrol their children the contemporary primary and the secondary schools for flimsy excuses that the knowledge acquired and the training given in those schools were un-Islamic and can only lead to shirk and apostasy. According to them, Islam has vehemently reject this system of education based on what it has encompasses which automatically contradict the fundamental

Doctrine of Islamic belief system. They cited an example of this disparity through the history of evolution and some other western scientific theories. These groups of people are popularly known as "Yan baboko". This myopic refusal to enrol the

younger ones into schools is verily a great disservice to Muslims in this area.

Political Activities

The result of an oral interview conducted by the researcher reveals that beside the problem of being minority, (as democracy is a game of number) there exist some impediments to the political triumph of Muslim minority in this area. Which includes: disunity, insincerity poverty, ignorance and deeply rooted tribalism among others, these are undoubtedly what characterized the political attitude of Muslim in this local government.

However, on the other hand, there is a great activity of the existing inconsistency between the obtainable contemporary political democracy practiced in this local government area in particular and Nigeria at larges and the Islamic political democracy, this bad resulted to having some group of Muslim Ummah who deserted politics in general and considered it prohibited Islamic ally.

Muslim participation in the local government politics

TABLE 14: Have you ever contested for any political office or post?

	Frequency	Approximate percentage
Yes	20	18.18
No	90	81.82
Total	110	100%

The majority of Muslims in this local government have folded their arms and kept their mouth shut. This has become necessary due to their religious inclination, being

Minority Muslims, nobody will vote for them. Furthermore, questing for a reason why Muslims of this local government area shun away from contesting or aspiring for a political office, the researcher discovered the following:

Lack of interest, lack of financial capability

Religious inclination as the genesis of their attitude

However, we have a reasonable number of Muslims that had contested and won the councillorship of their respective wards. These councillors came from places, like Kurgwi, Kwa, and probably Doemark with the former having the majority of Muslim in population as against the latter.

Besides, we have some Muslim who fully partakes in party politics i.e. to be adhering to political parties and occasionally be nominated as party officials.

But, what is worth asking, is that, does the general political attitude of Muslims in this local government area help in promoting their state of being or gains them any recognition as Muslims?

Economic Activities

TABLE 15A: Which of the following working status applies to you?

	Frequency	Approximate percentage
Working now (including unpaid) working on farm	91	82.74
Dependent	4	3.63
House work/house wife exclusive	-	-
Other economical inactive	15	13.63
Total	110	100%

From the table above it is vividly clear that Muslim with higher percentage in this local government have something doing to earn their living. But what class of work applies to them. This brought about our question in the following table:

TABLE 15B: Which of the following class of work applies to the respondent?

	Frequency	Approximate percentage
Salary wage worker	20	18.18
Casual wage worker	-	-
Own work without paid employee	84	76.37
Assistance in family work without pay	6	5.45
Total	110	100%

This table has shown that the majority of Muslims depend on their own works/jobs and without employee. It may probably decrease the ever increasing complain of marginalization, maltreatment; deny of rights and privileges. But, over dependency on peasant farming and petty trading will not reduce the problems of ummah talk less of solving them.

Furthermore, in an interview conducted by the researcher, the respondents depicted that, the major economic activities of the Muslims in this local government area is consumption of usury whereas Allah has strongly expressed his anger to the consumer of same.

4.2 Data Presentation

The researcher analysed the Muslims' responses to the questionnaire and the oral interviews and came out with the following findings. The findings are presented below under the heading of the respected activities:

Social Cultural Activities

Muslims are highly dissatisfied by the way they are treated by government in local government area. Muslims are also highly dissatisfied with the nature of Muslims vs. Christian's social relationship.

Ignorance and factitious hatred planted into the minds of the followers of the two religions by their formed the bedrock of Misunderstandings and of course the hatred faced by Muslims in their day to day interaction with Christians in the area.

The majority of Muslims in this area mentioned that their social coexistence with Christian/non-Muslims has an adverse effect on their ideal Islamic culture and values, which resulted to the Muslims imbibing the following cultures:

Befriending the *kafir*

Love for obscene music

Excessive love for sporting activities and pastimes

Marriage celebrations and ceremony of non-Muslims

Birthday celebrations

New year celebrations

Manners of dressing

Manners of eating and drinking

Shaking hands with women who are not *Muharim* (unmarriageable)

The majority of the respondent mentioned that intermarriage between female Christians and Muslims male in the area is most discouraging.

Educational Activities

The majority of the Muslims in the area are secondary school drop-out (voluntary withdrawers)

And the highest level of formal education completed is SSS/SIS TTC or equivalent.

Majority do not understand the content of the Glorious Qur'an

Although most of the Muslims in the area have ever attended informal school to learn Arabic/Islamic education but unfortunately then level of proficiency in Arabic is highly dissatisfied.

Majority of Muslims in the area uphold the view that enrolling children into conventional primary and secondary schools is illegal Islamic ally.

Religious Activities

Religious activities, are centred on; ignorance, tribalism, sectarian discrimination

Caused by leadership, fraudulence etc.

Lack of strict observation of Islamic rules and regulations,

Christians in the area have a bad impression and misconception about Islam.

Political Activities

Some Muslims deserted; Nigerian political democracy, considering it prohibited Islamically

The political attitude of Muslims in the area is characterised by disunity, insincerity, poverty, ignorance, deeply rooted tribalism and religious discrimination.

Economic Activities

Usury has been characterised as the major economic activities of the Muslims in this area. Some Muslims reject government employment considering it unlawful

4.3 Discussions of Findings

The researcher has unveiled the highly dissatisfaction of the Muslims in the Muslim vs. Christian social co-existence as well as the way the Muslims are treated by government in this local government.

Muslims find themselves in an unpleasant situation. Even the common sense established the fact that, the only key for success, rooting peace and establishment of sound development is justice to the governed by their government. The true justice in Islam, commands man to behave justly, not to discriminate between people, protect others rights and not permit violence, in any circumstance, to side with the oppressed against the oppressor and to help the needy. These justice calls for the right of both parties to be protected when reaching a decision in a dispute, assessing all aspects of

an incident and setting aside all prejudges by being objective, honest, tolerant, merciful and compassionate. In the event one fails to display any of these characteristics or attaches greater importance to a particular one, then it becomes difficult to exercise true justice.

Justice should be exercised equally among all people without consideration of language, race, ethnicity or religious inclination. As we can vividly see in the period of the Prophet Muhammad (SAW) he signed contracts with people of the book and the Pagans and secured justice for all in the society to this affect (Harun 38).

After the migration of the Prophet (SAW) from Mecca to Madinah, he encountered many different communities at that period, Jews, Christians and Pagans and he brought them to live together. Under such circumstances, the Prophet Muhammad (SAW) united the cosmopolitan structure, secure social unity and peace by making social agreements and thus achieved social compromise (Harun, 38).

In the same view (Arnold 21) stresses the importance of the social Unity established by the Prophet Muhammad (SAW) in these words:

> *Arabia that had never before obeyed one prince suddenly exhibits and swears allegiance to the will of an absolute ruler out of the numerous tribes, big and small, of a hundred different kinds that were incessantly at feud with one another, Muhammad's word created a nation (Hamdullahi, 228).*
>
> *As is related in many verses in the Qur'an living in peace with people of other religion is perceived as good in Islam. In one verse, God command Muslims to believe in all the holy books revealed to them and respect their belief: (Qur'an 2:15).*
>
> *So call and go straight as you have been ordered to. Do not follow their whims and desires but say, I believe in whatever God has sent down (in the form) of a book and I am ordered to be just between you. God is our Lord and your Lord, we have our actions and you have your actions there is no debate between us and you. God will gather us all together. He is our final destination.* (Hamdullahi 229).

The above verse describes the relation a Muslim should establish with people of other religions. Muslims are also held responsible for adopting the morality of the Prophet and being tolerant and just towards other people. This person can be any one, a Buddhist, a Jew, a Christian or even an atheist. Such honest attitudes will make a very positive impact on their hearts, no matter what or who they believe in or even if they have no beliefs at all and they will become a means to make them feel

Closer to Islam. (Haruna 40)

In the contract made with the Christian of *Najran*, who lived in south Arabia, the Prophet Muhammad (SAW) demonstrates of the best examples tolerance and justice. The contract included the following:

The lives of the people of *Najranand* its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of his Prophet (Harun 41).

The companions of the Prophet Muhammad (SAW) also strictly adhered to his mentality and granted this right to Berbers, Buddhists, Brahmans, and other similar communities. During this period, disputes were easily revolved, everyone respected other people's belief and peace and justice prevailed for a long period of time.

The Prophet Muhammad (SAW) also made contract with the Pagans as well as the people of the Book. Pagans were always treated with justice, and when they asked for protection, their requests were readily accepted by the Prophet Muhammad (SAW).

These meant that these communities sought the protection of the Prophet Muhammad (SAW) in the face of an attack or a wrongful accusation throughout his life, many

non-Muslims and Pagans requested protection from the Prophet Muhammad (SAW) and he took them under his protection and ensured their security. In Sura Tawba, God states there quests of Pagans seeking protection are accepted by believers of this religion, God says the following:

> *If any of the associates ask you for protection give them protection until they have heard the words of God. Then convey them to a place*
>
> *Where they are safe, that is because they are men without knowledge.*
>
> *How can there be a covenant before Allah and His Messenger, with the Pagans, except those with whom ye made treaty near the sacred Mosque As long as these stand true to you, stand ye true to them; for Allah do love the righteous. ' (Qur'an 9:6-7).*

To cite an example of such clerics: Luke Shehu in his Book THE YOUTH, SOCIETY AND ISLAM described and presented Islam as brutal and in human to the other faithful. He said while explaining the meaning of the Arabic word "KUFFAR".

Kafruna: This word refers to Pagans idol worshippers and unbelievers. Those who do not believe in the religion sent by God and whose religions is not sent or recognized by God. Hence they are not given any protection in Islam or Shari'ah they do not deserve the protection of the people of the book-Jews and Christians they are indigenous or national, not recognised or trusted, however they are often or sometimes protected or sheltered for certain period some they might be converted else they should be called or become slave (Luke 116-117).

The above seems to have been a quotation from somewhere not cited by, the writer probably due to some manipulation in it. (Luke 117). Referred to same account saying:

> *From the account presented, we can pontificate in the following paragraphs among other remote seasons why some Muslims are not only supporting and*

taking part in Formatting Crisis rather than resorting to civil and democratic process to achieve their purposed (Luke 119).

For Haruna and his like, the earlier quoted verses are enough as answer which reads; if any of the associates ask you for protection give them protection until they have heard the words of God. Then convey them to a place where they are safe as long as they are trade with you be straight with them. God love those who do their duty (Luke 119)

The researcher has also considered with objectivity the attitude of some Muslim clerics as well who preach publicly in a tone that can never help in promoting peaceful coexistence among Nigerians, Doing so, after being it un-Islamic, it will only contribute in widening of gap of misunderstanding and misconception about Islam.

The majority of the respondents mentioned that, the inter marriages between Christians and Muslims in the area is most discouraging. As stated earlier in the finding of this work. This is so, probably due to the understanding and perspectives of the Christian's fellow towards the matter. To them Qur'an discourages Muslim to marry unbelievers only as a systematic way for their conversion to Islam as well as a means of propagation and evangelism for instance a Christian writer Shehu (Luke 105) pressed that:

The Qur'an encourages Muslims to marry unbelievers and convert them to Islam but not otherwise. Also a Muslim lady is only allowed to marry non-Muslims when such a man is willing and ready to be converted to Islam. This can be seen as the reason Muslims lure ignorant and innocent at all cost (Luke 106).

The above statement depicts clearly a Christian perspective as far the Muslim/Christian marriage is concerned but is not in line with Islamic teaching and philosophy. For one, not as expressed by Luke, a *Muslimat* (Muslim lady) is not allowed in any circumstances to marry a non-Muslim whether he is willing to accept Islam or not.

However on the issue of a Muslim to marry a Christian woman, Allah said:

> *This day are (all) good things made lawful for you. The food for those who have received the scripture is now lawful for you, and your food is lawful for them. And so are the virtuous women of those who have received scripture before you (lawful for you). (Qur'an 5:5).*

Here, the Qur'an allowed Muslims to marry virtuous/chaste women of those who received scripture before them i.e. Jews and Christian. But would he (Muslim) marry Pagan/Idolatress? The answer is capital no because Allah says: (and do not marry the idolatresses till they believe, (At-Tabari 122)

Second would a Muslim marry unchaste woman from the people of the book (*Ahlul-Al-Kitab*)? No because, according to Ibn Kathir, "the ayah shows: you are allowed to marry free chaste believing women" this verse is talking about women who do not commit fornication, as evident by the word "chaste" (At-Tabari 122)

Allah says in another verse

> *(Desiring chastity not committing illegal sexual intercourse, not taking them as boyfriends (Lovers), (Qur'an 4:25).*

The same word 'chaste' as is used in the believing women likewise is also used in the women of the people of the Book:

The third question, would the Muslim marry a Jew or Christian slave? Never, Al-Tabari, in his commentary to this verse:

> *And whosoever is not able to afford to marry free, believing women then should marry from the believing maids whom your right hands possess. Allah knows best (concerning) your faith. (Qur'an 25).*

That Shari'ah made unlawful, marrying maids of the people of the scripture, for Allah sets a condition of marrying a slave as faith (i.e she should be a believing lady).

If at all, these free categories of women are exempted from the generality of the unbelieving women allowed to be married, it would clearly depicts the erroneous assumption of Christian which described the initial permission to marry chaste Christian lady as deliberate means of increasing Muslim population. As postulated by (Luke 111):

> *Sometime the Muslims use money or other promises (to convince the Christian girl) when such fails they resort to compromise promising to allow the Christian girl to practice her religion only for the man to rescued such decision when the girl has come into the house and especially had given birth The inter-marriage is a deliberate aspect which the Muslim have applied as earlier stated it was a grand design to add to the Muslims while reducing the Christians... (Luke 111).*

This issue on question, as mentioned by the majority of the respondents is most discouraging. Another factor behind can be a kind of socio-cultural problems the lady may encounter more espccially if there happened to a breakage in the matrimonial hope. On the side of the Muslim husband however, there would usually be a problem of improper Islamic orientation of his offspring with the hazardous tendencies for the children to imbibe the belief system of their mother.

This and many more problems, probably made Abdullahi Ibn Umar to discourage these types of marriage as mentioned by Ibn KhathirAbdullahi Ibn Umar used to advice

Against marrying Christian women saying: I do not know of a worse case of shirk than her saying that Isa is her Lord, while Allah Said; And do not marry idolatresses till they believe (Ibn Kathir on Q5:5) in the same vein, Al-Imam Jalaladdeen Suyutee said:

"Ibn Jarir reported from Al-Hassan that he (Al-Hassan) was asked: is it allowed for a person to marry a lady from people of the book? He Al-Hassan in an answer) said

why he should go for *Ah-lulkitab*after all Allah has made available (today) virtuous believing women. Nevertheless, if he deems so necessary he should be cautions of the Musa-*Fahat*, (then the person that asked the question) said: what is Musa, *Fahat.*(Hassan-Al-Basri) said: is she who if a man glimpses at her with his eyes she followed him (At-Tabari 124).

Similarly, the Prophet Muhammad (SAW) was reported to have said: choose the religious (lady) in marriage.

The researcher has unveiled that; the minority Muslims in this area, due to co-existence with non-Muslims had imbibed some culture which is destructive to Islamic norms and values, such as;

Befriending the *kafir*

Love for obscene music

Excessive love for sporting activities and pastimes

Marriage celebrations and ceremony

Birthday celebrations

New year celebrations

Manners of dressing

Manners of eating and drinking

Shaking hands with women who are not *Muharim* (unmarriageable)

The above mentioned habits shall be discussed from Islamic point of view very briefly

Befriending the *Kafir*

Allah (SWT) said:

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Shaking hands with women who are not *Muharim* (unmarriageable)

The above mentioned habits shall be discussed from Islamic point of view very briefly

Befriending the *Kafir*

Allah (SWT) said:

You see many of them taking the disbelievers as their Auliya (protector and helper) evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's wrath fell upon them, and in foment they will abide (Q 2:120).

This verse is accusing the Jews for their illegal manner of extending of friendship to the *Kuffar* this was one of their attitudes, but today the Jews and Christians do not only befriend the disbelievers but have joined the congress of disbelief by rejecting Prophet Muhammad (SAW).

Some Muslims in this local government area freely befriend, trust and love those who denied. Allah and His messenger and sometimes even prefer them than their Muslim brothers and sisters. Any Muslim who takes the *kafir or Ah-lilkitab* as an *auliya* has indeed copied the Jews in that respect.

Love for obscene music:

Music is popular among the Christians. It is indeed a mode of worship in the church. Some Muslims in this area, especially the youth imitate the Christians in the way they compose their music. The love music to the extent that they dedicate so much of their time to it.

Such Muslims usually have little or no time to listen to the recitation from the Glorious Qur'an. Yet they have adequate time for music. The love for, listening to, production and promotion of music as a Christian identify any Muslim who is married to, especially obscene music clearly resembles the *Ah-lilkitab* and identify with them.

Excessive love for sporting activities and pastimes

The unbelievers love amusement and sport more than anything else: It is in the character of the Jew to spend his time on what Allah (SWT) did not command him to do while he neglects, even totally ignore what Allah (SWT) commanded him to do.

A typical example in our age is the football sporting activity which some Muslims interrupt prayers in favour of football but they never interrupt football in respect of their prayers.

Some fans shed tears if their clubs lose and celebrate with joy, if they won. They spend huge sums of money and hours of their useful time for the sake of the game. Others do things much more committing than these. The excitement with which they Receive a footballer who enters their town exceeds the excitement with which they would have received a renowned scholar among the lovers of Allah. Not minding that the footballer would be a *kafir,* as it is in the majority of the cases.

Sports permitted by Islam for physical exercise and recreational purpose and designated to relay the body and mind and should not be married with excesses or interface with other religions obligations.

Marriage celebration and ceremonies

There are many ceremonies in which the Muslims of this area imitate the Christians either by the ceremonies themselves or by the way in which they are conducted. Prominent and most often among these ceremonies is marriage ceremony.

Muslims in this area, cut the cake and wear the wedding gown in imitation of the Christians, others put on the so-called engagement or wedding ring and take a wedding Oath, swearing by the Qur'an all in an attempt to introduce the Islamic version of the Christian rituals,

Bulk sum of money is also wasted in making and printing costly calendars and stickers bearing portraits of both groom and bridegroom. In summary, this is an area in which new innovations are seen every now and then; many at times at the expense of gross violation of the Islamic code of ethics.

Prophet Muhammad (SAW) simply observed the *Walimah* on the occasion of some of his marriages and he commanded his companion Abdurrahman Ibn Awf to do the same. It was a feast intended to show gratitude to Allah the most high, rejoice with friends and relatives, and make the poor happy. It was a feast devoid of excesses, extravagance, or pretentious pride. It was a demonstration of noble character, absolute Humility and total submission to Allah the most high.

Birthday celebration

Birthday celebrating is so recognized among the Christians and celebrated in the name of Jesus. The Christians lavishly celebrate; they eat special and drink special on such occasion, they also sing and dance and extend their gratitude to the Lord in Jesus name. In any case, birthday celebration becomes an important practice in the Christian life and Christmas has become a spectacular religious event of Christianity celebrated yearly.

Unfortunately, some Muslims in this area followed suit. They celebrate their birthday in a similar fashion. They taught their children and they make it in a great occasion of amusement and merry. They invite friends and relatives to the occasion, cut the cake, and waste large sums of money out of pride, to make it colourful. In an attempt to give it an Islamic face, some enthusiasts avoid music, and recited the Qur'an instead, thinking that they have done some act of obedience to Allah.

This is on one hand, on the other hand, some Muslims have succeeded in introducing the Muslim version of the Christmas and gave it the name *eid-Maulud*, in which they also celebrate the birthday of the Prophet Muhammad (SAW) *maulud*, in a similar fashion in which the Christian innovators celebrate the alleged birthday of Jesus.

The origin of such celebration is neither to be found in the book of Allah nor in the sunnah of his prophet. Whoever therefore insists on such celebration is only doing so in imitation of the Christians? We ask Allah for help.

New Year celebration

This is another Christian tradition which unfortunately is absorbed by the Muslim in this local government regardless of the historical attachment, new year celebration on the first day of every January are now entirely Christian and Christian. It is lamentable therefore, to see that some Muslim leaders preside over New Year celebrations at official level and out of ignorance send New Year messages to their subjects.

The ordinary ignorant Muslims also follow the bad example of these confused leaders by celebrating the New Year and by sending good will/New Year messages to friends and relatives. On such occasion, you hear one of them say to the other, "happy new year" and the other will reply "same to you" others exchange this message on mobile phones.

Both of them might be Muslims congratulating each other, or only one of them might be. Doing so by a Muslim amounts to recognizing and acknowledging this act of worship. He is indeed taking part in it. In this regard, the Muslim resembles the Christian by immortalizing the first of January.

However, some enthusiastic Muslim resembles the Christian in this aspect of celebrating the New Year in entirely a different way. Instead of celebrating the first of January, they would rather celebrate the first of muharram in the same manner in

which the Christians celebrate this first January. They do so with all enthusiasm thinking that they are doing the Islamic version of New Year.

Manner of dressing

Many Muslim, in this area feel comfortable with the style and fashion of dressing typically known to have been popular among the people of the book even originated from them. This particularly applies to the Muslims sisters who avoided the Islamic code of dressing that offers them greater protection in favour of the Christian west form of dressing which exposes their nakedness.

Some Muslim young men also copy their mode of dressing from western film stars, actors, footballers, sometimes this even goes beyond ordinary coring and extends to the mode and manner in which they dress and keep their hair. Other Muslim young men put on necklace and earring, in imitations of their champion among the Christians; while others put on their rings and wrist watches on the left in accordance with the tradition of the people of the book (Christians) and in contradiction of the Sunnah.

It has also become common for these Muslim men to dress like women and vice-versa, in the manner of dressing of some actors and actresses among the people of the book. Some adopt the names or nicknames of these stars because of their appreciation and love for them.

Manner of eating and drinking

The Jews and Christians of our age eat and drink with their left hand. They see nothing wrong in doing so. Unfortunately, some Muslims in this area have imbibed

Christian culture especially when taking drinks like tea and butter, plate or dish with fork and spoon and so forth.

Except under certain unfavourable circumstances, it is abnormal for a Muslim to eat or drink with his or her left hand. It is the commandment of Islam for one to eat and drink with one's right hand. Any Muslim who wrongly eats or drinks with his left without any excuse as permitted by the shari'ah is therefore copying the Jews and Christian.

Another borrowed culture pertaining to eating and drinking exhibited by some Muslims in this area is the practice of sharing a table between men and women who are not muharrim (un-marriageable persons) during eating, especially in gatherings. We humbly ask Allah for help and protection.

Shaking hands with women who are not un marriageable

An unmarriageable woman to a man is the one whom it is not possible for the man to marry under the provision of the shari'ah by virtue of her blood or foster relationship with the man.

It is very common among the Christians to shake hands with a woman who is not his Muhrim or vice-versa. Doing so is considered a normal practice among them, but it is not normal in Islam. Islam frowns at any practice with potentials to promote indecencies in the society.

According to a Hadith reported by Al-Bukhari and narrated by Aisha the mother of the believers the noble prophet did not shake hands with women who were not his muhrim. Unfortunately, shaking hands with women who are not one's Muhrim has become a common practice among many Muslims today, especially among those who

hold a position of leadership. Muslim leaders extend hands to shake the wives of other people out of fear of being branded anti-women by Christians and their agents. They therefore feel more secured and more comfortable by shifting from the camp of the Prophet and identifying themselves with the camp of the Christians. How tidy and unstable is this shift?

The researcher has discovered with great dismay and disheartening that majority of Muslim in this area are secondary schools voluntary withdrawers ever though this is probably the mouse behind the researchers discovery which unveil that; the highest level of formal education acquired by the majority of Muslims in the area is SSS/SIS/TTC or its equivalent.

This ugly situation is a disservice not only on them, (Muslim in the area) but the entire Muslims of Plateau state and Nigeria at large. We have seen how Islam places emphases on education in the chapter two of this work.

In discussing the first point, the researcher here depicts that mixing with opposite sex in school cannot be enough as reasons to refrain from enrolling our children into these conventional schools just as we cannot stop going to market and hospital where the same mixture is obtainable.

Besides, their permanent committee for educational research and issuance of fatwa situated in Saudi Arabia gave an answer to a question asked by some Muslims students in one of the American university as follows:

"We are here in America reading technological studies considering not any religious studies, our question here is:

What is most preferable for us (as Muslims), shall we leave technological studies and turn back to religious studies or what"? Then the committee answered: first of all, a Muslim is expected to know his religion to a limit where he can have a kind of foresight toward matters befalling him. And secondly, studying technological science is *fardu Kifaya* as such if the Muslim children study it in order to drive some benefit there from they could be rewarded based on their intensions. Peace and blessings of Allah be upon our noble Prophet Muhammad, his household and companion Amir.

In view of the above *fatwah* (Islamic ruling) one can see that the committee (*Lajnah*) did not instruct these Muslims students to stop their studies and go back to their various countries because of the uncontrolled intermingling between both sexes in American universities. Rather, the fatwa emphasise the fact that a Muslim should, before anything, acquired knowledge of his religion to a certain extent that, at whatever situation he found himself, he can be able to control himself in the light of the Islamic knowledge he acquired. (*Lajnat* 32)

In the same vein, the researcher discovered that, among their reasons for the refusal of western education beside the one mentioned is, it is a purely worldly intention of weakening the Iman (faith) of Muslims and destroying Islam through weakening Arabic language which is the language of Islam and institutionalizing English the Western language.

In clarifying this misconception we will refer to the *LAJNAT* fatwa (permanent committee on education research. And issuance of Islamic ruling (*Fatwa*) (*Lajna* 133)

"Is learning English language lawful or unlawful

If there is any need, religiously in learning English language or any of it kind of the foreign languages, nothing will prevent one from learning it. But if there is no need for that, it is not recommended

Likewise the lajnat's answer to question 8874 which reads:

"Is learning and studying a foreign language like English, German and the rest

(Christian unbeliever's languages) for the sole purpose of gaining mutual understanding and comprehension in undertaking some worldly assignment with them, is doing so lawful or unlawful?

Learning other language beside Arabic and Islamic propagation and for any other genuine reason that the learner may derive benefit from or defend himself from any misfortune is (Jaiz) halal. As it might be compulsory depending on conditions, time, places, individuals and intentions.

From the critical study of the above two answers one can confidently know that learning English language in the contemporary world is recommended because of the extreme but judicious need in doing so, Talk less of the Nigerian situation where non English speaking citizen is somehow relegated to nobody.

Moreover, the metaphorical aspect of the situation can be seen when asked of the level of proficiency of the projectors of this idea in the Arabic itself, which barely nothing to report about. This makes an observer to conclude that all those imbibed ideas and understanding were the project of non-indigenous preaching introduced through cassettes and other communication media. And in regard to the existing theories taught which are un-Islamic and believing in which is conspicuously *kufi* like

the theory of evolution, the answer to this is in two perspectives: general and specific. (Harun 22)

As to the general, it can be said that, having incorrect assumption, approach, idea or theory in a field just like there are similar a lot of fabricated *Hadith*, falsified information that can even lead to disbelief in Islamic literature, but does not rendered them (the literature) insignificant. There had also never been any judgement passed by any

Mujtahid to stop reading such books,

The clear example of such are 15 realise narrations that are obtainable in the *Kutub at-tarikh* like *Qissat al-garanq* narrated by Ibn Kathir in his book of Tafsir Qur'an Al-Karim. On the other hand, where they talk specifically on the theory of evolution, it can be said that, this theory, which argues that life originated from inanimate matter through coincidences has been demolished with the recognition that the universe was created by God. (Harun 23) quoting American astrophysicist Hug Ross explains this as follows:

> *Atheism, Darwinism and virtually all the "ISMS" Emanated from the eighteen to the twentieth century philosophers are built upon the incorrect assumption, that the universe is infinite. The singularity has brought its face to face with the cause or causer beyond or behind/before the universe and all that it contains including life itself (Harun 73).*

Here, Harun further explained on this effect saying:

It is God who created the universe and who designed it down to its smallest detail. Therefore it is impossible for the theory of evolution which holds that living being are not created by God, but are product of coincidences to be true (Harun 74).

From the above explanation by the American astrophysicist. It is known that even *Kuffar* who originally postulated this theory have debunked it as such there is no sense in denying your child primary education due to all thinking of having.

The Muslims in this area had great religions activities, as discovered by the researcher-centred of ignorance, tribalism, sectarian discrimination, leadership, fraudulence among others. These items will be discussed briefly as follows:

Ignorance

Although Muslims in this area engage in practising some Islamic commandments, but their situation has been characterized by Ignorance and passiveness in pursuance of knowledge. They attach no priority to knowledge. Islam, in its philosophy, attached importance to knowledge over deeds. In fact one of the most important priorities, which deserve attention from the point of view of the Shari'ah is advancing knowledge over deeds.

It is for this reason that Imam Al-Bukharee (R.A) in his sound collection of Hadiths provided in chapter which he gave the title; Knowledge before deed and speech. The writer who provided commentaries to his book says knowledge is a pre-condition for the validity of action and speech. He intends to convey that neither actions nor speech shall be considered unless they are based on knowledge; that knowledge should precede them both as it is knowledge that makes one's intention sound which in turn makes the action sound (Qardawee 63).

According to *Al-Qaradaawee*: Al-Bukharee (R.A) has drawn attention to this fact so that the popular saying that "knowledge without action is useless" may not predispose

people into thinking that they could be flippant with knowledge and lax in its pursuit" (Qardawee 64). The importance of knowledge has been discussed under education..

Tribalism

Tribalism has also been characterized as one of the Practices of the Muslims of this area. As mentioned in chapter one of this work, Quan-pan local government is a setting chat comprises distinctive tribes, like Gumai, (Ankwai) Kwaglak, Doemak and etc. But the most unfortunate situation here is that instead of Muslims to be always united and to speak with a single voice in matters confronting them, they usually support and give allegiance to their various tribal groups, this is most apparent during election for political offices.

More empathetically, there are series of crises that are mostly tribally originated, like what happened in doemak where an Iman of a Juma'a Mosque was impeached for a simple fact that he was not from Doemak tribe. Likewise Kurgwi where a Juma'at Imam was nominated based on the population of his tribal men among the nominal.

If two young men from different tribes happen to fall in love with a lady the yardstick that is usually considered by parents of bride in giving the hand of their daughter in marriage is tribe.

Muslim gives their allegiance to their tribal non-Muslim group like what happened in Namu where two tribes fought i.e. Gumai Vs Kofyar and the Muslim' supported their respective tribes.

This is a stork barbarism. It was in the Jahiliyah (i.e. ignorant) period where society, and tribe were the foundation of social growth and development as it was the focus of

allegiance. A person's allegiance always went to his tribe, whether the tribe was right or wrong.

Moreover, the motto of every one of them was, literary; support your brother, whether he was the oppressor or oppressed. Now when Islam came, it made it as a rule, that allegiance should to be to Allah, to His messenger (SAW) and to the community of believers that is to say the nation of Islam. Allah says:

> *"Your friend is known other than Allah, His messenger, and those who believe, those who established the salat, and pay out the zakat, and bow down humbly in-worship), whoever takes Allah for friend and His messenger and those who believe, then behold; it is they, the party of Allah, who shall be victorious".(Q 4:134)*

In addition to this, the Qur'an and the Sunnah nature Muslim on the principle of standing firm for the sake of Allah as witnesses to justice, They would do so uninfluenced by the people close to them or the hatred of the enemy, as justice ought to be above sentiments and it ought to be for the sake of Allah A Muslim therefore, should not be biased in favour of a friend or unjust against a foe. The Qur'an said:

> *O you who believe, Be upholders of justice, being witnesses to the truth for the sake of Allah, even if they be against you or your parents, or you relations.(Q4:135)*

The messenger of Allah (SAW) employs a stereo typed expression of the jahiliyyah and gives it an altogether new meaning that they were not used to.

> *He said; support your brother, whether he was the oppressor or the oppressed; people around him said: O messenger of Allah we certainly shall support him when he is oppressed, but how can we support him when he is the oppressor? He replied "prevent him from oppression that is your support to him. (Imam Bukhari 107)*

In this way, the reformed meaning of support to the oppressor, came to be understood as assisting him to overcome his whims and overpower the seduction of the shai'tan;

to withhold his hands against oppression so that he does not fall into its abyss and that would be a calamity for him in this world and a total darkness for him in the hereafter.

Likewise the Prophet (SAW) warned against calling to *'Asabiyyah'* i.e. unjust tribal solidarity and fighting under its banner. Therefore, whoever is killed under the banner of unjust solidarity dies the death of Jahiliyyah (Bukhari 107.

Sectarian discrimination

We have in Quan Pan local government as obtain in other places, different religious sects like Dari'qa with two groups *Qadiriyya and Tijjaniyya* as there are also two *Izala* sect branches viz 'yan Jos and 'yan Kaduna. Each one of these two has some other names for instances 'yas Jos are also called: Ismailite: They are called so in respect of their spiritual leader Ash-Sheikh Ismail Idris. (Adam 50) 'Yan bush: Because they supported George W. Bush in his war against Iraq.

Yan headquarter: because they pay allegiance to their ulama situated in the headquarters of the association in Jos. These names are equivalent to 'Yan Jos. On the other hand, the other sect of Izala has the following names:

Saddamawa: Because of their support to the president Saddam Hussain in his war with or against America. Yan Tawaye (the rebellious): Because they rebelled against their spiritual leader Ash-Sheikh Ismail sIdris Jos.

Yan Kaduna; even though the headquarter of this sect is still in Jos, but most of the pioneers of their movement are in Kaduna as such they are called 'Yan Kaduna' (Usman 5).

Beside the group mentioned we also have shi'ites which are also divided into Shi'ah commercial and Shi'ah gwagwarmayyah. Shi'ah gwagwarmayya are the followers of

Evidently, having a group of people inviting to Allah is recommended in Islam Allah says:

> *Let their arise out of you people inviting to all that is good (Islam) enjoining Al-maruf (all that Islam orders) and forbidding al-munkar (all that Islam forbids) and it is they who are the successful. (Q 3:104)*

The objective of this ayat is that there should be a segment of this Muslim Ummah who fulfil this task even though it is also an obligation on every member of this Ummah, each according to his ability.

Imam Muslim recorded that Abu Hurayrah said that the messenger of Allah said:

> *Whosoever among you noticed evil, should correct it with his hands; if he cannot afford, with his tongue, if he cannot then he should renounce such in his heart that is the weakest form of Iman*".(Bukhari 107)

There is no faith beyond that not even the weight of a mustard seed, however, with the command to have a group inviting to Allah, are they permitted to be divided and different among themselves disregarding each other as the situation in this local government? The answer is capital No Allah says on the prohibition of division.

> *And be not as those who divided and differed among themselves after the clear proof had come to them. (Q3:105)*

In this verse Allah forbids this *Ummah* from imitating the division and discord of the nations that came before them. These nations also abandoned enjoying righteousness and forbidding evil, although they had proof of its necessity.

Imam Ahmad recorded that Abu Muir Abdullahi bin Luhai said: We performed hajj with mu'awiyyah bin Abi Sufyan when we arrived at Makkah, he stood up after praying zuhr and said: The messenger of Allah (SAW) said:

> *"The people of the two scriptures divided into seventy two sects. This Ummah will divide into seventy three sects; all will be in the fire except one that is the Jama'ah some of Ummah will be guided by desire that is the group that*

adheres to the teachings of the Prophet (SAW) and his companions. Like one who is infected by rabies; no vein or joint will be saved from these desires."(Ahmad 91).

Mu'awiyyah said: "By Allah, O Arabs for you not to adhere to what come to you from your prophet (SAW) then other people are even more prone not to adhere to it". (Bin Kathir 234).

As mentioned earlier in the finding of this work, researchers have discovered that there are some Muslims in the area who automatically deserted politics on the fact that democracy is a man-made arrangement championed by *Kuffar* (unbelievers) and the *Munafiqun* (hypocrites). Besides, one of the manifestations of taking the *Kuffar* as allies which Allah (SAW) denounced the *Ah-Lulkitab* (Jews and Christians) and hypocrites for it,is to believe in some of the *kuffir* ideologies or to rule by their law and to leave the Book of Allah. As Allah says:

"Have you not looked to those who have been given a portion of the book? They believe in jibt (magic and the false gods that go with it) and the Taghut (The false legislators/legislation) and they said to those who are Kuffar (unbelievers) say, these (Jibt and Taghut) are more guided in a way and methodology than those who believers".

According to the advocators of this view, based on the oral interview conducted by the researcher; a person who is obeyed in matters which are not accepted by Allah, and the person who obeyed other than the guidance of Allah, he is a *Taghut.* Whether you accept him in news, contradicts Allah's news or if you obey his orders, which is opposite to Allah's command, he is a *Taghut.* This is why the person taken as a judge between believers and his ruling with other than Allah's law is called in the Book of Allah a *Taghut.*

In view of the above therefore, this group of Muslims refused to vote or to be voted

and preach to Muslims to desist from doing so. They denounced the belief of any Muslim who partakes in seeking for any political offices in the nation. To them, senators, members of the House of Representatives and even local government councillors are nothing but *fussaq,* or even *kuffar* (unbelievers). In an answer to this wrongful perception, the researcher deems necessary to explain the ideal Islamic ruling on participation in the house of Assembly in an un-Islamic government like Nigeria.

Oral interview with Abubakar Usman Kurgwi dated 05/4/2009) he said that view of the contemporary Muslim scholars, are divided into two: (two) concerning the ideal Islamic judgement on participation in the parliament or senate in un-Islamic government:

The first view says; it is prohibited. Ash-Sheikh Abu Nasir-Al-Imam the profounder of this view has the following as his legal backing:

The Holy Qur'an Allah said:

> *And it has already come down to you in the book (i.e the Qur'an) that when you hear the verses of Allah (recited), being denied by (them) and ridiculed; so do not sit with them until they enter into another conversation (in this world, by participation in their blasphemy, and in the next where you will share their punishment) indeed, Allah will gather the hypocrites and, disbelievers in Hell altogether' (Q 63:4)*

For the fact that these assemblies comprise members with a distinctive belief system among them are Christians, traditionalist, or Pagans and etc, there will be no way of respecting injunctions of Allah or having escape from being denied and ridiculed. Whereby in doing so, Muslim will member be enrolled in the saying of Allah "in deed you would be then like then" (*Al-musharakat Al-Wadaniyyin*214).

Again Allah said:

So remain on a right course as you have been commended (you) and those who have turned back with you (to Allah) and do not transgress, indeed, He is seeing what you do. And do not incline towards those who do wrong lest you be touched by the fire and you would not have other than Allah and protector there would not be helped. (Qur'an 11:111-112).

State House of Assembly, or senate and House of Representatives are all purely un-Islamic going by the legislations and laws they made. As it also involves a lot of proceedings that are contradictory to Islamic norms, values, approach and philosophy in view of that therefore, membership and participation in a house of this nature can be regarded as transgression as well as inclining towards the wrong doers and refuters of faith of which is clearly prohibited.

Allah said:

They ask you about wine and gambling say, in them is great sin and (yet some) benefit for people. But their sin is greater than their benefit.(Q 2:219)

There is no doubt on the fact that participation in the senate derives some benefits but in spite of these partial benefits, the sin, prejudice and lesion therein is highly gracious and maleficent especially when looking at the vesting the power of judgement and ruling, to majority. In view of that therefore, we (Muslims) are enjoined to refrain from any form of association, embedment and of any kind of an assembly, house, government or group of people who rest power of ruling and judgement to themselves regardless of the party benefit therein just like how we were ordered to obtain from

Alcoholic consumption in spite of its partial gain.

Allah says:

O you who believed whoever of you should revert from his religion Allah will bring forth (in replace of them) a people he will love and who will love him (who are) humble toward the believers, powerful against the disbelievers they strive in this cause of Allah and do not

fear a blame of a critic. That is the favour and do not fear a blame of a critic. That is the favour of Allah; he bestows it upon whom he will and is all encompassing and knowing. (Q5:54).

Your (real) friends are none but Allah, His messenger and the believers, those who establish regular prayers and give zakkat and they bow down humbly (in worship). (Q 5:55).

Verily participation in politics in Nigerian context is out rightly undermining the Islamic principle of *WALA'WAL BARRA'* (embedment and dismemberment) and there is no value to a believer if he could not embrace and show his ally to the lovers of Allah and fight against the enemies of almighty, likewise the saying, of Allah "(humble toward the believers" of which most of the Muslim today are very far away from it. Especially those who call unto participation in politic that is virtually un-Islamic,

The Sunnah

The unbelievers came to the Prophet of Allah and presented leadership into him saying: If at all you have come with this issues (New religion, Islam) for economic motive we will gather our money for you till you come the most richest person among us and if you introduce it (Islam) seeking for reverence and recognition we will make you the most respected and recognised person among us. And if you introduced it in quest for power and leadership we will make you a leader among us. (Ibn Hisham 2/122).

But Allah in his infinite mercy did not channel the prophet towards any of such directions. Rather, he instructed him (the prophet) to vividly establish the concept of act, there is no deity worthy of worship except Allah. And that he should bear and sustain all the hardship that might follow (Qutub 30).

The prophet did not ever partake in the *Dar un-nadwa* which is equivalent to contemporary parliament or senate; to this effect Ustaz Muhammad Kutub said: "It is undoubtedly that the prophet used to go to the Darun-nadwa to propagate his mission but he had never consider himself a member there in. in respect to this if a Muslim

will be opportune to go to the parliament senate and preach Islam is accepted. But there is no room for him to be a member on a simple ground of preaching or propagating Islam.

House of assembly senate are basically built on sponsoring and idolizing the view of majority regardless of its inconsistency with the provision of shari'ah legal system. Taking part in the house is tantamount to empowering un-Islamic system of government.

Quest for Shari'ah and Islamic governance is the basic goal for every responsible Muslim today. And there is no way to achieve that if the fellow Muslim sank in this Godless government, moreover, the shari'ah could not gained through contemporary democracy.

The ruins of the present political parties can benefit nothing to the Muslim Ummah if not saving as adverse mechanism for disintegration and perpetual confusion.

The adherents of this view also have as their backing:

Allah said:

> *Call unto the way of your Lord with wisdom and beautiful preaching and argue their in that which is the best.*(Q16:125)

To be senate member, will give you an ample opportunity for vetoing any ruling, law or resolution that is un-Islamic as well as demonstrating Islam with a strong convincing fact to the enemies of Islam which also forms part of the general instruction to propagate Islam with wisdom and beautiful preaching.

And that, the Muslim organizations and society that have gotten an opportunity to extend and preach Islam to a gathering or assemblies) of this nature (senate, house of

representative) would have been a great rewarding task of which any delay in doing so is punishable (*musharakat* 218).

Allah says:

> *Call unto the way of your Lord with wisdom and beautiful preaching and argue their in that which is the best.*(Q16:125)

Allama Abdulrahaman As-Sa'adiy Saya in his commentary to this verse says that; Allah in his ample mercy gives defence and protection to Muslims through several means/ways. It can be through their various tribal groups or their co-country men, party and e.t.c. just like how Allah protected his prophet Shu'aibu (A.S) from being stoned by his (Shuaibu) tribal party. And all this parties that can provide protection civil defence to Muslim and their religion are highly recommendable. And that Muslims should not hesitate in going into it. It can even be compulsory because correction is recommended and is needed based on circumstantial possibilities and abilities (As-Saadi 345).

The prophet was reported to have said,

> *Whosoever among you noticed evil, should correct it with his hands; if he cannot afford, with his tongue, if he cannot then he should renounce such in his heart that is the weakest form of Iman*".(Bukhari 107)

Here the prophet (SAW) has commended the believers to always correct wrong doing and mischievous acts. As he made clear steps to be followed based on one's ability and power, a senator has a power and opportunity to be used to advocate Shari'ah and defend Islamic philosophy to his colleagues in the house.

The prophet (P.B.U.H.) said

> *And that, some leaders will be used on you (before the last day) you will be acquainted with them (and their illegal ruling) and disown them, whosoever repudiate them is saved; whoever argues and*

contradicts them is free. But, he who conspicuously embraced and followed them has perished". (Muslim 754)

This Hadith and many more of its kind clearly show the legality if not necessity of joining or participating in a sort of government which operates under manmade constitution governed by ill-minded people (Godless) where it elucidated the three most situational stand of a Muslim there from:

If he (Muslim) repudiate them is saved

That when he (Muslim) freely and conspicuously interacted and pass illegal judgement with them has perish.

But when he argues and contradicts them is free in view of this therefore, if a Muslim will be opportune to deny, argue and contradict any illegal judgement with the primary aim of replacing it by other Islamic or legally permitted one, his effort is most recommended in Islam.

The principle of Shariah: *Ac-Asl fi al-Ashya' al-ibaha*

There is no any conspicuous evidence which prohibits partnership in the house of assembly, representatives or senate. All the one mentioned by the advocators were more analogical deduction counter view by the under miners and debunkers of that *fatwa.*

In view of that therefore the ideal fatwa (judgement must be resorted back to origin which is *IBAHA* (lawful permission).

After presenting the views of the two groups the researcher will discuss their views as presented below:

The discussion of the two views based on their legal backings. Here the researchers is stating with the views of the prohibition group.

In relation to the quoted verse in Surat Nisa'i, verily, the prohibition that comes in this verse is strictly on those Muslims who mingle with mischievous ones, get involved in their ill-discussions and be quite when the ayat (injunction) of Allah is been denied and ridiculed upon. This is what the books of *Tafsir* have shown and strongly affirmed. Al-Imam al-qurtubi may Allah have mercy on him said: (*Qurtubi* 5/418).

> *Whosoever sit in certain illegal gathering and he fail to raise an objection against action or discussion that is taking place there, he will be automatically involve in the sin and penalty might be attracted. As such, it is recommended upon him to refuse or reject whatever he said or done that is illegal and that if he does not have a power of doing so he should leave the place in fear of not to be included in the family of those mentioned in that Ayat (verse).*

More so, Ash-shahid sayyid Kutub (may Allah have mercy on him) said:

"Whoever heard of any ridiculous statement against his religion in any form of a sitting, he can either object in defence to his religion or boycott the sitting and its members. But for him to sustain and remain silent is regarded as the first step of *Hazima* (defeat)".

In the same vain Ash-sheikh *Wahbat Zuhaile* (May Allah protect him) said: "The reason behind prohibition was because the unbelievers used to mention Holy Qur'an and make an insult/ridiculous statement against it. In view that, Allah disallowed Muslims to continue to be in their (*Mushrinkun*) midst whenever they persist in doing so.

In the light of this, whosoever, keep silent in a *Munkar* is a partner in sin. From the above three quotations, it is conspicuous that the central objective of Shari'ah behind the prohibition of members in any Islamic organization, sittings, gathering or assemblies, of course of whatever kinds is when the Muslim partner has to keep silent while un-Islamic judgement and rulings is taking place.

The Muslim member should as a matter of necessity; protect, defend and present Islamic view in whatever circumstances to the best of his ability and power. And to get out of the house if he is overcome by enemies of Islam, he can only go back when the agenda is changed.

And regarding the two verses quoted in Surat Hud, going by the exegeses of *Mufassirun*, it is clean that the said verses were quoted in a wrong position.

On giving the interpretation of the Ayat, Ibn Kathir said: "That you (Muslim) should not quest for assistance from the transgressors so that it should not give impression that you imbibe their wrong doings. Less you will be touched by hell fire".

Also *Imam at-Tabari* said while quoting Abu Aliyat: (***Ibn Kathir*127)**

From all what has been said, discussed and explained there is no any backing towards the attitude of some Muslims in this local government for discarding any participation in politics?

As early mentioned in the findings of this work, the researcher has discovered that some Muslims in this area reject government employment based on the fact that, the entire government is un-Islamic therefore to work under such a government is equally un-Islamic.

Verily this attitude is actually divesting the economic growth of Muslims in this area. More so, this understanding is religiously un-Islamic and baseless. Enough as evidence to debunk it is the history of Prophet Yusuf (AS) where he worked under a *Kufr* government of *Al-Aziz*. Paradoxically, although there are some Muslims who refused the legality of the government employment, yet there are some who seeks, and apply for the jobs but were denied based on religious discrimination.

This really contributed to that overwhelming poverty on Muslims in the area.

Moreover, to those who solely depend on self-employment, their business is not free from usury because they employ the business of what is call "BADA KAKA" where one will be given money as loan and to be paid in excess with crops during the harvesting season (kaka).

This contract is very unlawful in Islam, because any excess stipulated in a contract or an exchange is *riba* (usury). And to this effect Allah said:

> *Those who devour usury will not stand except as stand one whom the evil one by his touché hath driven to madness. That is because they said: Trade is like usury, but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past, their case is for Allah (to judge): but those who repeat (the offence) are companions of fire: they will abide there in (forever)" (Q2:275).*

CHAPTER FIVE
SUMMARY, RECOMMENDATIONS AND CONCLUSION

5.1 Summary

This research work looks at the relationship of Muslims and Christians in Quan'pan local government area of Plateau state. Socio-cultural, religious, political, educational and economic activities, with portraying findings and solutions to over-come the said activities,

In this, regard, the researcher uses two forms of research instruments; a set of integrated questionnaire that treated the entire activities and oral interview, to gather the data which had been analysed and discussed in chapter four. The researcher presents responses of Muslims and Christians to those questions based on the respective activities as here presented briefly;

As regard to the Muslims impression and their assessment on the existing social relationship between Muslims and Christians and the government attitude towards that, the majority of Muslims is (62.72%) highly dissatisfied. Hatred and religious discrimination are among the activities depicted by the respondents (36.4%). Other activities include, adulteration of the western Christian culture such as sexual laxity, free mixing with the opposite sex etc.

However, the researcher in the discussion of findings explained that; there should be a complete change of behaviour where equality and justice should be exercised among all people with no consideration of language, ethnicity or religious inclination.

Ignorance, sectarian discrimination, tribalism etc. have been considered as the major

ious activities of Muslim in the local government.

eir responses on the appropriate way worth taking to overcome the said activities, ims (95%) elicited that:

e should be a clarion call for the unity and proper understanding among the slim clerics.

th should be educated and be fully enlightened on ideal religious teaching and mas.

aching morality to and enlightening them on the destructive effects of fraudulence d tribalism should be intensified.

the discussion of findings, the researcher mentions the philosophy of Islam, how it aches priority to knowledge over deeds, and this is what prompted Imam al-ukhari to provide a chapter which he gave the title, "knowledge before deed and peech" in his sound collection.

Likewise tribalism is nothing but stack barbarism, where a person's allegiance always vent to his tribe, whether the tribe is right or wrong and the motto of every one was support your brother whether he was the oppressor or oppressed". Now when Islam came, it made as a rule.

Allegiance to be to Allah, to His messenger (SAW) and to the community of believers (Q:55:56).

> *Let there arise out you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity.* (Q3:104).

The educational standard of Muslims in this local government is very symptomatic as [illegible] of respondents agree that they can neither read nor write in any language. The

highest level of formal education (31.81%) is SSS/SIS/TTC or equivalent although most of them have attended Arabic schools but their level of proficiency in the language is highly dissatisfied (70.90%). Paradoxically, 99% of them clearly shown that Islam placed much emphasis on Arabic in its culture and tradition,in the same vein, although, 66.36% of the respondents demonstrated that they have enrolled their children into conventional schools but unfortunately, 33.63% of Muslims refused registering their younger once into these conventional schools. To them, this schooling order is un-Islamic.

However, in the discussion of findings the researcher expressed the emphasis placed by Islam on knowledge and intellectual acquisition. As Qur'an categorically and distinctly calls its followers to seek for knowledge and dismiss any thought on equality between the knowledgeable and ignorant (Q39:9). And he (researcher) equally debunks a wrongful understanding of what make some Muslims to shun away from western education.

The researcher has discovered that the existing political activities of Muslims in this area are the cause of tribalism, religious discrimination, poverty, ignorance, insincerity and disunity among the Muslim Ummah. They further cause desertion of politics considering it prohibited because is keeping the book of Allah aside and upholding the man-made law. As Allah mentioned in the Qur'an;

> *Have you not looked at those who have been given a portion of the book? They believe in jibt (magic and false gods that go with it) and the taghut (the false legislators/legislation) and they say to those who are kuffar (unbelievers) say, these (jibt and taghut) are more guided in way and methodology than those who believe* (Q4:51).

In view of the above therefore, this group of Muslims refused to vote or to be voted for. They qualified all the political office holders as fussaq (transgressors) or even kuffar (unbelievers).

However, the researcher explains the ideal Islamic rulings on participation in the Nigerian politics to vote or to be voted for in order to clarify the said misconception. Thus, Allah said;

> *Let their arise out of you people inviting to all that is good (Islam) enjoining Al-maruf (all that Islam orders) and forbidding al-munkar (all that Islam forbids) and it is they who are the successful. (Q 3:104)*

This verse shows that, were ever Muslims are, should command people to do what is good and forbid what is evil and that he should not be silent whenever the verses of Allah are being denied or ridiculed. And that, it is only if he agreed all heatedly, his action could be translated as preferring the man-made law over Allah's law and he consequently became *taghut.*

Looking at the economic activities of the Muslim *Ummah* in this local government area, the research made mention of usury where it describes it as the major activity on the *ummah.* He, however, brought about a Qur'anic verse that dealt with this matter exhaustively and expressed anger of Allah on those who persisted on the evil practice (Q2:275).

5.2 RECOMMENDATIONS

The researcher is of the opinion that if these recommendations are followed and implemented as recommended all the said activities will be overcome; the status of the Muslim *Ummah* will be quite appreciable. Peace, tranquillity, mutual understanding and respect for individual belief system and religion will be maintained.

1. That government should establish justice and equality among all people with no consideration of language, ethnicity, or religious inclination.
2. That adherents of all faiths should act aptly in accordance with the dictate of their respective religions. As there is no any religion that teaches or encourages violence, or disturbances,
3. That Muslims should desist; and refrain from copying the behaviours, culture and manners of the unbelievers which are destructive to Islamic norms and values.
4. That Muslims should always recall that they are held responsible for adopting the morality of the prophet and being tolerant and just towards other people.
5. The Islamic clerics should highly improve their effort in ensuring that ignorance, tribalism, sectarian discrimination is abolished, and organise workshops for leadership training.
6. The Muslims clerics should erase-through employing all possible devices, the Christian impression towards Islam, and always portray the good posture of Islam in their daily practices.
7. There should be a complete change of attitude to politics among the Muslims in this area to enhance their participation for the betterment of the Ummah and this is an assignment worth to be carried by *Ulama.*

8. In order to have a clean wealth free from *haram dealing in* usury should completely be stopped by the Muslims in any business dealing or contract.

5.3 CONCLUSION

The situations of the Muslim *Ummah* as well as the activities that they do, thus socio-cultural, educational, religions political and economic, are very sympathetic. The researcher, however, feels that if the earlier suggestions are implemented and further research are carried out by other intellectuals all the said activities will be over-come. And the *Ummah* will be clean. Consequently, peaceful co-existence will be maintained.

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